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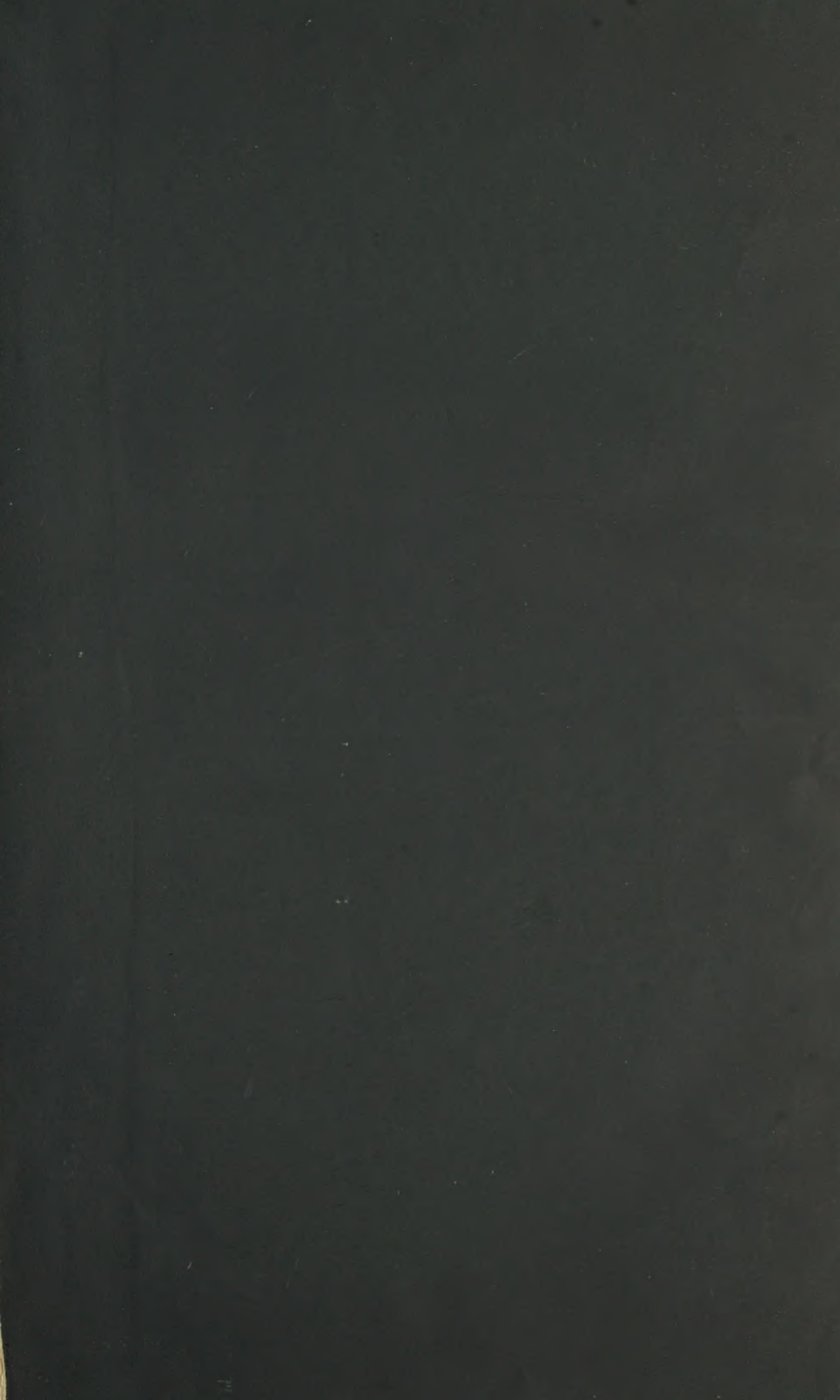
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A  
LITERARY AND BIOGRAPHICAL HISTORY,  
OR  
BIBLIOGRAPHICAL DICTIONARY  
OF THE  
ENGLISH CATHOLICS.





A  
LITERARY AND BIOGRAPHICAL  
HISTORY,

16006

OR

BIBLIOGRAPHICAL DICTIONARY

OF THE

ENGLISH CATHOLICS.

FROM

*THE BREACH WITH ROME, IN 1534, TO THE  
PRESENT TIME.*

"Wherefore by their fruits ye shall know them."

MATT. vii. 20.

BY

JOSEPH GILLOW.

VOL. I.

BURNS & OATES.

LONDON :  
GRANVILLE MANSIONS,  
28 ORCHARD STREET, W.

NEW YORK :  
CATHOLIC PUBLICATION  
SOCIETY CO.  
9 BARCLAY STREET.





## PREFACE.

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THE object of this work is to present, in the most ready and convenient form, a concise record of the literary efforts, educational struggles, and the sufferings for religion's sake of the Catholics in England down to the present time, from that of Henry VIII.'s breach with Rome, and the beginning of the consequent Anglican schism.

This volume is the first of a projected series of five, in which it is proposed to complete the work.

Hugh Tootell's biographies contained in his grand work in three folio volumes, known under the title of "Dodd's Church History," published in the years 1737, 1739, and 1742, form the only collective authority for Catholic biographical history. He had devoted thirty years of his life to the collection and preparation of the matter for this work, yet it is only brought down to the Revolution of 1688. Since Dodd's time there has not been any successful attempt to trace the general biographical history of the more eminent Catholics.

Those works which have appeared are restricted to time, to place, or to some particular class. The most important are—Bishop Challoner's "Memoirs of Missionary Priests," the Rev. Maziere Brady's "Episcopal Succession," Brother Foley's invaluable and voluminous "Records S.J.," Dr. Oliver's "Collectanea S.J.," and his "Collections Illustrative of the Catholic History of the Six Western Counties." Also, Fr. Morris's "Troubles of our Catholic Forefathers," Mr. S. H.

Burke's "Historical Portraits of the Tudor Dynasty," and Mr. David Lewis's able translation of Sanders' "Anglican Schism," with his elaborate preface and notes. These make up the principal part of the contributions to this department, but none of them embrace the wide field of Dodd's biographies.

Canon Tierney, who undertook in 1839 to republish Dodd's entire work, and to continue it to the end of the eighteenth century, under two divisions of history and biography, did not even conclude the former, and never commenced the latter.

But Canon Tierney was not the first to conceive the idea of continuing Dodd; two previous attempts had proved unsuccessful. The first was by the Rev. Thomas Eyre, a Douay priest, who for fifteen years was chaplain at Stella, in Durham, and began, in the year 1791, to circulate queries and to collect materials for a continuation of the Church History. The events, however, of the French Revolution, and the destruction of the English Colleges abroad, called him to a more active life, and prevented his proceeding in a work which, in his hands, would have been ably executed. He was required to take charge of the refugees from Douay College who assembled in the North in 1793. At first they were hospitably received in the Rev. Arthur Story's school at Tudhoe, until they were able to remove to Pontop Hall, both in the county of Durham. Crook Hall, an untenanted mansion belonging to the Baker family, in the same county, was then rented: the scattered students thus formed a new College, over which Mr. Eyre was appointed President. This College was removed to Ushaw in 1808.

Mr. Eyre's collections are now at Ushaw College. They have not been used in the present work.

The second attempt was made by the Rev. John Kirk, D.D., of Lichfield, who, for upwards of forty years of his long life,



was preparing materials for the purpose. Indeed, while yet a student in the English College at Rome, he seems to have devoted his attention to this object. It was his daily occupation ; every leisure moment of his time, excepting a few years which his necessities obliged him to give to private tuition, was with little relaxation devoted to the accomplishment of this constant and ardent wish of his heart. With infinite labour he had at various times transcribed, or collected, and methodically arranged, letters, tracts, annals, records, diaries, and innumerable miscellaneous papers, forming upwards of fifty volumes in folio and quarto. An account of all these, specifically arranged under distinct heads, was published by him in a letter to the Rev. Joseph Berington, respecting the continuation of "Dodd's Church History," in the September number of the *Catholic Miscellany*, 1826. But the pressure of years, and many prudent misgivings, deterred him from actual publication ; so that, after restoring to the Bishops, Colleges, and to other private owners, their respective portions of the MSS. collected, Dr. Kirk assigned what was properly his own to Canon Tierney.

His fitness for such an undertaking is admirably exhibited in the portion of Dodd which he rearranged and republished.

The reason of Canon Tierney's discontinuance of his valuable labours has never been distinctly explained, but the fear expressed in the preface to his fifth and last volume, that his investigations might possibly by some be condemned, is pretty generally understood to have been verified, and his work finally suspended in consequence.

It is to be hoped that the time has now arrived when all will agree with the remarks he then added : "To me, however, it appears that the interests of truth are the interests of each order and body of men. In itself, indeed, we have little

concern with the conduct of our predecessors. It can neither diminish the lustre of our virtues, nor sanctify the errors of our proceedings: but it can supply a lesson either of encouragement or of warning; and may fortunately contribute to make us better, for the single reason that it makes us wiser, men."

Whilst disclaiming partiality in the internal dissensions which, on certain matters of policy and jurisdiction, have from time to time occurred, the present work is put forth as the unassisted compilation of a layman, whose only desire is to place before the public a truthful view of the past. In this he feels assured that the cause of religion will be assisted, and the task of a more able historian very much lightened. He unites with Dodd in the belief expressed in his preface, that Catholics "suffer more by concealment and misrepresentation, than by an open and candid declaration."

Since Dodd's days, the researches of antiquarians and historians have brought to light original documents and scarce books which that talented and industrious clergyman had not the opportunity of inspecting. He lived, as Canon Tierney points out, in a state of proscription, surrounded by alarms, shut out from the intercourse of the learned, compelled to prosecute his studies in secret, and to send forth the result anonymously to the world, without that final correction which it might, perhaps, otherwise have received.

The vast collections in the Record Office, the British Museum, and other public libraries and offices throughout the kingdom, have all, in more recent times, been brought within the reach of the student, and placed at his disposal; thus adding to the information of existing histories, explaining doubtful passages and correcting inaccuracies.

The present work is a compilation from the labours of previous writers, original documents, catalogues of public and

private libraries, booksellers' and sale catalogues, with information derived from personal knowledge. It consists of bibliographical and biographical notices, with criticisms, of all deceased Catholic Authors, Martyrs, Confessors of the Faith, Cardinals, Bishops, Vicars-Apostolic, and Archpriests. Artists, including Painters, Sculptors, Architects, Musicians, and Actors, whose fame is deserving of notice, will also find a place in the work. Likewise those members of the Legal, Medical, Military, Naval, and Scientific professions, who have risen to eminence in spite of legislative restriction, and in the face of that intolerant spirit which sought to prohibit Catholics from enjoying the position to which their merits would otherwise have entitled them.

The authorities from which the biographies are chiefly drawn are carefully noted, and will be found sufficient to indicate sources for further research. It has been deemed unnecessary to quote volume and page in works which are either alphabetically or chronologically arranged, or supplied with satisfactory indices. Neither has it been thought necessary to append an imposing list of references to works which are mere repetition of those noted. The most reliable and convenient authorities have been selected.

Though the charge of disloyalty unceasingly levelled against the Catholics in England by their enemies has long been torn to shreds, the proofs of its utter groundlessness cannot be too often displayed. In the present instance it is of use, insomuch as it allows of the introduction of family notices which would otherwise be excluded from the scope of the work.

Undeviating attachment to their Sovereign and his rightful heirs, has ever been the distinguishing mark of Catholics, and additional suffering and persecution has been brought upon them in consequence.



No body of men contributed so largely, both in blood and treasure, to the maintenance of the Royal cause during the Civil Wars, as the persecuted and oppressed Recusants. Years ago Dr. Milner pointed out that the whole of the Catholic nobility, with the serviceable proportion of the gentry and yeomanry, were seen flocking round the Royal standard, impatient to wash away with their blood the imputed stain of "disloyalty," which they had been unjustly constrained to bear during the greater part of a century. The Catholics who were possessed of castles and strongholds turned them into Royal fortresses; and the rest of them raised what money their estates could afford, in support of the king and the constitution. Dodd, referring to a list, which is far from complete, notes that six lieutenant-generals, eighteen colonels, sixteen lieutenant-colonels, sixteen majors, sixty-nine captains, fourteen lieutenants, five cornets, and fifty gentlemen volunteers, all Catholics, lost their lives, fighting in the field for the Royal cause. The whole number of the noblemen and gentlemen, who thus perished on the side of the king, was estimated at five hundred. Two-fifths of these were Catholics. This is in considerable excess of the proportion which the number of the Catholics at this period bore to that of the Protestants of the same social rank.

Yet mark the treatment the Catholics received in return. Every opportunity was seized to increase their sufferings, and make fresh exactions from their already impoverished estates. Even the family which sheltered Charles II. after his defeat at Worcester, and those Catholics to whom he owed his preservation, were treated with the same injustice and ingratitude.

An interesting example of this is shown in a MS. in the British Museum, Add. MS., 20,739. It is a report by his Majesty's command, in 1671, of all the recusants convict in twenty-five counties and cities in England and Wales, amounting to 10,236 persons. It was forwarded to the Lords Com-

missioners of the Treasury, for the purpose of calculating what more could be squeezed out of the unfortunate Catholics. Of this number, 5,496 belonged to the county of Lancaster alone.

Some of the comments accompanying this return are worthy of note. The writer observes that it is more than probable that the number of recusants in those counties from whence no convictions are certified, may at least equal, if not exceed, the number certified. Seeing that by law the penalty of £20 a month runs on after the first conviction until conformity, he considers it worth the labour to compute the total legal liability of these convictions as they stand upon the record. Concluding that the penalty is "more than twenty times" due to the king, few convictions being less than two years old—most of three, four, five, and more years' standing—he arrives at a grand total of four or five millions sterling. This amount, he remarks, is more than all the recusants in England are worth. In those counties in which he had been able to make inquiry, the persons were either unknown or so poor as to be scarce worth the penalty of one £20, much less the cumulative penalties of two or three years. He adds, however, that there are persons of quality, "but such as either in person or their fathers did eminently serve the king."

The continued attachment of the great proportion of the Catholic body to the Stuarts after the usurpation of the throne by a Dutchman, which, but for religious bigotry, would have been repugnant to the sense of every Englishman, is a question of greater nicety, and it is not necessary to examine it here. Those who suffered the extreme penalty, or lost their lives in the field on this account, are included, as otherwise some families would not come within the limits of this work.

Booksellers and printers, to whom so much credit is due for spending their fortunes, and in earlier times sacrificing their

lives, in their efforts to assist and defend the cause by printing and circulating Catholic literature, have called for special attention. Indeed, the work would be incomplete without them, and therefore the record has been made as perfect as the difficult circumstances, owing to the necessity of concealment of identity in times of persecution, will allow.

Charles Butler, noticing the extreme rarity of Catholic books published between the so-called Reformation and the Revolution, attributes it to the power exercised by pursuivants. Almost at pleasure they could apprehend Catholics, or suspected Catholics ; take them before the magistrates ; enter and search their houses ; and seize their books, and any other kind of property which they imagined might be used for any rite of Catholic worship, or for any kind of Catholic devotion.

To this must also be added the smallness of the impressions, caused by the difficulties and dangers of circulation.

Gee, a Protestant, in his "Foot out of the Snare," published in 1624, drew attention to the extraordinary high prices of Catholic books. The reason is palpable, for it was absolutely impossible for secret presses to work cheaply, or books to be introduced into the country from abroad without great risk and expense. Some examples from his illustrations will show how difficult it must have been for Catholics to provide themselves with religious books. It will be remembered that the money of those days must be multiplied many times to bring the nominal value to its equivalent of to-day. The prices are apparently those of publication, compared with what Gee considered the value under ordinary circumstances.

The Douay Bible, he says, sold for 40s., which at an ordinary price might be afforded for 10s. ; the Rheims Testament 16s. or 20s., which might be produced for a noble or less ; the same in English, 16mo., 12s., as against 4s. ; Dr. Worthington's "Anker of Christian Doctrine," 14s., against 5s. ; Brekeley's



"Protestant Apologie," 17s., against 6s. or less; Tobie Matthew's "St. Augustine's Confessions," a little book, 8vo., 16s., against 2s. 6d.; "The Pseudo-Scripturist," by Fr. Norris, a book of some twelve sheets, sold at 5s.; "The Bishop of London's Legacy," containing about sixteen sheets, 6s. or 7s.; and others in like proportion.

Even in later times the small circulation obliged publishers to require high prices, and in the last century, when Catholic booksellers and printers were permitted to try and eke out a living by their profession, they generally had bankruptcy staring them in the face. The high prices of many modern Catholic books are still due to the same difficulty—a limited circulation.

Formerly it was unsafe for authors to attach their names to their works, and much less dare the printer reveal his name and address; the publication had to be disguised under a foreign imprint. So late as 1725, a Catholic printer was prosecuted for publishing a book taken chiefly from Protestant authors, "England's Conversion and Reformation Compared," by the Rev. Robert Manning. All this greatly adds to the labour of compiling a Catholic Bibliographical Dictionary; at the same time it increases its value.

The penal enactments against education, whereby it was intended to extinguish the faith in this country, necessitated the establishment of Colleges and Convents abroad to perpetuate its very existence. Yet these efforts were not confined to the Continent; schools on a small scale were secretly conducted in this country, even during the most severe times of persecution. Though it is impossible to embrace all who are known to have assisted in this meritorious work, so essential to the literary existence of the English Catholics, an attempt has been made to notice the founders of all English conventual and scholastic establishments abroad, with some brief outline or indication of

their subsequent history. Still more attention has been given to those daring schoolmasters who braved the dangers of their profession through the storm of religious persecution, and to their successors in quieter times, who sacrificed the more lucrative employments to which their talents and industry might have been directed, in their desire to keep alive the ancient faith and promote Catholic education.

The scope of a Biographical Dictionary necessarily admits only of abridged and condensed notices, yet the work uniformly proceeds on the plan of giving the most interesting and original details tending to throw light on general or personal history. An attempt has also been made to give a concise and impartial narrative of all the controversies in which Catholics have been engaged.

It is almost needless to add that the antiquary and genealogist will find much that will repay perusal. Nearly every Catholic family will in some way be represented in the course of the entire work, and an effort has been made to elucidate family history as much as the circumscribed character of the work will admit.

Though assistance has been disclaimed in the biographies, with the exception of where it is acknowledged in its proper place, the bibliographical part of the work, which will perhaps by many be considered the most valuable, is frequently indebted to the extensive knowledge of early Catholic literature possessed by the Rev. Raymund Stanfield, and for much information derived from the valuable library at Foxcote, belonging to Mr. Philip J. C. Howard, of Corby Castle, to whose grandfather, Mr. Henry Howard, an obligation was acknowledged by Canon Tierney in his continuation of Dodd. Mr. Orby Shipley's collection of Catholic ascetical books has also been of great assistance, and sincere thanks are due to

those gentlemen who responded to the circular, requesting information on specific subjects, issued in December last.

The courtesy of Bro. Foley, S.J., and the use which has been made of the literary mine of Catholic historical matter with which he has liberally provided the public, must not be omitted, and a similar acknowledgment is due to the valuable aid rendered by the numerous publications of Fr. Morris, S.J.

The principal obligation, however, is due to his Eminence the Cardinal Archbishop for his kindness and confidence in permitting use to be made of a portion of Dr. Kirk's labours.

These MSS., to which reference is repeatedly made, consist of four small but closely written bundles of biographical collections, mostly of a date later than Dodd. A large proportion does not come within the limits laid down for this work ; part has been already printed in Catholic periodicals during Dr. Kirk's lifetime ; and some portion has been used by Bro. Foley, in his "Records S.J.," from a copy of the collection in the possession of the Society at St. Francis Xavier's, Liverpool.

Nevertheless, Dr. Kirk's collection, though coming to hand after the MS. of this volume was written, has been extensively used in its revision, and the indebtedness for the privilege cannot be too gratefully acknowledged.

In conclusion, again borrowing a remark from the preface of the Church Historian, the absence of literary style will, it is hoped, be excused, and the vastness and utility of the collection, which, in the language of Dodd, has indeed been "porter's work," be received as compensation for that and other deficiencies.

J. G.

LONDON, *June* 1885.





## ADDITIONS AND CORRECTIONS.

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- P. 2, ABEL, T., D.D., martyr. It is to be regretted that this extract from Dodd got into print, like some others, without revision. Much more might have been added, and Dodd's concluding remark is absurd. The full title of Abel's work is, "Tractatus de non dissolvendo Henrici et Catherinæ matrimonio, Invicta Veritas. An Answer (to 'the determinations of the moste famous . . . Universities, etc.'). That by no maner of lawe it maye be lawfull for the moste noble Kinge of Englande Kinge Henry the ayght to be divorsid fro the Quenes grace, his lawfull and very wyfe." B.L. Luneberge, 1532, 4to.
- P. 3, ACTON, CHARLES, line 10, *for* Masnod *read* Mazenod.
- P. 7, ADAMS, J., No. 2, *for* Anglica *read* Anglice.
- P. 10, ALDRICH, R., last line but one, *for* eloquiuntia *read* eloquentia.
- P. 12, ALFIELD, THOMAS. Mr. Richard Simpson wrote an article in *The Rambler*, 1857, vol. vii., entitled "The Martyrdom of Thomas Alfield," which is much fuller than the account given by Challoner.
- „ ALFORD, MICHAEL, S.J., *vide* Griffith.
- P. 20, ALLEN, CARD., No. 3, line 3, *for* confessienn *read* confession.
- „ No 3, line 6, *for* Lovanie *read* Lovanii.
- P. 21, No. 4, line 4, *for* Stapletono *read* Stapletonum.
- „ No. 7, line 2, *after* quæ *insert* Gregorio XIII. Pont. Max. Romæ et Remis pro Anglis sunt instituta.
- „ One of the Cardinal's most interesting works has been omitted, "A Brief Historie of the Glorious Martyrdome of XII. Reverend Priests, executed within these twelve monethes for confession and defence of the Catholike Faith but under the false pretence of Treason. With a note of sundrie things that befel them in their life and imprisonment, and a Preface declaring their innocency. Set forth by such as were much conversant with them in their life, and present at their arraignment and death." Printed anno 1582, 8vo., *vide* Letters and Memorials of Card. Allen, p. 160 and note.
- P. 21. No. 8, line 3, *for* propagnandam, crudissime *read* propugnandam crudelissime.
- „ No. 10. "A True, Sincere, and Modest Defence of English Catholiques that suffer for their Faith both at home and abroad. Against a false, seditious, and slanderous Libel, intituled, The Execution of Justice in England. Wherein is declared how unjustlie the Protestants doe charge Catholiques with treason; how untruelie they deny their persecution for Religion, and how deceitfullie they seeke to abuse strangers about the cause, greatness, and maner of their sufferings. With divers other matters pertaining to this purpose." Ingolst. 1584, 8vo, title 1 f., preface 3 ff. pp. 219.
- P. 22, Third paragraph, line 2, *for* exercitur *read* exercetur; line 4, *for* focusque *read* forisque; line 6, *for* Britannia *read* Britannica.
- The "De Justitia" was not a translation of Allen's work, but was extracted from Sanders' "De Visibile Monarchiæ," edited, it is said, by Dr. Richard Barret. Pitts says that Allen's work was translated into Latin by W. Reynolds, "Ad Persecutores," &c.
- „ Third paragraph, line 7, *for* 1589 *read* 1588.
- P. 23, No. 12, 4 lines from the end, *omit* perhaps the only one now in existence. Tierney, vol. iii. p. 29, refers to having one himself, a transcript of which he gives in the Appendix, p. xlv. The "Admonition" was reprinted with a preface by Eupator, 1842, 12mo.

- P. 24, To the literature of the subject may be added, Bellesheim: Wilhelm Card. Allen. Mainz, 1885. Also "Le Collège Anglais de Douai Pendant la Révolution Française (Douai, Equerchin, et Doullens) Traduit de l'Anglais. Avec une introduction et des Notes par M. l'Abbé L. Dancoisme," Douai, 1881, 12mo., with portrait of Card. Allen, and arms incorrectly drawn. Perhaps the following should have been also noted: "The First and Second Diaries of the English College, Douay, and an Appendix of unpublished documents, edited by Fathers of the Congregation of the London Oratory, with an Historical Introduction by Thomas Francis Knox, D.D., Priest of the same Congregation," Lond. 1878, 4to., being vol. i. of "Records of the English Catholics under the Penal Laws. Chiefly from the Archives of the See of Westminster."
- P. 28, AMHERST, Bishop, actually entered the Dominican novitiate, and though not professed was clothed, and remained for a long time.
- P. 31, ANDERTON, DOROTHY, line 6, *after* estate *insert* towards their support.
- P. 35, ANDERTON, LAWRENCE. Brekeley's identity with Lawrence Anderton has here been too confidently stated. It is only a conjecture and needs proof, though it is absolutely certain that James Anderton, Esq., was not the author of the works published under the *alias* of Brekeley. It seems also beyond doubt that Brekeley was a name adopted by one of the Andertons, but they were so numerous at this period, and so many of them were priests, that it is impossible without stronger proof to fix the identity. The writer's impressions were rather too hastily drawn from the prefaces of Brekeley's and Lawrence Anderton's works, and their similarity in style. A strong argument against the assumption is that the Society, which has always kept such a careful record of its authors, has never laid any claim to Brekeley.
- P. 37, No. 3. 1610 has been stated as the date of a first edition, but it is questionable if this is not a mistake for 1620 given as a second edition.
- „ No. 4. This also was probably only printed in 1624.
- P. 47, ANDREWS, W. E., line 5, *after* than *insert* that which would be necessary for.
- P. 49, line 3, *for* Dec. 31, 1842, *read* Jan. 1, 1846.
- „ No. 1, 7th paragraph, *for* 15th and last volume, Dec. 31, 1842, *read* 21st and last volume, Dec. 31, 1845. The volume closed as stated, but another number was issued Jan. 1, 1846, No. 538, vol. xxi., price 6d., in which the Editor states that the Journal had been working at a loss, and he appeals to the public for support, adding that its continuation depended upon the demand for the next number (apparently that number), an increase in circulation of 300 being necessary to cover cost.
- P. 52, *vide* Rev. J. Curr, p. 610, No. 4.
- P. 54, APPLETON, JAMES, No. 2, line 4, *for* L'Homond *read* Lhomond.
- P. 59, ARNE, T. A., 6th line from bottom, *for* instructions *read* instruction.
- P. 63, ARROWSMITH, E., No. 7, line 1, *for* cruante *read* cruaute.
- P. 66, ARUNDEL, P. H., line 4 from bottom, *for* and *read* ad.
- P. 67, No. 1, reprinted 1610.
- P. 81, The second paragraph should have run on to "Mary and Barbara," a fresh paragraph commencing "The former."
- P. 88, AUSTIN, J., line 1, *for* cotemporary *read* contemporary.
- „ Nos. 3 and 4. These two are the same work with different title-pages. Part I. seems to have first appeared under the title, "Liberty of Conscience Asserted; or, Persecution for Religion Condemned by the Laws of God, Nature, and Reason," sm. 4to., 1649, pp. 6. Subsequently it appeared as "The Christian Moderator, in Two Parts; or, Persecution for Religion Condemned by the Light of Nature, Law of God, Evidence of our own Principles. With an Explanation of the Roman Catholick Belief concerning these four points: Their Church, Worship, Justification, and Civill Government. The fourth edition." Lond., printed for H. J., 1652, 12mo., title 1 f., pp. 1-86 and 15-52, postscript 1 f., signed Will. Birchley. This, it will be seen, is exactly the same as No. 4, with the title of "The Catholiques Plea," first printed without date, and then as given. Under



No. 3 it is stated to have been again printed in 1653, but this should be—  
 “The Christian Moderator, Third Part; or, The Oath of Abjuration  
 Arraigned by the Common Law and Common Sense, Antient and Modern  
 Acts of Parliament, Declarations of the Army, Law of God, and Consent of  
 Reformed Divines, and humbly submitted to receive Judgment from this  
 Honorable Representative.” Lond., 1653, 4to., title i f., p. 30, signed  
 Will. Birchley.

P. 89, line 1, *for Birkley read Birchley.*

„ No. 5, *add* 12mo., pp. 96.

„ No. 7, published at Paris, 1668, 12mo.

„ No. 7, line 8, *for* 8vo. : *read* 8vo.,

„ “ „ 10, *for* edition *read* edition.”

P. 103, BAGGS, C. M., No. 7, line 1, *for* sistern *read* sistema.

P. 104, BAILEY, T. He also wrote, “Golden Apophthegms of King Charles I.  
 and Henry, Marquis of Worcester,” 1660, pp. 8.

P. 113, BAKER, D. A., 2nd paragraph, line 9, *for of read* from.

P. 114, No. 2, line 8, *for* from *read* on.

P. 116, No. 35. To the literature of this subject must be added, “The Spiritual  
 Exercises of the most Virtuous and Religious D. Gertrude More, of the  
 Holy Order of St. Bennet, and English Congregation of our Ladies of  
 Comfort in Cambray. She called them ‘Amor ordinem nescit,’ and Idiot’s  
 Devotions. Her only spiritual father and director, the Ven. Fa. Baker,  
 styled them ‘Confessiones Amantis,’ A Lover’s Confession,” Paris, 1658,  
 12mo., Ded. to the Rev. Mother Bridgit More, Prioress of the English  
 Benedictine Nuns of our Lady of Hope, Paris, by F. G. She was the great-  
 granddaughter of Sir Thomas More.

P. 121, BAMBER, E., 2nd paragraph, line 4, *for* were *and* their, *read* was *and* his.

P. 127, BARCLAY, J., No. 5, line 2, *for* Perente *read* Parente.

P. 134, BARLOW, Sir A., line 4, *for* in *read* among.

P. 138, BARNES, J., 3rd paragraph, line 3, *for* inference *read* evidence.

P. 154, BASSETT, J., No. 1, to this must be added “An Eirenicon of the Eighteenth  
 Century. Proposal for Catholic Communion by a Minister of the Church  
 of England,” &c. Lond. 1879, 8vo.

P. 160, BEAUMONT, E., 4th paragraph, line 2, *read* A subsequent possessor of the  
 title conformed, and deprived Mr. Beaumont of his house and chapel,  
 withdrawing all support from him.

P. 167, BEDINGFIELD, F., 1st paragraph, line 5, *for* Abbey, *read* Abbey ;

P. 176, BELLAMY FAMILY. Much information relative to this family’s sufferings for  
 religion’s sake will be found in Fr. Morris’ Troubles, Second Series, which  
 escaped notice when this memoir was written. Mrs. Bellamy was the widow  
 of William Bellamy, of Uxenden Manor, and daughter of William Forster,  
 of Cobdock, co. Suffolk. At the time referred to Uxenden was in the  
 possession of her eldest son William, and Jerome was her fifth and youngest  
 son. They were very much persecuted, and the charge of complicity in the  
 Babington plot was a mere excuse. She herself died a martyr’s death in the  
 Tower of London, the hardships of which rendered a public execution un-  
 necessary. Her third son, Bartholomew, shared her imprisonment in the  
 Tower, and gained with her the martyr’s crown, for he died under torture in  
 that cruel place. The original papers published by Fr. Morris throw a very  
 different complexion on this melancholy affair than has hitherto been given.

P. 186, BERINGTON, C., last paragraph, line 6, *for* of the *read* at the.

P. 205, BETHAM, J., No. 1, “A Sermon of the Epiphany, preached in the Queen  
 Dowager’s Chappel, at Somerset House, upon the Twelfth Day, Jan. the 6th,  
 1686. By John Betham, Dr. of Sorbon, and Preacher in Ordinary to his  
 Majesty.” Lond., Matt. Turner, 1687, 4to., title i f., pp. 34, errata 1 p.

P. 217, BISHOP, E., No. 1. This notice has got strangely confused. The *Deutschland*  
 was a German vessel wrecked on the English coast in 1875, bearing away

some exiled German nuns, who were drowned. Their bodies were recovered, and a dirge was sung at Stratford, at which Cardinal Manning preached. This incident reminded the Rev. H. Van Doorne, of Brixton Rise, London, S.W., of the history of Elizabeth Bishop and her companions, and he wrote a letter to *The Tablet*, entitled "A Remarkable Parallel. The Wreck of the *Deutschland*."

P. 218, BISHOP, G., No. 2, line 1, for *Compagner* read *Campagne*. The book is the "Way to instruct the Poor of the Country," i.e., the country poor, as distinct from the poor of the cities and towns.

„ No. 4 was published the year following Mr. Bishop's death, 1769.

P. 277, BOURCHIER, T., No. 2, line 1, for *Orationum* read *Orationem*.

P. 285, BOYLE, RICHARD, Rev. Three years after Andrews' *Orthodox Journal* had been discontinued, it was revived by Mr. Boyle under the title "The Weekly and Monthly Orthodox. A Catholic Journal of Correspondence and Literature," published by M. Andrews, Duke Street, Little Britain, London, and edited by the Rev. Richard Boyle, 8vo., double columns, price 3d. It was a well got-up publication, with illustrations and a weekly calendar, commencing Jan. 6 and ending July 28, 1849, when it was united with *The Weekly Register*, the successor of Dolman's Magazine, which made its first appearance Aug. 4, 1849, published by Thomas Booker, and edited by Rev. Edward Price.

Mr. Boyle was the priest at Islington, where he built the presbytery, for which he claimed compensation when he was removed. The following pamphlets were published on the subject:—

1. Correspondence between Cardinal Wiseman and the Rev. Richard Boyle in Reference to his Removal from the Catholic Church of St. John's, Islington. Lond. 1853, 8vo.
2. Report of the Trial at Guildford. Lond. 1854, 8vo.
3. Report of the Trial at Kingston. Lond. 1855, 8vo.
4. Full Statement of the Causes. Lond. 1855, 8vo.

P. 302, BRISTOW, R., No. 2, line 7, for *degnus* read *dignus*.

P. 313, BROOK, B., No. 1, first edition said to be 1649; others 1714 and 1741.

„ No. 2, an edition 1631; that of 1634 has only three tomes. The later editions have five.

P. 325, BROWN, T. J., No. 2, line 1, for *Daubury* read *Daubeny*.

P. 368, BYFLEET, JOHN EDWARD, O.S.B., *vide* Worsley.

P. 437, CATHERINE OF ARRAGON, No. 5, edited by N. Pocock.

P. 544, COLLINS, Rev. Dr., about the time of the French Revolution established a school at Harrow, and in 1806 removed to Southall Park, nine miles from London, where he had about twenty boys. He had two assistant masters, one of whom, for some years, was the Rev. John Chetwode Eustace, the author of "The Classical Tour." Dr. Collins maintained his school at Southall Park until about 1830. It seems to have been held in high estimation. (Gillow, "Cath. Schools in Eng.," MS.)

P. 571, CORKER, J. M. The following anonymous pamphlets were written by this learned Benedictine, who probably was the author of many others not recorded.

7. "Queries to Dr. Sacheverell from North Britain," s.l. aut an., 4to., pp. 8. Henry Sacheverell, D.D., was suspended by the House of Lords, in 1710, for preaching and printing two sermons in the preceding year, which attacked Low Churchmen and Dissenters. Many tracts were written on the subject. Walpole, Earl of Orford, wrote "Four Letters to a Friend in North Britain upon the publishing the Tryal of Dr. Sacheverell." Lond. 1710, 4to. This tract does not refer to Fr. Corker's.
8. "A Rational Account given by a Young Gentleman to his Uncle of the Motives and Reasons why he is become a Roman Catholick, and why he now Declines any farther Disputes or Contests about Matters of Religion," s.l., aut an., 4to., pp. 8.

# BIOGRAPHICAL AND BIBLIOGRAPHICAL DICTIONARY OF THE ENGLISH CATHOLICS.



**Abbot, Augustine** or **John**, *alias Rivers*, priest and confessor of the Faith, a native of London, born in 1588, was ordained priest at Douay in 1612, when he left the college to enter the Society of Jesus. He was sent to the English mission in 1615. After 1621 his name disappears from the catalogues of the Jesuits, and it seems probable that he left the Society about this time. On Dec. 8, 1641, he was condemned with six other priests, at the sessions held at the Old Bailey, to be hanged, drawn, and quartered, for being a priest, and they were to have been executed on the 13th of the same month. They were, however, reprieved by the king in spite of the strenuous opposition of both Houses of Parliament, but were all suffered to linger away their lives in Newgate. The date of Mr. Abbot's death is not recorded.

*Challoner, Memoirs; Foley, Records, S.J., Collectanea.*

1. **Jesus Præfigured; or, a Poëme of the Holy Name of Jesus, in Five Bookes. Permissu Superiorum.** 1623. 4to. Dedicated to Prince Charles. Prefixed is also a letter in Spanish by the same person: "A la Serenisima Señora Doña Maria de Austria, Infante de Ispaña, Princesa de Gales," dated from the Convent of St. John the Baptist at Antwerp, Nov. 12, 1623. This date proves that the news of the breaking off of the royal match had not reached Antwerp at that date, and readily accounts for the work not being continued through the last three books. Charles left Madrid, Sept. 8, o.s. 1623.

The work abounds with references to the English martyrs and persons of distinction.

**Abbot, Henry**, martyr, a yeoman and zealous convert, who lived at Holden, in Yorkshire, was put to death on account of



his religion at York, Nov. 29, 1596. Dodd, on the authority of Dr. Worthington's Catalogue of Martyrs, gives the date of his death as 1595, and states that he was convicted for assisting and relieving missionaries.

*Challoner, Memoirs ; Dodd, Ch. Hist.*

**Abel, or Able, Thomas, D.D.**, was educated at Oxford, where he took his degrees in Arts, in 1516, and was afterwards created D.D. He is described as a learned man, well versed in modern languages, and also a proficient master of instrumental music. These qualifications introduced him to Court, and he was appointed domestic chaplain to Queen Catharine, wife of Henry VIII. The affection he bore towards his mistress led him into the dangerous controversies of the times. He opposed the divorce, both by word and pen, but unfortunately was misled by the delusions of Elizabeth Barton, called the Holy Maid of Kent, and he incurred a misprision. He was afterwards condemned to die, and was executed at Smithfield, July 30, 1540, together with Dr. Edward Powel and Dr. Richard Fetherstone, for denying the ecclesiastical supremacy of the king, and affirming his marriage with Queen Catharine to be good.

Three Lutheran divines suffered at the same time and place.

From these and such like inconsistent executions during the reign of Henry VIII., it is hard to say who were most in his favour, Catholics or Reformers, and where to fix his religion.

*Dodd, Ch. Hist.*

1. *Tractatus de non dissolvendo Henrici et Catharina Matrimonis.* 1534.

**Abell, John**, musician, was attached to the royal chapel in the reigns of Charles II. and James II., but after the Revolution of 1688, he was discharged on account of his religion. Thereupon he went abroad, and distinguished himself by singing in public in Holland, at Hamburg, and other places. In 1701 he published at London a collection of songs, with a dedication to William III. Towards the end of Queen Anne's reign he was at Cambridge with his lute, but met

with little encouragement. How long he lived afterwards is not known.

*Cooper, Biog. Dict.*

2. **Songs**, ded. to William III. Lond. 1701.

**Ackrick**, or **Ackrige, John**, priest, was born at Richmond, in Yorkshire, where he was brought up. He was a good musician and Latin scholar, and was for some time a Protestant curate. He was eventually reconciled to the Church, and appears to have served the mission in the neighbourhood of his native town, where he was apprehended, in his sister's house, tried by his kinsman, an alderman of Richmond, and was committed for being a priest to York Castle. Here, though infirm and weak, he was put in irons, being subsequently removed to the North Block-house and Castle of Hull, where he remained in prison until his death, March 2, 1585.

*Records S.J.* vol. iii. p. 232.

**Acrick**, or **Ackerige, Sir Thomas, O.S.F.**, renouncing the world, was ordained priest, and apparently served the mission in his native county, Yorkshire, where he was apprehended and committed to York Castle. Fr. Grene relates in his MS., that even while in prison he strictly observed the rules of his Order. He was removed from York Castle to the North Block-house, Castle of Hull, where he remained for some time until his death, about 1583.

*Foley, Records S.J.* vol. iii.

**Acton, Charles Januarius, Cardinal**, was the second son of Sir John Francis Acton, Bart., and was born at Naples, March 6, 1803. The family was a cadet branch of the Actons of Aldenham Hall, near Bridgnorth, in Shropshire, and had settled in Naples some time before the Cardinal's birth. His father was engaged in the Neapolitan service when he succeeded to the family estate and title on the death of his cousin, Sir Richard Acton, Bart. The education of the future Cardinal was in great measure English; for though he learnt his rudiments from M. De Masnod, afterwards Bishop of Marseilles, upon the death of his father, in 1811, he was sent with his elder brother, Sir Ferdinand Richard Edward Acton, to a school kept

by the Abbé Quéqué, at Parson's Green, near London. His guardians then removed the two Actons to Westminster School, upon an understanding that their religion should not be interfered with ; but difficulties arose on this score which soon obliged their being removed, and they were placed in a Protestant school at Isleworth. They next were sent to reside with a Protestant clergyman in Kent, the Rev. Mr. Jones, as private pupils. After this, in 1819, they went to Cambridge, and became, under Dr. Neville, inmates of Magdalen College, where the future Cardinal finished his secular education in 1823. The reader will allow that this was a very unusual preparation for the Roman purple. He now, in 1823, proceeded to Rome, and entered the College of the Academia Ecclesiastica, where ecclesiastics, intending to be candidates for public offices, receive a special training. Here Acton distinguished himself by his piety and assiduity, having, besides the common lectures, the assistance of a private tutor, in Professor (afterwards Cardinal) Fornari. One of his probational essays attracted such attention from the Secretary of State, Della Somaglia, that Pope Leo XII. made him one of his chamberlains, and sent him as an attaché to the Nunciature of Paris. Here he had the best possible opportunity of becoming thoroughly acquainted with diplomacy. Pius VIII. recalled him to Italy, and named him Vice-legate, giving him a choice of any out of the four legations over which Cardinals presided. This was quite a new office, and Monsignor Acton selected Bologna, as affording him the best opportunities for improvement. Here he became acquainted with the whole system of provincial administration, and the application of civil law. He was, however, but a short time there, for at the close of that brief Pontificate he left the city, before the unexpected revolution broke out. He was in England again in 1829, to marry his only sister Elizabeth to Sir Robert Throckmorton. By Gregory XVI. he was made an assistant-judge in the civil court of Rome ; and secretary to a most important congregation, or council, for the maintenance of religious discipline. But in Jan. 1837, to his own astonishment and dismay, he was appointed to the highest dignity in Rome, after the cardinalate, that of Auditor to the Apostolic Chamber. Probably it was the first time that so responsible a post, generally conferred on a prelate of great judicial experience and of long standing, had been offered to a foreigner. Acton refused it, but was obliged



to yield to a sovereign command. This office is considered as necessarily leading to a place in the Sacred College ; so that when Cardinal Weld died in the April following Acton's promotion, it could hardly be matter of conjecture that his turn was not far distant. The death of his elder brother, Sir Ferdinand Acton, of Aldenham, brought him to England in 1837, for a short time, in order to settle family matters, which he did in the most generous manner. He was proclaimed Cardinal Priest, with the title of Santa Maria della Pace, Jan. 24, 1842, having been created nearly three years previous. His health, never strong, soon began to decline : a prolonged attack of ague weakened him till he was unable to shake it off, and he sought refuge, first at Palermo, then in Naples, his native city. But it was too late ; and he expired there June 23, 1847. Many who saw him knew little of his sterling worth. So gentle, so modest, so humble was he, so little in his own esteem, that his solid judgment, extensive acquirements, and even more ornamental accomplishments, were not easily elicited by a mere visitor or casual guest. It used to be said by those who knew him in early youth, that his musical powers and genial wit used to form, combined, an inexhaustible fund of innocent cheerfulness ; and certainly his countenance seemed to have retained the impression of a natural humour that could have been easily brought into play. But this was overruled by the pressure of more serious occupation and the adoption of a more spiritual life.

The soundness of his judgment and his legal knowledge were fully recognized by the Bar, for it was familiarly said by advocates of the first rank, that if they could only know M. Acton's view of a case they could make sure of what would be its ultimate decision. In like manner, when he was officially consulted on important ecclesiastical business, and gave his opinion in writing, this was so explicit, clear, and decisive, that Pope Gregory used to say that he had never occasion to read anything of his twice over.

The greatest proof which the Pope could well have given him of his confidence was to select him, as he did, to be his interpreter and only witness, in the important interview between him and the Emperor of Russia. Of what took place at it, not a word was ever breathed by the Cardinal beyond this, that when he had interpreted the Pope's first sentence, the Emperor turned

to him in the most respectful and finished manner, and said, "It will be agreeable to me if your Eminence will act as my interpreter also." Immediately after the conference, Cardinal Acton wrote down, at the Pope's request, a minute account of it, but he never allowed it to be seen.

The King of Naples came to Rome principally to provide a good bishop for his metropolis, and pressed acceptance of the See on Cardinal Acton, who, however, inexorably refused it. When a lamentable accident deprived the then reigning family of France of its first-born, the bereaved mother wrote to him as a friend in whom she could confide, to tell her griefs and hopes, and obtain through him what could alleviate her sorrows.

As to his charities, they were so unbounded, that he wrote from Naples that he had actually tasted the distress which he had often sought to lighten in others. He may be said to have departed hence in all the wealth of a willing poverty.

*Card. Wiseman, Recollections of the Last Four Popes.*

1. **A Portrait**, by T. Uwins, R.A., engr. by A. Periam, was inserted in the Catholic Directory of 1843, with a biographical sketch, "Card. Acton, ætat. 27."

**Acton, Joseph**, was the son of a physician, of the family of Acton of Aldenham, in Shropshire, and was born at Besançon in 1737. He entered into the French navy, and afterwards that of the Grand Duke of Tuscany. His rescuing of 4,000 Spaniards from the Barbary corsairs made him known at the Court of Naples, and through the patronage of the queen he became Minister of the Marine, and afterwards of the Finances. He was dismissed from the Ministry in 1803, and retired into Sicily, where he died in 1808.

*Cates, Dict. of Gen. Biog.*

**Acton, Thomas**, priest, martyr; *vide* Holford.

**Adams, James, Father S.J.**, born in England, 1737; entered the Society at Watten, 1756; and taught humanities at St. Omer's College with great success. He was missionary at Aston, Stafford, in 1773, and after pursuing the quiet tenor

of his way as a missionary for many years, he retired to Dublin in Aug. 1802, and died there Dec. 6 following, aged 65.

*Oliver, Collections ; Foley, Records S.J., Collectanea.*

1. **Early Rules for taking a Likeness.** With plates. From the French of Bonamici. Lond. 1792. 8vo. pp. 59.

2. **Oratio Academica, Anglica et Latine conscripta.** Lond. 1793. 8vo. pp. 21.

3. **Euphonologia Linguae Anglicanae, Latine et Gallice Scripta.** Lond. 1794. 8vo. pp. 190. Inscribed to the Royal Societies of Berlin and London. The author was honoured with the thanks of the Royal Society, London.

4. **Rule Britannia ; or, the Flattery of Free Subjects paraphrased and expounded.** To which is added an Academical Discourse in English and Latin. Lond. 1796. 8vo. pp. 60.

5. **A Sermon Preached at the Catholic Chapel of St. Patrick, Sutton Street, Soho Square, on Wednesday, the 7th of March, the Day of Public Fast.** Lond. 1798. 8vo. pp. 34.

6. **The Pronunciation of the English Language vindicated from imputed Anomaly and Caprice ; in two Parts, with an Appendix.** Edin. 1799. 8vo. pp. 164.

This work, according to Park, contains "many ingenious remarks on languages and dialects, though the style of the writer is characterized by much whimsical eccentricity."

7. From a letter of his friend, John Moir, dated Edinburgh, Nov. 11, 1801, as well as from the reply to it, it is obvious that Father Adams contemplated publishing his **Tour Through the Hebrides.**

8. Dr. Oliver seemed to think he was the author of three works : "The Elements of Reading," 1791 ; of "Useful Knowledge," 1793 ; and "A View of Universal History," 1795 ; but these are the works of the Rev. John Adams, M.A.

**Adams, John**, priest and martyr, was born at Martin's Town, Dorset, and from a Calvinist minister became a fervent Catholic. He was ordained priest at Rheims, and returned home a missionary in 1581. Apprehended, he was imprisoned and banished, in 1585, but returning to England he again fell into the persecutors' hands, and on Oct. 8, 1586, expiated, by a glorious death at Tyburn, that crime of high treason affixed by English law to the character and functions of a priest.

Hampshire was the chief arena of his apostolic labours, and Fr. Warford, S.J., who had known him, relates that he was of the middle size, apparently about 40 years of age, had a darkish beard, cheerful countenance, black eyes, ready speech,



and was "ingenii simplicis et admodum pii: laboriosus imprimis."

*Challoner, Memoirs; Oliver, Collections.*

**Adamson, Robert Vincent, O.P.**, was born about Nov. 1799, at Freckleton, in Lancashire, being descended from an ancient yeomanry family, originally settled at Goosnargh, which constantly figures in the Recusant Rolls from the time of Elizabeth to the reign of George I. He was professed at Hinckley, July 3, 1817, and taught at Bornhem for two years from the following September. He then studied at Mechlin, and was ordained priest June 1, 1823. Returning to Hinckley, he taught there for about two years, and was then appointed assistant priest of the Sisters at Hartpury Court. He died there, May 12, 1831, aged 32, and was buried in Hartpury churchyard.

*Palmer, Obit. Notices O.S.D.*

1. Remarks on a Discourse entitled "The Church of England and the Church of Rome, compared with the Gospel of Christ," &c., preached in the Church of St. John the Baptist, at Gloucester, by the Rev. Hen. Wintle, M.A., Lecturer, Cheltenham. Lond. 1829. 8vo. pp. 58.

**Adelham, or Adland, John Placid, O.S.B.**, was born in Wiltshire, and from a Protestant minister became a monk of the venerable Order of St. Bennet. He was professed at St. Edmund's Monastery, Paris, in 1652. He was Prior of St. Laurence's Monastery at Dieulward from 1659 to 1661, and was sent to England and stationed at Somerset House from 1661 to 1675. In the latter year he was banished, but returning to England, became one of the victims of the infamous Oates' Plot, and was tried and condemned to death merely as a priest, Jan. 17, 1678-9. He was reprieved, but was detained in prison in Newgate, where he died between 1681 and 1685. He was a great reader and admirer of the works of St. Augustin.

*Challoner, Memoirs; Snow, Bened. Necrology.*

**Adolph, William, Esq.**, a merchant of Great St. Helen's, married, in 1840, Maria Elizabeth, youngest daughter of Mr.

Richard Brown, the eminent Catholic publisher of London, and died at his residence, Maitland Park, Haverstock Hill, June 22, 1868, aged 58.

1. **The Simplicity of the Creation; concise view of Mr. Adolph's new theory of the Solar System, Thunderstorms, Water-spouts, &c.** Liverpool, 1856, 16mo.; Lond. 1859, 8vo.; 1861 and 1864.

2. **The Origin and Character of the Holy Scriptures.** Lond. 1866. 8vo.

3. **The Stranger's Guide at High Mass.** Lond. (Derby printed), roy. 32mo. pp. 43, with Address to the Protestant reader.

**Agar, William Seth**, divine, was born near York, on Christmas-day 1815. He was educated at Prior Park, where he was ordained priest, and was appointed to succeed the Rev. William Joseph Vaughan as incumbent of Lyme, Dorsetshire, in the midsummer of 1845.

Ill-health at length compelled him to retire from his mission, and for a short time he supplied at Salisbury. On his recovery he resumed his pastoral duties at Lyme, from which he was transferred to Spetisbury, on account of Lyme disagreeing with him.

In 1852 he was appointed chaplain to the canonesses of St. Augustine at Abbotsleigh, and four years later he was installed Canon of the Plymouth chapter in the room of Canon Tilbury, deceased. He died Aug. 23, 1872, in the 57th year of his age, the 30th of his priesthood, and the 20th of his residence at St. Augustine's Priory.

Canon Agar was a deep thinker, rather than a great reader; for though he had studied many theological and philosophical works, and had carefully annotated all the published writings of Rosmini, his favourite author, yet he had the faculty of seizing upon the thoughts rather than the words of the authors he consulted, and thus making them a portion of his own mind. Perhaps, hardly a priest in England was more deeply versed in ascetical and mystical theology, or had had more experience in the operations of grace in souls.

*Oliver, Collections; Can. Brownlow, Tablet, Sept. 7, 1872.*

1. **A Catholic Catechism, methodically arranged for the use of the Uninstructed.** Lond. 1849, 32mo. A trans. from the Italian of Dr. Rosmini Serbati.

2. **Annotations on the Works of Rosmini.** MSS.

**Ainsworth, Sophia Magdalene**, in religion Sister Mary Anne Liguori of Jesus Crucified, O.S.S.R., was the daughter of John Hanmer, Esq., and sister of Sir Thomas Hanmer, of Bettisfield Park, Shropshire. She was born at Hanmer, in Flintshire, July 22, 1819; and, in 1839, married John Lees Ainsworth, Esq., of Oldham, co. Lancaster.

Shortly after her marriage, like so many others at the commencement of what is known as the Tractarian movement, she was led to study the truth of the Catholic religion, in total ignorance of which she had of course been brought up.

Whilst harassed with doubts, and suffering at the same time from other trials, she came across the little treatise on Conformity to the Holy Will of God by St. Alphonsus. This work made a great impression on her. Somewhat later she attended a course of instructions, by Fr. (Cardinal) Newman, at the Oratory, King William Street, which resulted in her conversion.

She was received into the Church, by Fr. Newman, June 14, 1850.

She induced her husband to allow her five children to be educated as Catholics, and twenty years later Mr. Ainsworth himself was received into the Church, a short time before his death in 1871.

Several Catholic missions owe their foundations to Mrs. Ainsworth: Upton, in Worcestershire, Denbigh, &c.

After her husband's death, on Sept. 22, 1872, she entered the Convent of the Redemptorists in Dublin, and on May 19, in the following year, she received the habit.

Family difficulties obliged her to return for some time into the world, but she returned, in June 1875, when the Redemptorists removed from their temporary dwelling to the Monastery at Clonliffe West. Here she was professed, Sept. 1876, and died April 1, 1882.

*The Tablet*, April, 1882.

**Aldrich, Robert, Bishop of Carlisle**, a native of Burnham, in Buckinghamshire, was elected from Eton to King's College, Cambridge, in 1507. Here he became acquainted with Erasmus, who in one of his epistles calls him "*blandæ cloquuntia Juvenis*," and accompanied him on his famous pilgrimage to Walsingham in 1511.



He was B.A. 1511-12; M.A. 1515; and Master of Eton School from the latter year to 1518. In 1517 a special grace passed that he might be B.D. within two years, but he was not admitted to that degree within the prescribed period. He was a university preacher in 1523, and one of the proctors of the university in the year following. He was employed by the university to write certain letters to the king in 1527, and was collated to the prebend of Centum Solidorum in the church of Lincoln, July 18, 1528, but exchanged it for that of Decem Librarum in the same church, Jan. 1528-9. He was a member of the Convocation in 1529, when the great case of the king's divorce was agitated, and in the same year was incorporated at Oxford in the degree of B.D., which he had previously taken at Cambridge.

In 1530 he commenced D.D. at Oxford, and was nominated by the Crown to the Archdeaconry of Colchester, Dec. 30, 1531. Two years later he accompanied the Duke of Norfolk and others on an embassy to the King of France and the Pope; and May 13, 1534, was constituted Registrar of the Order of the Garter and Canon of Windsor. He was elected Provost of Eton College, June 21, 1536; became Almoner to Queen Jane Seymour; and was nominated Bishop of Carlisle, June 18, 1537. He seems to have run with the times, but eventually died in communion with the Catholic Church. In 1539 he is found vigorously supporting the Bill of the Six Articles in the House of Lords; and in the following year he was one of many eminent divines whom the king appointed to compare the rites and tenets of the Church with the Scriptures and ancient writers. He complied with all the subsequent changes of religion, and in the reign of Mary acted as a commissioner for the suppression of heresies; and took a part in the proceedings against Bishop Hooper, Dr. Rowland Taylor, Dr. Crome, John Rogers, and other Protestants.

He died at Horncastle, Lincolnshire, March 5, 1555-6, and was there buried.

His learning is highly extolled by Erasmus and Leland.

*Dodd, Ch. Hist. ; Cooper, Ath. Cantab.*

1. *Epigrammata varia* in Horman's *Antibossicon*.

2. *Epistola ad Guliel. Hermanum*, in Latin verse, prefixed to the same author's *Vulgaria*, 1521. 4to.

A satire upon R. Whittington.

3. **The Register of the most noble Order of the Garter, commonly called the Black Book**, published by John Anstis, Garter, 1724, fol.

Mr. Anstis, however, speaks disparagingly of this work, which he says is full of mistakes, and he terms its author a credulous antiquary.

4. Several treatises against Rob. Whittington. Dodd, *Certamen Utriusque*, mentions one on the **Real Presence**.

**Alfield, Thomas**, priest, martyr, was born in Gloucestershire, and studied his divinity in the English College then at Rheims, where he was ordained priest in 1581, and sent upon the English mission.

Shortly after his arrival in England he appears to have been arrested and thrown into prison, where he is found in April, 1582. In the latter part of the following year, or the beginning of 1584, Cecil published his work, entitled "The Execution of Justice, &c., or, *Justitia Britannica*." The drift of this book was to persuade the world that the Catholics who had suffered in England since the Queen's accession to the throne, had not suffered for religion, but for treason. This work was immediately answered by Dr. Allen, who thoroughly exposed the glaring untruths of the Lord Treasurer. But people in power will not submit to be told they lie; and therefore Mr. Alfield, who had found means to import into the kingdom some copies of Dr. Allen's "Modest Answer to the English Persecutors," and had dispersed them, with the help of Thomas Webley, a dyer, was called to account, with Webley also; and both were most cruelly tortured in prison. This was done in order to make them reveal the names of the persons to whom the books had been distributed. They were afterwards brought to trial, and condemned July 5, and suffered at Tyburn on the following day, 1585.

They were offered their lives if they would renounce the Pope and acknowledge the Queen's ecclesiastical supremacy, but they refused to do so.

*Challoner, Memoirs.*

**Alford, Thomas, Father S.J.**, is referred to by De Backer as publicly defending *theses* in the Jesuit College at Rome in 1622, but his name does not appear in Bro. Foley's *Collectanea S.J. of the English Province*.

*De Backer, Bibliothèque des Ecrivains de la Compagnie de Jésus.*

1. *Rosa veralla sive de laudibus Illmi. Principis Fabritii Card. Veralli Odæ tres.* A. Martino, Tondo Acad. Parth. dedicatæ dum publice de philosophia disputaret in Collegio Rom. Societatis Jesu. Romæ, Typis Jacobi Mascardi, 1622. Superiorum Permissu. 4to., title, pp. 16.

**Alice, Dame,** *vide* Alice Harrison.

**Allanson, George,** priest, is alluded to by Gee, in 1624, as a Jesuit and author of the under-mentioned work, but he was either incorrect, or the name was a pseudonym, for it is not met with in the diaries of the various colleges, or the clergy lists.

*Gee, Foot out of the Snare, 1624.*

1. *Of the Conversion of Nations, of the Miracles, of the Martyrdoms, and of the Union of the Members of the Catholic Church.* By George Allanson, Jesuit.

**Allanson, Peter Athanasius, O.S.B.,** was born at London, in 1805, and was educated at Ampleforth College, where he was professed June 2, 1821. He was distinguished in youth for his love of historical studies. It was during the time that he was teaching at Ampleforth that his predilection for historical research brought him into close relationship with Dr. Lingard, the historian.

Dr. Lingard's History of England was given to the world during the years 1819-25, and the learned historian availed himself considerably of the services of Fr. Allanson, whose leisure for study and opportunity for research made him a valued friend.

He was ordained priest in 1828, and shortly after left Ampleforth for the mission at Swinburne, in Northumberland.

Here he resided without interruption for forty-seven years.

In 1854 he was made a member of the General Chapter, the legislative body of the Benedictine Order, and four years later he was elected Provincial of York, an office which he retained until his death, having been re-elected four times. He was made Cathedral Prior of Norwich in 1862, and Abbot of Glastonbury in 1874.

He died at Swinburne, Jan. 13, 1876, aged 71.

*The Tablet*, Jan. 22, 1876; *Snow, Bened. Necrology*.



1. He left, in MS., an historical work containing a great amount of unique and valuable information respecting the Catholic Church in England since the Reformation.

**Allen, John**, priest, was executed at Tyburn, in the commencement of the year 1538, for refusing to subscribe to the ecclesiastical supremacy of Henry VIII.

*Stow, Chronicles ; Cath. Mag.* 1832.

**Allen, William, Cardinal**, was born in 1532, at Rossall, in Lancashire, the year in which Henry VIII. secretly married Anne Boleyn, Queen Catharine being alive, and no sentence of divorce pronounced. It was in this same year that Archbishop Warham died, and Cranmer was nominated by the king as his successor in the See of Canterbury. William Allen was the third son of John Allen, of Rossall, in Lancashire, a Grange belonging to the Abbey of Dieulacres, in Leicestershire, which is said to have been originally leased to his ancestors by one Ralph Allen, some time abbot of that monastery. His mother was Jane, daughter of Thomas Lister, of Arnold Biggin, Westby, in Yorkshire, ancestor of the Lords Ribblesdale, a woman of great virtue, and very highly connected.

In 1547, the year in which Henry VIII. died, William Allen went up to Oriel College, Oxford. He became Bachelor of Arts in 1550, and in the same year was unanimously elected Fellow of his college. His tutor at Oxford was the Rev. Morgan Philipps, a man famed for his skill in disputation and his attachment to the Catholic faith, who afterwards co-operated with his friend and former pupil in the establishment of the Seminary at Douay.

At Queen Mary's accession Allen resolved to dedicate himself to the ecclesiastical state ; and, after seven years spent in literary and philosophical studies, took the degree of Master of Arts, July 16, 1554. In 1556 he was chosen Principal of St. Mary's Hall, Oxford, and in that year, as well as in the following one, filled the office of Proctor in the university.

In the last year of the reign of Queen Mary he was made Canon of York, but the abolition of the Catholic religion in England by her successor, Queen Elizabeth, changed the tenor of his fortunes, and Allen was one of the first who forsook his preferments. Though he resigned the office of Principal of

St. Mary's Hall, it was still possible for him to continue to reside at Oxford, where conformity with the new religion was at first sparingly enforced. But the zeal which he showed for the Catholic faith in winning back the fallen, and in encouraging to perseverance those who were steadfast, gave such offence to the civil authorities, that he was soon obliged to leave England for the Continent. He crossed over to Flanders in 1561, and took up his abode at the university of Louvain, where he found many of his countrymen who had preceded him. Here he continued his theological studies, and at the same time composed the first draft of a treatise on Purgatory, in English, which he published some years later. He also acted as tutor to a young English gentleman, Christopher Blount, who became well known in after years at the Court of Queen Elizabeth, and died in 1600, on the scaffold, for his share in the conspiracy of the Earl of Essex. About this time Allen's health suffered so severely from his attendance on his pupil during a dangerous illness, that he was advised to revisit his native county of Lancaster as the only hope of saving his life. He spent three years in England, from 1562 to 1565, and though he had not yet received priest's orders, devoted himself, as soon as his health permitted it, to the work of fortifying in the faith all whom he could influence, and especially of urging upon them the duty of abstaining from all communication with heretics in the Protestant worship by law established. The success which attended his labours was so great in Lancashire, that he was compelled before long to provide for his safety by leaving for a distant county. His new place of abode was not far from Oxford, and the neighbourhood of the university, where he had many friends, opened to him a fresh field for his zeal. He also employed his time in writing two controversial treatises in English on the Priesthood and on Indulgences, which he afterwards published at Louvain. But he was once more obliged to seek a new place of refuge, and this time he found shelter in the county of Norfolk, in the family of the Duke of Norfolk, who, though himself a Protestant, gave protection to several learned Catholics.

Allen continued his labours for souls in the Duke's house and the neighbourhood, and succeeded in bringing back some wanderers to the Church. It was while living here that he wrote the short tract concerning the Notes of the Catholic Faith. But

the vigour with which it was written, and the wide circulation it obtained, stirred up such hostility against him, that he was advised to leave England.

He therefore retired once more to the Low Countries in 1565, and after being ordained priest at Malines, where he had previously received all the other Orders, occupied himself with teaching theology, in a convent of the same city. After spending two years in Flanders, Allen set out in the autumn of 1567 on a pilgrimage to Rome in the company of his old master, Morgan Philipps, and Dr. Vendeville, at that time Regius Professor of Canon Law in the university of Douay, and afterwards bishop of Tournay.

Dr. Vendeville's object was to lay before the Pope a project for the conversion of the infidels, or, according to another account, for the relief of slaves out of Barbary. He was unsuccessful, for the Pope was too much occupied with other more weighty matters, and in the spring he returned with Allen to Belgium in a somewhat despondent frame of mind, and on the journey disclosed by degrees to his companion the subject of his grief. Allen at once seized the opportunity of giving Dr. Vendeville's zeal a new direction. He pointed out to him the great needs of the Catholics in the Netherlands and England, and showed him how much easier, and at the same time more useful, it would be to succour them. He spoke more particularly of the danger which threatened the Church in England, through the dying out of the ancient priests, and suggested as a remedy for the evil the foundation of a college for English students abroad. His aim was—first, to enable English students abroad to have the benefit of collegiate training; secondly, to form a body of learned priests capable of restoring the Catholic religion in England whenever circumstances should permit; thirdly, to instruct in their religion English youths who might come for their education to the college. The missionary work in England was an after-thought. It seemed hopeless to train priests for the English mission while the power was in the hands of heretics. But man proposes, and God disposes. Allen's plans, set forth with that persuasive eloquence of which he was a master, made a deep impression on Dr. Vendeville, who thenceforward left nothing undone to procure their realization. The newly founded university in which Dr. Vendeville was professor seemed in every way a suitable place for the establishment of a college



or house of studies. It was situated at Douay, an ancient and fortified town in the province of Artois, and in the midst of a people which throughout the religious troubles of the Netherlands never wavered in their firm attachment to the Catholic faith. Allen, therefore, proceeded to Douay, and forthwith began to put into execution the plan which he had formed for the establishment of a college or house of studies in the university. On Michaelmas-day, 1568, with the approbation of Dr. Matthew Galen, Chancellor of the University, he took possession of a large house which he had hired near the theological schools, and began to live there in collegiate form with a few students, English and Belgian, whom he had invited to join him in his undertaking. The new foundation had no revenues except the alms which Dr. Vendeville obtained for it from the abbots of St. Vaast, of Arras, Anchin and Marchiennes, and the charitable contributions of some other benefactors. The names of those who began the work with Allen on Michaelmas-day, 1568, are worthy of record. The first was Richard Bristow, Fellow of Exeter College, Oxford, who was the first of the students ordained priest, and who was prefect of studies from that time until his death. The next was John Marshall, Fellow of New College, Oxford, and Bachelor of Canon and Civil Law in that university. The third was Edward Riden, M.A., of Exeter College, Oxford; the fourth, John White, afterwards D.D.; and the other two were Belgians, who did not remain long on account of the poverty of the living. Others soon joined them, mostly Oxford men, and it must not be forgotten that Morgan Philipps, Allen's old tutor at Oxford, came to reside in the college from its commencement, and besides contributing to its support while he lived, left it his whole property at his death.

The cares attendant on the establishment and direction of the college did not hinder Allen from prosecuting his theological studies. He proceeded B.D. in 1570, and in the following year was created D.D. In the former year he was appointed Regius Professor of Divinity in the university of Douay, with a stipend of 200 gold crowns. The numbers of the college increased so rapidly as its fame spread abroad, that Allen was at length obliged to have recourse to Gregory XIII. for help to support so great an undertaking; and accordingly, in April, 1575, the Pope granted to the seminary a monthly pension of 100 gold

crowns. In the following December, Allen set out on his second journey to Rome, after having entrusted the students to the care of Dr. Bristow during his absence. He had been summoned thither by Gregory XIII. to give his advice on the subject of a seminary for the English which the Pope proposed to found in Rome.

The outlines of the plan were agreed upon during Allen's stay in Rome, and it was settled in conjunction with Dr. Owen Lewis that the students for the new foundation should be sent from Douay as soon as the college was ready to receive them. About this time the Pope conferred upon Allen a canonry in the rich church of Our Lady at Cambray, one day's journey from Douay. Allen returned to Douay in July, 1576, after an absence of eight months, and four months later the number of students in the college was 120. The revolutionary spirit which had been agitating the Low Countries for several years past, and the popular excitement against the English living in Douay, stirred up by secret agents of Queen Elizabeth and the Prince of Orange, brought about the expulsion of the English from Douay, and the removal of the college to Rheims. A rumour had been spread, emanating from various reliable sources in England, that assassins had been sent over to Douay to make away with some of the principal members of the seminary, which received such apparent confirmation from the appearance in the neighbourhood of certain Englishmen of sinister aspect, well mounted, and to all appearance the kind of men suited for the execution of such a crime, that it was considered unsafe for Allen to remain at Douay; and his friends obliged him to go away, which he did for a while, taking the opportunity to prepare for the removal of the college to Rheims. In March, 1578, the English were expelled from Douay, and the college was transferred to Rheims.

Some internal dissensions breaking out at the English College, Rome, Dr. Allen was again summoned to Rome in order to pacify the two parties, and accordingly set out from Rheims on Aug. 27, 1579. At Rome he was received with great honour and kindness by his Holiness. Having accomplished his object, he returned to Rheims in the following spring. In July, 1585, he was attacked by a strangury, caused probably by calculus, and in seven days was reduced to such a state that his life was despaired of. As a last chance he was advised to

try the waters of Spa, which were supposed to be good for his complaint. He set out thither on Aug. 3, and in a few weeks' time was restored to his former health.

He was destined, however, never to return to his college at Rheims, for he was summoned by the Pope to Rome, with the intention, as it ultimately proved, to promote him, and he arrived there on Nov. 4, of the same year.

He remained in Rome much longer than was expected, and on Aug. 7, 1587, was created by Sixtus V. a Cardinal Priest with the title of St. Martinus in Montibus. He spent the remainder of his life in Rome, where he was often called upon by the Pope, and his opinion very much valued in all matters regarding learning and discipline. In 1589, Philip II. nominated Allen to the archbishopric of Malines, though he did not take possession of the See, and various other benefices were conferred upon him in order to support his dignity.

The zeal for God's glory and his neighbour's good, which had been till then the moving spirit of Allen's life, shone forth in him no less conspicuously after his elevation to the cardinalate. He was never absent from the consistory, to which in those days the cardinals were summoned every week by the Sovereign Pontiff to consult with him on the government of the Church, nor was he among those who arrived the last. In giving his opinion he always spoke with such moderation that he offended no one, and yet with such freedom that his conscience never reproached him afterwards. He was also very diligent in his attendance at the two particular congregations of which he had been appointed a member—those, namely, of the Index and the affairs of Germany. At the death of Cardinal Antonio Carafa, Gregory XIV. made him Apostolic Librarian. The same Pontiff charged him, in conjunction with Cardinal Marc' Antonio Colonna and several consultors, to revise the edition of the Vulgate which Sixtus V. had published just before his death.

Allen also undertook, with the co-operation of others, to correct the text of St. Augustin's works, but death prevented him from completing so vast an undertaking. Moreover, he took part in the election of four successive Popes—Urban VII., Gregory XIV., Innocent IX., and Clement VIII. The occasional return of the same illness, which had brought Allen to death's door in 1585, warned him some time before he died



that his end was drawing near. He often spoke of it to his intimate friends, and it was evident that he looked forward with joy to his speedy departure from this world to his true country. His death took place, at his palace at Rome, in the morning after sunrise on the sixteenth day of his illness, Oct. 16, 1594.

His body rested, as was fitting, in the midst of the students whom he loved, in the church of the Most Holy Trinity attached to the English College at Rome.

He is described, by Pitts, as somewhat above the ordinary stature, comely of countenance, composed in his gait, affable on all occasions; and, for the gifts of his mind, pious, learned, prudent, grave, and though of great authority, humble, modest, meek, patient, peaceable; in a word, beautiful and adorned with all kinds of virtues.

*Douay Diaries; Dodd, Ch. Hist.; Pitts, De Angliæ Scriptoribus.*

**1. Certain Brief Reasons concerning the Catholick Faith.**  
Douay, 1564.

Written while he was living in the Duke of Norfolk's family, and afterwards enlarged and published at Douay.

**2. A Defense and Declaration of the Catholike Churches Doctrine touching Purgatory and Prayers for the Soules Departed.** By William Allen, Maister of Arte and Student in Divinitie. Antverpiæ, 1565. 8vo.

The preface is dated at Antwerp, May 2, 1565. The substance of this work he had composed three years before, while studying theology at Louvain. This book attracted so much notice, that in a writ issued by the Queen, Feb. 21, 1567, to the High Sheriff of Lancashire, for the apprehension of "certain persons who, having been late ministers in the Church, were justly deprived of their offices of ministry for their contempt and obstinacy," Allen heads the list under the designation of "Alen, who wrote the late booke of Purgatory."

**3. A Treatise made in Defense of the Lawful Power and Authoritie of Preesthode to remitte sinnes: Of the People's duetie for confessienn of their sinnes to Godes ministers: And of the Churches meaninge concerning Indulgences, commonlie called the Pope's pardons.** By William Allen, Mr. of Arte and Student in Divinitie; Lovanie, apud Joannem Foulerrum, A.D. 1567. Sm. 4to. Title, 1 leaf; to the reader, 1 leaf; errata, &c., 1 leaf. Preface, 6 leaves, pp. 412, contents, 4 leaves.

This was written while he was in England, between 1562-65, and elicited from William Fulke, D.D., "A confutation of a treatise made by William Allen, in Defence of the usurped Power of Popish Priesthood." Camb.

16mo.; and also, "Two treatises written against the Papistes, the one being an answer of the Christian Protestant to the proud challenge of a Popish Catholicke." 1577. 8vo.

4. *Opus Aureum De Sacramentis in genere, Libri III.: I. De Sacramento Eucharistiæ. III. De Sacrificio Eucharistiæ ex vivæ vocis diligenti et accurata tractatione* (apud Thom. Stapletono). Antverpiæ, 1576, 4to.; Duaci, 1603, 4to.

A work highly esteemed and made use of by Bellarmin.

5. *An Apologie and true Declaration of the institution and endeavours of the two English Colleges; the one in Rome, the other now resident in Rhemes, against certaine sinister informations given up against the same.* Mounts in Henault. 1581. 8vo. 122 leaves; running title, "An Apology for the English Seminaries." Bolton, in his *Hypercritica*, says it is a "princely, grave, and flourishing piece of natural and exquisite English."

6. *Piissima Admonitio, et consolatio vere Pia ad Afflictos Catholicos in Anglia.* A Latin rendering of the 7th chapter of the preceding Apology, "An admonition and comfort to the afflicted Catholics."

The two latter works were published together under the following title:—

7. *Duo Edicta Elizabethæ Regina Angliæ contra Sacerdotes Soc. Jesu, et alumnos seminariorum, quæ a quibus non solum illi ut perduelles proscribuntur, sed Angli omnes, qui in iisdem Collegiis vivunt revocantur; una cum Apologia doctissimi viri D. Gul. Alani pro iisdem sacerdotibus S.J., et aliis seminariorum alumni; in qua explicantur causæ institutionis prædictorum seminariorum, et cur sacerdotes Catholici in Angliam mittantur. Additur ejusdem Gul. Alani piissima Admonitio et Consolatio vere Christiana ad afflictos Catholicos Angliæ.* Aug. Trevir, 1583. Sm. 8vo.

8. *Apologia Martyrum, qua ipsorum innocentia variis rationibus demonstratur; eosque solius religionis Catholicæ causâ, quam susceperant propagandam et propagnandam, crudissime enecatos fuisse.* 1583.

This was printed in the "*Concertatio Ecclesiæ Catholicæ*," compiled by Fr. John Gibbons and John Fenn, generally called "*Bridgewater's Concertatio*," Treves, Hatot, 1583. 4to.

This and other attacks on the administration of justice in England induced Burleigh to draw up, from Norton's notes, "A Declaration of the favourable dealing of Her Majesty's Commissioners appointed for the examination of certain traitors, and of tortures unjustly reported to be done upon them for matters of religion." 4to. Four leaves. 1583; reprinted in Somers' Tracts, i. 209.

9. *Martyrium R. P. Edmundi Campiani Presbyteri e Societate nominis Jesu.* Printed in Bridgewater's "*Concertatio Eccles. Cathol. in Anglia*." 1583-1594. Translated into Spanish, Italian, &c.

10. *A True, Sincere, and modest Defence of English Catholics that suffer for their faith both at home and abroad, against a false, seditious, and slanderous libel, intituled The Execution of Justice in England.* Ingolst. 1584. 8vo.; pp. 218, besides preface, contents, and errata; running title, *An Answer to the Libel of English Justice.*

This was in answer to W. Cecil Lord Burleigh's "Execution of Justice in England, not for Religion, but for Treason." Dec. 17, 1583.

Strype (Ann. II., ii. 305) says that to this J. Stubbs, the same who had his right hand cut off for writing against the Queen's marriage with Anjou, wrote an answer, entitled "Vindication of the English Justice," 1587. Burleigh had his tract translated into Latin, and published in London and Germany: "*De Justitia Britannica, quæ conservandæ pacis publicæ causâ in Papicolas exercebatur tempore Elizabethæ.*" Lond. 1584, 12mo.; Ingolstadt, 1584, 12mo.

Allen also translated his reply with the title—*De Justitia Britannica sive Anglica, quæ contra Christi Martyres continenter exercitur*. Ingolstadii, ex Officina Typographica Davidis Sartorii, 1584, 12mo; and *Ad persecutores Anglos pro Catholicis domi focusque persecutionem sufferentibus, contra fulsum libellum inscriptum Justitia Britannia, vera responsio*. 8vo, s.l. aut an., which was also printed in Bridgewater's "Concertatio Eccles. Cathol.," Aug. Trevir, 1589 and 1594. Simpson, in his "Life of Champion," alludes to a copy, Brussels MSS., No. 15,594, *Justitiæ Britannicæ, de sacerdotibus morte plectendis, confutatio*, 1583.

Allen's reply was attacked by Dr. Thos. Bilson, "Of the true difference between Christian Subjection and unchristian Rebellion; wherein the Prince's lawful power to command and bear the sword are (*sic*) defended against the Pope's censure and Jesuits' sophisms in their apology and defence of English Catholics; also a demonstration that the things reformed in the Church of England by the laws of this realm are truly Catholic; against the late Rhemish Testament." Oxford, 1585, 4to; Lond. 1586, large 8vo.

It is noted by Paquot, that this book was used by the Puritans to justify their execution of Charles I.

11. *The Copie of a Letter written by M. Doctor Allen, concerning the Yeelding up of the Citie of Darentrie, unto his Catholike Majestie, by Sir William Stanley, Knight; wherein is shewed both how lawful, honorable, and necessarie that action was; and also that al others, especiallie those of the English Nation, that detayne anie townes, or other places in the lowe countries from the King Catholike, are bound, upon paine of damnation, to do the like. Before which is also prefixed a gentleman's letter, that gave occasion of this discourse.* Antuarpe, Joachim Trognæsius, 1587. 8vo.

The letter is dated Rome, April 23, 1587. The gentleman's letter is signed R. A., *i.e.*, Roger Ashton.

It was translated into French—*Justification pour le Catholique, Noble, Chevalier Anglois, le Sieur Guillaume Stanlay, et autres honorables Capitaines, et Gentils-hommes Anglois de son regiment, sur la rendition de la ville de Deventer, et autres lieux, à l'obeyssance de sa Majesté Catholique, qui ont esté detenez par la Reyne d'Angleterre, pour support des Hérétiques de Hollande, et Zélande.* Paris, 1588. 8vo.

A Latin edition was printed at Cracow, 1588, 8vo. The English edition



has been reprinted, with a learned introduction and copious notes, by Thomas Heywood, Esq., F.S.A., vol. xxv., Chetham Society, 1851. 4to.

Fr. Persons was charged by the appellant clergy with having a hand in this letter, and he does not deny the charge in his reply: "A manifestation of the great folly and bad spirit of certayne in England, calling themselves secular priests," s.l., 1602.

It elicited "A briefe Discoverie of Doctor Allen's Seditious Drifts, contrived in a Pamphlet written by him concerning the yeelding up of the town of Deventer unto the King of Spain, by Sir W. Stanley, etc." By G. D. Lond. 1588. 4to.

12. **An Admonition to the Nobility and People of England and Ireland, concerning the present Warres made for the Execution of his Holines Sentence, by the highe and mightie Kinge Catholicke of Spaine, by the Cardinal of Englande, 1588.** 8vo.; pp. 60, inclusive of title.

This work was printed at Antwerp, with the intention to be distributed in England at the moment of the Spanish invasion; but the invasion not taking place, care was taken to burn almost all the copies. Hence the book is extremely scarce. After a short preface, it undertakes to show (1) of whom and in what manner Elizabeth is descended; (2) How intruded into the royal dignity; (3) How she has behaved at home and abroad; (4) By what laws of God and man her punishment is pursued; (5) How just, honest, and necessary causes all true Englishmen have to embrace and set forward the same.

Lingard (Hist. of Eng., 1849, vol. vi. p. 706) in a lengthy note on this work, says that "The author of this most offensive publication seems to have studied the works, and to have acquired the style, of the exiles who, formerly, at Geneva, published libels against Queen Mary, the predecessor of Elizabeth. Who that author was, soon became a subject of discussion. The language and the manner are certainly not like those of Allen in his acknowledged works; and the appellant priests boldly asserted that the book was 'penned' altogether by the advice of F. Persons. Persons himself, in his answer, though he twice notices the charge, seems, by his evasions, to acknowledge its truth (Manifestation, 35, 47). But whoever was the real author, the cardinal, by subscribing his name, adopted the tract for his own, and thus became answerable for its contents."

The substance of "the Admonition" was compressed into a smaller compass, under the title of **A declaration of the sentence and deposition of Elizabeth, the usurper and pretended Queene of England**, and was printed separately for distribution on a broadside in 81 lines. But the copies of this were also destroyed on the failure of the armada; one copy, perhaps the only one now in existence, was formerly in the possession of the late Mr. H. G. Bohn, the publisher.

It was again reprinted, apparently by one of the appellant clergy, under the following title—

13. **The Declaration of Sixtus Quintus his Bull; a new challenge made to N. D.** Lond. 1603, pp. 107.

14. **De Sanctis et Imaginibus.**

15. **De Prædestinatione.**

16. **Resolution of Cases**, for the use of **Missions**, by Cardinal Allen and Robert Parsons. MS.

17. **Instructions to Dr. John Vendeville, Bishop of Tournay, concerning the Government of Seminaries.** MS.

18. He was also concerned in the Rheims edition of the Testament, 1582, and with Dr. Bristow wrote the principal commentaries ; also Old Testament, 1609, etc. 4to.

19. **Nicolai Fitzherberti De antiquitate, et continuatione, Catholicæ Religionis in Anglia, et De Alani Cardinalis vita, libellus.** Rome, 1608.

The Cardinal's life is reprinted in his "Letters and Memorials," 1882.

20. **The Letters and Memorials of William, Cardinal Allen (1532-1594).** Edited by Fathers of the Congregation of the London Oratory. With an Historical Introduction by Thomas Francis Knox, D.D., Priest of the same Congregation. Lond. 4to. 1882 ; being vol. ii. "Records of the English Catholics under the Penal Laws," pp. cxxii. and 480.

21. **Portrait** in the "Acad. des Sciences," 1682 ; engr. by E. de Boulois. 4to.

Another, taken from the original painting, formerly in the possession of Charles Brown Mostyn, Esq., and now at Ushaw College, was published in Baines' "Hist. of Lanc.," 4to., and has been several times reproduced.

A poor engraving from the same picture was published in the Laity's Directory, 1807, with a memoir.

An original portrait, taken at a later period to the preceding one, is in the English College, Rome. Granger, Biog. Hist., records a small engraving of a bust taken from the Oxford Almanack for 1746, where it is placed under the head of Edw. II. It is probably authentic, as it is engraved by Vertue.

**Allibone, Sir Richard**, judge, belonged to an ancient family, originally seated at Wardenton, near Banbury, Oxfordshire. His grandfather, Peter Allibone, an eminent Protestant divine, was born at Wardenton, and was Rector of Cheyneys, co. Bucks, where he died March 6, 1629. He left three sons. John, D.D., an ingenious writer and a good Latin poet, had a benefice in Gloucestershire, and died in 1658 ; Peter, the second son, was Proctor in the University, Oxford, in 1640 ; and the third son, Job, became a Catholic, and in consequence was disinherited, but afterwards obtained an important place in the Post-office, which afforded him a comfortable subsistence, and enabled him to provide his children with a liberal education. Job Allibone died in 1672, and was buried at Dagenham in Essex. He was the father of Richard, who was entered a student at Douay College, March 24, 1652, aged 16. After his academical education he returned to England and commenced

his legal course at Gray's Inn, April 27, 1663. Though called to the Bar, Feb. 11, 1670, no mention is made of him till Nov. 1686 (which his religion will account for), when his proficiency and learning induced James II. to select him to be one of his counsel. On April 28, 1687, he was appointed a judge of the King's Bench, and about the same time received the honour of knighthood.

In the summer of that year he went to the Northern Circuit, and Bishop Cartwright relates that at Lancaster, while his colleague, Judge Powell, attended at the parish church, Allibone courageously went to the school-house, and had mass said. In his charge to the grand jury he took notice that only three of the gentry came out to meet the judges, and called it a great disrespect of the king's commission—a fact strongly indicative of the intolerance of Protestants. Sir Richard was one of the judges at the trial of the seven bishops in Trinity Term, 1688. His death shortly afterwards, Aug. 22, 1688, at his house in Brownlow Street, probably saved him from attainder at the Revolution.

He was buried at Dagenham, where a handsome monument was erected to his memory. His wife, Barbara Blakiston, of the family of Sir Francis Blakiston, of Gibside, co. Durham, Bart., survived him. He had a brother, Job Allibone, who became a student in the English College, Douay, Dec. 30, 1652, aged 14, where he took the name of John Ford, afterwards received Orders, and lived several years a missionary in England, dying soon after, 1709.

*Foss, Judges of England; Dodd, Ch. Hist., vol. iii. p. 458.*

**Allison, William**, priest, one of the victims of the iniquitous plots of 1679–80, died a prisoner in York Castle about this time.

*Challoner's Memoirs.*

**Allot, William**, divine, received his education at the University of Cambridge, but in what college is not recorded, and it does not appear that he graduated. When Queen Elizabeth came to the throne he went over to Louvain, where he pursued his theological studies for some years, and was ordained priest. After a short residence in Cologne, he



returned to England. He was much esteemed by Mary Queen of Scots, whom he frequently visited in her confinement.

After some years spent on the mission, he was imprisoned, and banished with several other priests. The Queen of Scots, in return for his services, sent him a letter of recommendation to France, and at her request he was made a canon of St. Quinton, in Picardy. The fatigues of the mission, and too great application to study, having impaired his health, his physicians advised him to take a journey to Spa, where he died of the dropsy about 1590.

During his abode in the Low Countries, he became acquainted with Lord Morley, and his brother Charles Parker, bishop-elect, who had retired to the Continent on the death of Queen Mary.

They were particular benefactors to Mr. Allot during his studies, as they were to many others similarly engaged.

*Dodd, Ch. Hist. ; Cooper, Ath. Cantab.*

1. *Thesaurus bibliorum, omnium utriusque vitæ antidotum, secundum utriusque Instrumenti veritatem et historiam succinctæ complectens.* Antwerp, 1577, 8vo. ; Lugd., 1580, 8vo. ; Antverpiæ, 1581, 8vo. ; Lugd. 1585, 8vo. pp. 996 ; Coloniae, 1612.

Ded. to Lord Morley.

2. *Index Rerum Memorabilium in Epistolis et Evangiliis per anni Curriculum.*

Printed with the preceding work.

**Almond, John**, priest, of the Order of Cistercians, who is described by Fr. Grene, in his MS. (Records S.J., vol. iii. p. 247) as of Cheshire, was tried for being a priest, at York Castle, and from thence was imprisoned in Hull Castle, removed to the Block-house there, and again brought back to Hull Castle, where, though blind and afflicted with the infirmities of extreme age, he was treated with the greatest cruelty, until death relieved him from his troubles, April 18, 1585. He was buried at Drypole.

*Morris, Troubles, Third Series.*

**Almond, John**, priest and martyr, was born in Speke, near Liverpool, and made his early studies at a school at Much Woolton.

Bro. Foley thinks he was not the Almond at Douay referred to by Dr. Challoner in his "Memoirs," but was admitted into the English College, Rome, in 1597, aged 20, where he was ordained in the following year.

In 1601 he publicly sustained *theses* of universal divinity with great applause, and, in Sept. of the following year, left Rome for England, and seems to have laboured in London, or the district, under the name of Francis Molineux or Lathom.

He was apprehended on March 22, 1611-12, and brought before Dr. John King, lately advanced to the bishopric of London, who is supposed to have been the principal promoter of Mr. Almond's death, but is said to have ever after deeply regretted it; indeed, it is confidently asserted by contemporary Catholic writers that he himself became a member of the Church he had so cruelly persecuted. In the preface of a book published in Dr. King's name, entitled "The Bishop of London's Legacy," allusion is made to the part he took in the death of Fr. Almond, in terms which certainly would imply that the bishop had received a grace seldom granted to persecutors and had changed his religious opinions.

Fr. Almond suffered at Tyburn, Dec. 5, 1612, aged 35, according to the "Roman Diary," but ten years older according to Dr. Challoner.

His family at Speke suffered frequent fines for their recusancy.

*Challoner, Memoirs; Foley, Records S.J.; Gilloze, Lancashire Recusants, MSS.*

1. He wrote an account of his examination before Dr. King, which is quoted by Dr. Challoner.

**Almond, Oliver**, priest, a native of the diocese of Oxford, was admitted into the English College, Rome, in April, 1582, at the age of 21. He received Holy Orders in Aug. 1587, and was sent to the new college founded by Fr. Parsons at Valladolid, in Spain, in order to cross over from thence into England. In a report by Robert Weston, a Government spy (Dom. Eliz., vol. 238, n. 62, April 20, 1591, P.R.O.), there is the following interesting reference to him:—"Item, Olivar Almon is a prest, and did lye at Mr. Wynchcombe in Barkshire, near Newberry, the name is Henwicke. Yf hee be not

in the hoose, there is a grat (tree) wherein hee is hyden ; hee is a letle man," &c. A previous part of the same report says—"As you go forth of Mr. Wynchcombe's house towards Newberry, in the first close withoute the gate, upon the lefte hand in the heg-row, there is a grat oake that is hollow, and be knocking upon it you shall fynd it to sounde."

In a list of Jesuits, Seminarists, and Priests sent to Lord Burleigh (Dom. Eliz., vol. 32, n. 64, P.R.O.), dated Jan. 20, 1593, Mr. Oliver Almonde is referred to as being in the south parts.

Bro. Foley thinks it probable that he was brother to the martyr John Almond, but the latter belonged to a yeomanry family settled at Speke, in Lancashire, in which Oliver was not a family name. The Diary of the English College, Rome, states that he belonged to the diocese of Oxford. The date of his death is not recorded. He was probably the author of the under-mentioned work.

*Foley, Roman Diary, Records S.J.*

1. **The Uncasing of Heresie, or the Anatomie of Protestancie.** Written and Composed by O. A. (Louvain ?) 1623. 8vo.

**Amherst, Francis Kerril, D.D.**, Bishop of Northampton, was born in London, March 21, 1819, and was the eldest son of William Kerril Amherst, of Parndon, co. Essex, Esq., by Mary Louisa, daughter of Fris. Fortescue Turville, of Bosworth Hall, co. Leicester, Esq. He was sent to Oscott College in 1830, where he remained eight years, and then left, with no intention of embracing the ecclesiastical state. He returned to Oscott in 1841, and was ordained priest June 6, 1846, by Cardinal (then Bishop) Wiseman. Shortly afterwards he joined the Third Order of St. Dominic, but again returned to Oscott, as Professor, in 1855. After staying eleven months, he was appointed to the mission of Stafford, whence he was raised to the See of Northampton, on the resignation of Bishop Wareing, and was consecrated July 4, 1858. He was appointed Assistant at the Pontifical Throne, June 8, 1862.

He resigned his See in 1879, owing to ill-health, and was translated to Sozusa, 1880, and died Aug. 21, 1883, at his residence, Fieldgate, Kenilworth, co. Warwick.

*Brady, Episcop. Succession.*



1. **Norton Broadland**, a Story.
2. **Lenten Thoughts**, drawn from the Gospel for each day of Lent. Lond. 1873, 12mo.; which went through several editions, the fourth thousand, Lond. 1880, 8vo., pp. 191.
3. **Some Sonnets**, printed for private circulation.
4. **Pastorals**, issued annually.

**Anderson, Lionel Albert, O.P., alias Munson**, was the son of a Lincolnshire gentleman of good estate, and was born about 1620. He was educated a Protestant, but becoming a convert, went over to Paris and received the Dominican habit in the spring of 1658. He was professed at Bornhem, June 5, of the following year, and having been ordained priest returned to England about 1665. He resided for the most part in London, under the assumed name of Munson, and was much esteemed at Court, being personally known by Charles II.

When Oates broached his Popish plot, he accused Fr. Anderson of being a Dominican conspirator. He was apprehended and imprisoned in the King's Bench. He was indicted for being a priest contrary to the statute, and was tried and condemned to death at the Old Bailey, Jan. 17, 1679-80, by Scroggs, the notorious judge. The king, however, granted him a pardon, and after a year's imprisonment in Newgate he was exiled for life.

He then set out on a pilgrimage to the Holy Land, and after his return came over to England, and received a free pardon from James II., April 6, 1686.

At the Revolution in 1688, he fled with his royal master to the Continent, where he remained for some years. Some time before 1698 he again ventured into England, and took up his residence in London, where he died, Oct. 21, 1710, at the patriarchal age of 91, and religious profession 52. He was buried in the churchyard of St. Giles-in-the-Fields.

*Dodd, Ch. Hist.; Oliver, Collections; Palmer, Obituary Notices, O.P.*

1. **A Treatise on the Temporal Power of the Pope.**
  2. **A Treatise in Defence of the Oath of Allegiance.**
- Dodd says that this work gave offence to his own brethren.

**Anderson, William**, priest, martyr; *vide* Richardson.

**Anderton, Christopher, Esq.**, of Lostock and Anderton, co. Lancaster, was born in 1607, and was educated at Douay College, which he left with his tutor, John Roscove, in 1623.

On the breaking out of the Civil contest, he was one of the Catholic gentlemen of Lancashire who petitioned King Charles to be allowed to take up arms in the royal service, and it seems pretty certain that he was the daring cavalier who headed the gallant but fruitless attack on Bolton in 1643. Like many of his comrades in this disastrous war, Capt. Anderton came to an untimely death a few years after this exploit. He was employed by the Earl of Derby to defend Greenhalgh Castle, near Garstang; and after a stout resistance, during the whole of the winter of 1645, he was slain with Capt. John Hothersall, another Catholic gentleman.

He was twice married; first to Agnes, daughter of John Preston, of the Manor, Furness, and his wife Elizabeth Holland, of Denton, co. Lancaster; and secondly, to Alatheia, daughter of Sir Francis Smythe, of Wooten Wawen, co. Warwick. By the former he had an only daughter, and by the latter a large family, of whom Francis was created a baronet in 1677, and married Elizabeth, daughter and co-heir of Sir Charles Somerset, K.B., second son of Edward Earl of Worcester. The family is now represented by the Stonors of Anderton Hall, and the Tempests of Broughton.

*Gibson, Lydiate Hall; Castlemain, Cath. Apology.*

**Anderton, Dorothy**, was the fifth daughter of Christopher Anderton, Esq., of Lostock Hall, Lancashire, by his second wife, Alatheia, daughter of Sir Francis Smythe, of Wooten Wawen, co. Warwick, Knt., and sister to the first Lord Carrington.

Her father, when a young man, fell away from the Church for a while, over a lawsuit, but soon returned to the faith. He was convicted and fined for recusancy in 1638, and was killed at the siege of Greenhalgh Castle in 1645. Both he and his wife suffered very much for their conscience in the time of the Parliament, having their goods plundered and their lands sequestrated, insomuch that Mrs. Anderton, who resided at Clitherow, after her husband's death, had scarcely enough to

maintain herself and her children, of whom she had fourteen. Besides this, she had a far greater cross when three of her children, one son and two daughters, were taken from her, in order to make them Protestants, and taken to a place where they were most cruelly used, although more was taken from their parents' estate than was left to maintain all the rest. They were kept bare-legged in sackcloth, and their food was flour and water sodden together; if sometimes a bone was cast them from their keeper's table, it had scarce any meat upon it. Besides this, they were beaten with whips, with crooked pins in them; and once Alatheia, who was afterwards professed a nun at Louvain, was hit in the eyes, and rendered almost blind. The younger sister, Dorothy, was daily made to fetch water in a sort of pail for the family's use (the weight being far too heavy for one of her tender age), so that with such hard usage she contracted the disease of which she died in 1653. Their mother eventually succeeded in obtaining their removal, after suffering this hard life above two years, and got them placed with some of their Protestant tenants, and three years later found means to get them home. Lord Carrington then sent them to Louvain, where Alatheia took the habit and the religious name of Magdalen in 1656; and Dorothy died of the disease contracted during her detention, as related above.

Mrs. Alatheia Anderton and two of her sons, Christopher and Stephen, were still living at Clitheroe in 1667, when their names appear in the Recusant Rolls, with heavy fines attached, as in previous years.

*Foley, Records S.J.*, vol. iii.; *Gillow, Lancashire Recusants*, MSS.

**Anderton, James, Esq.**, of Lostock Hall, Lancashire, born in 1557, was the eldest son and heir of Christopher Anderton, Esq., of Lostock, by Dorothy, daughter of Peter Anderton, of Anderton, Esq., and succeeded his father to extensive estates in many townships in Lancashire. He married, in 1582, Margaret, daughter of Edward Tyldesley, of Tyldesley and Morleys, Esq., but had no issue. He followed his father's profession of the law, and succeeded him, some time before his death in 1592, to the office of Prothonotary of the Duchy Court at Lancaster, for in 1590 he is described as holding that office in the "vwve of the State of the Countie



Palatine of Lancaster, bothe for religion and civill government" (Dom. Eliz., vol. 255, No. 4, P.R.O.), and is characterised as "bacwarde in religion, his wife a Recusant only lately conformed, and so his mother also." He was also, with his kinsman, James Anderton, of Clayton, Esq., farmer "to her Majestie of the goods of outlawes," &c., and they were both, with others, receivers of the duchy for sundry ports.

In the eulogium of Fr. Henry Holland, S.J., forwarded to the General in Rome by the Rector of Liège College, Fr. John Clark, it is asserted that this father, who first came on the mission in England in 1605, reconciled and heard the first confession of James Anderton, of Lostock, Esq., "a most learned man, who wrote a valuable work, entitled 'The Protestant's Apologie.'" This erroneous assertion has been very generally accepted, though one or two have questioned it.

John Brekeley, priest, was undoubtedly a pseudonym of James Anderton's nephew, Fr. Lawrence Anderton, S.J., and the celebrated works, hitherto so confidently ascribed to the uncle, must in future add to the renown of the learned Society of Jesus.

This will be clearly seen by reference to Fr. Lawrence's biography, the object of the present notice being to explain the origin of the error, and show that the life of James Anderton was inconsistent with the character of "John Brekeley, priest."

Dodd (*i.e.*, Hugh Tootell), whose family were lords of the manor of Lower Healey and resided at the Hall, situated within easy distance of Lostock, was well acquainted with the Andertons, and accepted the erroneous tradition of the family as confirmation of Fr. Holland's assertion.

The MSS. were in his time still preserved in the Anderton family, and also a collection of Protestant books with marginal annotations in the handwriting of the author of "Protestant's Apologie," with the passages scored with the pen in the order he had occasion to transcribe them for insertion in his works.

Gee, in his "Foot out of the Snare," published in 1624, positively affirms that all Brekeley's works were printed in a private press in Lancashire which was suppressed some few years before the date of his writing. After James Anderton's reconciliation to the Church it is possible he may have tried to make some reparation for his past life in supporting, or at least sheltering, the secret press with which his brother Roger was

undoubtedly connected. The latter set it up again after its seizure in 1613, full particulars of which will be found in his biography. Dodd does not state in which of the Anderton residences he saw the manuscripts. They no doubt remained in the possession of the family with whom Fr. Lawrence Anderton resided either on his first, second, or third visit.

It must also be noted that all Brekeley's works, after the first edition of the *Apology* in 1604, bear the impress "*Permissu Superiorum*," which James Anderton most certainly would not have used.

Christopher Anderton, the father of James Anderton, sailed with the times, and never appears as a recusant, but, on the contrary, sat as one of the magistrates at the sessions where priests and laymen were convicted of that "crime," and punished according to the statutes.

It seems probable, therefore, that his son was brought up in the same manner, though secretly sympathizing with his mother's faith, as is evident from the following memorandum sent to the Privy Council by Dingley, the apostate priest and informer, in Nov. 1592:—"Mrs. Anderton of Lostocke ys Latelie a widdowe of greate welth; she hearde my Masse and Sermon at Lostocke, and sent me money to her sonne James. She ys put amongst the other widdowes. James Anderton of Lostocke, her sonne, did at the same tyme heare my Masse there and received me; he ys of greate Lyvinge and I knowe not whether he be put amongst the rest." (*Dom. Eliz.*, vol. 243, No. 70, P.R.O.)

His name never appears in the lists of convicted recusants, so that Mr. Gibson's remarks ("*Lydiat Hall and its Associations*," p. 60) may not be so far from the truth in assuming that, like Sir John Ratcliff, he was one who might be fitly described as a "dangerous temporiser," no uncommon character at that period. In 1613 his name is found attached as a justice of peace to an address issued at Wigan that year for the "disarming of recusants," and as one duty of the justices was to procure from the parsons, ministers, and churchwardens the names of all of the age of sixteen years who were non-communicants, such an employment could not, says Mr. Gibson, have been very congenial to a consistent Catholic. His inquisition post-mortem was taken in 1618, and he was succeeded in his extensive estates by his younger brother,

Christopher Anderton, whose grandson, Sir Francis Anderton, of Lostock and Anderton, was created a Baronet in 1677.

*Dodd, Ch. Hist. ; State Papers, P.R.O. ; Rev. T. E. Gibson, Lydiate Hall ; Oliver, Collectanea S.J.*

**Anderton, James**, a gentleman volunteer during the Civil War, lost his life in Wales, in the service of the king. He was either the eldest son of James Anderton, of Clayton, Esq., or the third son of William Anderton, of Euxton, co. Lancaster, Esq.

*Castlemain, Apology.*

**Anderton, Lawrence, Father S.J., alias John Brereley**, priest, was a son of Lawrence (or Thomas) Anderton, younger son of Christopher Anderton, of Lostock, co. Lancaster, Esq., and his wife Dorothea, daughter of Peter Anderton, of Anderton, Esq., and was born in 1575-6. His mother was probably a Scroop of Danby Castle, which was the *alias* used by his brother William. There is little foundation for the statement, and it is improbable, that Lawrence went by the name of Scroop.

Gee, in his list of Priests and Jesuits in and about London in 1624, mentions "Fr. Anderton, a Jesuit, a Lancashire man, yet not the same Anderton who goeth by the name of Scroope."

Lawrence Anderton received his rudimental education at the Blackburn Grammar School, and from thence entered Christ Church College, Cambridge, where he was admired for his brilliant genius and ready eloquence, upon which account, says Anthony Wood, he received the epithet of "silver-mouthed Anderton."

He seems to have received Protestant Orders, but, being much addicted to reading books of controversy, he was unable to reconcile some difficulties he met with concerning the origin and doctrines of the Reformation, which speedily ended in his conversion to the Catholic Church. Where he was ordained has not been ascertained, but it is pretty clear from the first Catalogue of the English Province S.J., that he was a priest before he entered the Society, and it is most probable that immediately after his conversion he retired to his family in



Lancashire, where he employed his time in writing and printing his famous work called the "Protestant's Apologie." The first edition of this work, printed in 1604, no doubt issued from the Anderton press, which was discovered and seized by the Government some few years later.

In 1604-5 he proceeded to Rome, and entered the Society at the age of 28, and became one of the most distinguished ornaments of the English Province.

After spending several years in teaching in the continental colleges, during which time he published a second edition of his "Apologie," the "Liturgy of the Mass," and the "Life of Luther," he returned to England, to his native county, where his missionary labours were principally confined. He was Superior of the Lancashire District in 1621, and probably for some years before, where he was held in esteem both by Catholics and Protestants, converting many of the latter to the Faith. About 1624 he was sent to the mission in London, and was there when Gee published his "Foot out of the Snare." From that time until 1641 he remained in London, and then returned to Lancashire, where he died, April 17, 1643, aged 67.

Dr. Oliver (*Collectanea S.J.*) suspected that he was the chaplain of the Earl of Essex, whom Fr. John Gerard received into his house in London; but in this he was in error, as the chaplain alluded to was evidently the well-known William Alabaster. (Morris, "Life of Fr. Gerard.")

*Dodd, Ch. Hist. ; Foley, Records S.J., vol. iii., and Collectanea ; Gibson, Lydiate Hall ; Oliver, Collectanea S.J.*

**I. The Protestant's Apologie for the Roman Church; I. Concerning the Antiquity and Continuance of the Roman Church since the Apostles' times; II. The Marks of the True Church; III. The loyalty of Catholics; proved by Testimonies of the learned Protestants themselves. 1604. 4to.**

This was apparently printed at the secret press in Lancashire before Fr. Anderton became a Jesuit.

The design of this work was to prove the Catholic doctrine from the concessions of Protestant authors, whom he quotes with great exactitude; and Bancroft, Archbishop of Canterbury, alarmed with the popularity with which it was received, engaged Dr. Thomas Morton, one of the King's chaplains, to attempt an answer. The direct way was by disproving facts, but unable to proceed with this, he adopted the plan of recrimination, and entitled his work "A Catholick Appeal for Protestants," in which he endeavoured to produce Catholic concessions for Protestant doctrine. But Dr. Morton

failed in two essential points : first, he quotes Catholic authors who were singular in their opinions and disowned by the rest of their communion ; and, secondly, the various disagreements he produces do not concern essential but indifferent points. These two considerations rendered his reply insignificant. The book was published in London, 1606, 4to.

Fr. Anderton, having in the meantime joined the Society at Rome, published a second edition as follows :—

2. **The Protestants Apologie for the Roman Church.** Divided into three severall Tractes. Whereof—The First, concerneth the Antiquity and Continuance of the Roman Church and Religion, ever since the Apostles times. That the Protestants Religion was not so much as in being, at, or before Luthers first appearing.—The Second, That the Marks of the true Church are apperteyning to the Roman, and wholly wanting to the severall Churches, begun by Luther and Calvin.—The Third, That Catholicks are no less loyall, and dutifull to their Sovereigne, than Protestants. All which is undertaken, and proved by testimonies of the learned Protestants themselves. With A Conclusion to the Reverend Judges, and others the grave and learned Sages of the law. By John Brekeley, Priest. Deut. 32. vers. 31.—For their God is not as our God, even our enemies being judges.—And I will set the *Ægyptians* against the *Ægyptians*: so every one shall fight against his brother.—Esay 19. vers. 2. *Permissu Superiorum.* 1608, 4to. Title, 1 p. ; The Authors Advertisement to him that shall answer this Treatise, 7 pp. ; Contents, 6 pp. ; Catal. of Frs. with dates, 2 pp. ; Catal. of Prot. writers and their works, and Instructions to reader, 10 pp. ; Preface, pp. 1–56 ; to the Kinges most excellent Majesty, 4 pp. ; The Protestants Apologie, pp. 57–751 ; Index, 25 pp. ; Four Catalogues of Prot. writings, 24 pp. ; and the Authors Advertisement, signed John Brekeley, P., 25 pp. ; additions and omissions, 22 pp.

In the first advertisement the author refers to M. D. Morton's "Epistle dedicatory of his late Preamble to P. R.," in which an answer to the Protestant's Apology is promised.

In the second advertisement he acknowledges that the Catalogue of Protestant works was largely drawn from the collections of a "Worshipfull and reverend Priest, gathered together some few yeares before he entered into holy Orders," which probably refers to Fr. Persons, S.J.

Dr. Morton was successively appointed Bishop of Chester, Lichfield, and Durham. He acknowledged that the Protestant's Apologie was a masterpiece in its kind, and for solidity, erudition, politeness, comprehensiveness, and moderation, far beyond anything that had hitherto appeared.

He published a second edition of his reply, entitled "A Catholike Appeal for Protestants, particularly answering the misconceived Catholike Apologie for the Romane Faith out of the Protestants." Lond. 1610, fol.

Brekeley's work was then translated into Latin by William Reyner, a Paris doctor, under the title—

"*Apologia Protestantium pro Romana Ecclesia ; per Guil. Raynerium, Latine versa.*" Paris, 1615. 4to.

Dedicated to James I.

**3. The Liturgy of the Mass concerning the Sacrifice, Real Presence, and Service in Latin. 1610.**

The first edition, probably printed abroad ; the second edition, the title of which follows, is very poorly printed and badly pressed, and in all probability was produced at the secret press in Lancashire, where Fr. Anderton was then residing.

**The Lyturgie of the Masse: wherein are treated Three Principal Pointes of Faith. 1. That in the Sacrament of the Eucharist are truly and really contained the body and bloud of Christ. 2. That the Masse is a true and proper sacrifice of the body and bloud of Christ, offered to God by Priestes. 3. That Communion of the Eucharist to the Laity under one kind is lawful.—The ceremonies also of the Masse now used in the Catholicke Church, are al of them derived from the Primitive Church. By John Brereley, Priest. Printed at Colen. 1620. 4to.**

Title, &c., 1 leaf ; Ded. To the High and Noble Charles, Prince of Wales, &c., 4 pp. ; Preface, pp. 9–58 ; Lyturgie, &c., pp. 59–453 ; Index, pp. 455–469.

In the dedication he says that he has heard with the greatest comfort that King James not only deigned to peruse “some” of his former laboures, but also, thinking them not altogether worthy of contempt and neglect, appointed that several Doctors should be selected to undertake and make some satisfactory answer. He adds that one of them, though his professed adversary (D. Morton in his Appeale Epist. to the Kinges Maiesty), ingeniously confesses of his writings that they “seeme both in the prefaces and progresse, to have deserved his Maiesties most favorable acceptance.”

**4. The Life of Luther. Collected from the Writings of himselfe and other learned Protestants, together with a further discourse touching Melancton, Bucer, Ochine, Calvine, Beza, &c., the late Pretended Reformers of Religion. By John Brereley, Priest. 1610. 4to. Probably printed at the Anderton press ; another edition, St. Omer's, 1624, sm. 4to., pp. 204.**

**5. The Reformed Protestant, by John Brereley, Priest.**

This is referred to by Gee (“Foot out of the Snare,” 1624), who says :—“There was a printing-house suppress about three years since in Lancashire, where all Brereley his works, with many other Popish Pamphlets, were printed.”

**6. Sainet Austines Religion. Collected from His owne writings and from the confessions of the learned Protestants; whereby is sufficiently proved and made known, the like answerable doctrine of the other more auncient Fathers of the Primitive Church. Written by John Brereley. Printed 1620. The author beginneth his Booke to his Catholic Friend “during our smale aboad together at the Spawe for both our healthes.” Ded. to King James, pp. 17 ; preface to his learned adversaries to p. 31, in which he alludes to the Protestant's Apologie ; pp. 340 ; table of contents, pp. 341–361 ; table of Principle Pointes contained in this Book, pp. 362–374.**

This work, giving an account of his opinion in matters of controversy between Catholics and Protestants, was attacked by William Compton in a work, entitled “St. Augustin's Sum ; or, St. Augustin's Religion agreeing



with that of the Protestants ; in answer to John Brereley." Lond. 1624, and again 1625. 4to.

The following notice of this production appears in the Diary of Archbishop Laud's Life, published by Hen. Wharton in 1625 :—"Anno 1624, Dec. 21. Mr. Compton had set forth a book call'd St. Augustin's Sum. His Majesty found fault with divers of passages in it. He was put to recall some things in writing. He had dedicated his book to my lord Duke of Buckingham : my lord sent him to me to overlook the articles, in which he had recall'd, and explained himself, that I might see whether it were well done, and fit to shew the King. This day Mr. Compton brought his papers to me. December 23, I delivered these papers back to Mr. Compton. December 31, his Majesty sent for me, and delivered unto me Mr. Compton's papers a second time (after I had read them over unto himself), and commanded me to correct them, as they might pass in the doctrine of the Church of England."

7. **One God, one Faith.** 1625. 8vo.

A treatise with the letters W. B. prefixed. This issued from the Anderton press, and appears in the list of works printed by Roger Anderton.

8. **The Progenie of Catholics and Protestants.** Rouen, 1632, 4to. ; Rothomagi, typis Nicolai Courrant, 1634, 4to. ; Rouen, 1663, 4to. The latter edition is divided into five books, each separately paged. The first has 32, 2nd 90, 3rd 59, 4th 40, and 5th 26 pp.

The work is on the plan of the Protestant's Apology, and is preceded by an able letter to Dr. Morton on his Catholic Appeal to Protestants, which was never answered.

9. **The Triple Cord ; or, A Treatise proving the Truth of the Roman Religion, By Sacred Scriptures, Taken in the Literall Sense, Expounded by Ancient Fathers, Interpreted by Protestant Writers. With A Discovery of sundry subtile sleights used by Protestants, for evading the force of strongest Arguments, taken from clearest Texts of the foresaid Scriptures.—If a man prevayle agaynst one, two resist him: A triple Cord is hardly broken. Permissu Superiorum.** 1634. 4to. Title, 1 leaf ; Epistle Dedicatory, 32 pp. ; Preface, 9 pp. ; Contents, 29 pp. ; Preparative to the Triple Cord, 24 pp. ; Triple Cord, pp. 33 (*sic*)—801 ; Errata, 3 pp. ; Index, 8 pp.

In the preface he refers to D. Morton, White, and Featley.

It is said to have been printed at St. Omer, by Dr. Oliver, but it does not bear that impress on the title.

It was again printed in 1651. 4to.

This work was never answered.

**Anderton, Matthew**, a Captain in the Royal Army, was a younger son of James Anderton, of Clayton, co. Lancaster, Esq., and lost his life at Sheriff Hutton, in Yorkshire, during the Civil War.

He was entered a foreign burgess at the Preston Guild of 1622, when he was apparently very young.

*Castlemain, Apology ; Abram, Preston Guild Rolls.*

**Anderton, Roger, Esq.,** of Birchley, co. Lancaster, was the fourth son of Christopher Anderton, of Lostock, Esq., by Dorothea, daughter of Peter Anderton, of Anderton, Esq. Unlike his father and his eldest brother James, Roger Anderton does not appear to have been a temporiser, and his name is constantly found in the Recusant Rolls. He married Anne, daughter of Edward Stafford, of Perry Hall, co. Stafford, Esq., and had a numerous family, three or four of whom were nuns.

Gee, in his "Foot out of the Snare," published in 1624, states that "there was a printing-house in Lancashire suppressed about some three years since, where all Brerley's works, with many other Popish pamphlets, were printed." This press was undoubtedly secretly set up and supported by the Anderton family, which was very numerous at this period, and it is most probable that more than one member of the family was connected with it. Among the State Papers in the Record Office (Dom. James I., vol. 75, n. 20) is a letter from Sir Julius Cæsar, Knt., Chancellor of the Exchequer, to Sir Thomas Lake, Knt., one of the clerks of his Majesty's Signet attending the king at Court, dated London, Nov. 20, 1613—"These, haste, haste, haste." The writer states that, according to the king's pleasure, he has had conference with the Bishop of Chester concerning the safe custody of the goods and books of one Anderton, a recusant, in Lancashire, deceased. For the books the Bishop would take special care to send his Majesty, with all convenient speed, an inventory thereof, and attend his gracious pleasure for their disposal. The inventory is given in a second letter (in the same vol. n. 36, and 36, I.) :—Manuals ; Latin and English primmers ; Firm Foundations ; Abridgements ; Policy and Religion (Fr. Fitzherbert, S.J.) ; Rules of St. Clare ; Pseudo-Scripturist (Sylvester Norris, D.D., S.J.) ; Introductions (to a Devout Life, by Fr. J. Yorke, S.J.) ; Following of Christ ; Key of Paradise ; Bellarmine's Catechisms ; Vaux's Catechisms (Laurence Vaux, of Blackrod, Wigan, late Warden of Manchester) ; Images of both Churches (by M. Pateson, "a bitter and seditious book," says Gee, in his list). The Anderton pedigree does not record any member of the family as dying in 1613, but it is possible that James Anderton, of Lostock, whose inquisition post-mortem was taken in 1618, may be the one alluded to, or perhaps his brother Thurston, who pre-deceased him. The books referred to have the appear-

ance of having been in bundles, and confirm the idea that the press was here, and that these were some of the books which issued from it.

Among the Blundell of Crosby MSS. is a list of works ascribed to Roger Anderton by his son Christopher, in 1647, but other hands are known to have written many of these works ; and it is therefore pretty clear that Roger Anderton again set up the press at Birchley, and that most of the works in the list were only printed by him. Roger Anderton is said to have died in 1640. His son and heir, James, married a daughter of Sir Walter Blount, Bart., of Sodington, with whose family many literary productions are associated. The list appended is the one referred to above as being sent to William Blundell, Esq., of Crosby, in 1668, by the Rev. Henry Heaton, being a copy of one sent to the latter, in 1647, by Christopher Anderton.

*Dugdale, Lanc. Visit.* 1664 ; *Gibson, Lydiate Hall ; Recusant Rolls, P.R.O. ; Foley Records S.J.*, vol. iii. p. 490 ; vol. v. p. 371.

**1. The Christian Manna.**

**2. White dyed Black.**

This work, entitled "Whyte dyed Black," 4to., pp. 183, is ascribed by Oliver (*Collectanea S.J.*) to Thomas Worthington, D.D., and was written against Dr. John White's "Way to the True Church." 1614.

**3. Keepe your Text.**

**4. The Pseudo-Scripturist**, by Fr. Sylvester Norris, D.D., S.J. 4to. 1623.

**5. One God, one Faith ; or, Qui non credit condemnabitur**, by Fr. Lawrence Anderton, S.J., *alias* John Brereley, under the initials W. B., 1625, 8vo. He was about this time in Lancashire, and probably resided with Roger Anderton.

**6. The Legacy.** "The Bishop of London His Legacy, or Certaine Motives of D. King, late Bishop of London, for his change of Religion and dying in the Catholike and Roman Church," 1622, written by Musket, a priest, says Gee, who is very wrath about it.

**7. The Converted Jew**, published in 1630, 4to., in the name of Fr. John Clare, S.J., though it was not written by him. It is a learned controversial work in three dialogues, and it answers, in an appendix to the second, "A treatise of the Visibility and Succession of the True Church in all Ages," printed in 1624. Dr. Oliver remarks that the "printer's office possessed no Greek types ; and there could have been no efficient reader or corrector of the press." If this was printed by Roger Anderton, the date, 1630, clearly proves that the press was again set up after the seizure.

**8. Rawleigh, his Ghost.**

"Rawleigh, his Ghost ; or a feigned Apparition of Sir Walter Rawleigh. Translated by A. B. Permissu Superiorum," 1631, 8vo. Two works had previously appeared under this title, "Prosopopoeia. Sir Walter Rawleigh's



Ghost, 1622 ;" and "Sir Walter Rawleigh's Ghost, or England's Fore-warner" (by Thomas Scott, B.D.), Utrecht, 1626, 4to., pp. 44, referring to Gondomar's transactions in England.

9. **Campion Translated.** This probably was the English translation of Campion's "Decem Rationes," of which an edition was published in London by Richard Stock in 1606.

10. **The Non-entitie of Protestancy.**

11. **Puritanisme the Mother, Sinn the Daughter,** "Or a Treatise, wherein is demonstrated that the Fayth of the Puritans doth forcibly induce its Professours, to the perpetrating of Sinne. Hereunto is added (as an Appendix) a Funeral Discourse Touching the Deathes of Dr. Price, Deane of Hereford, and Dr. Butts, Vice-Chancellour of Cambridge. By B. C." 1633, 8vo.

12. **An Apologie of English Armenianisme,** perhaps referring to the work by J. R., "The Spy discovering the Danger of Arminian Heresie and Spanish Treacherie," Strasburgh, 1628. 4to.

13. **An Antidote against Purgatorie.**

14. **Maria Triumphans,** "Being a Discourse, wherein, by way of Dialogue (between Mariadulus and Mariamastix) the B. Virgin Mary, Mother of God, is defended and vindicated from all such Dishonours and Indignities with which the Precisions of these our days are accustomed unjustly to charge Her." 1635. 12mo. Dedication signed N. N.

15. **Adelphomachia, or ye Warrs of Protestancy.**

16. **Bellarmin of Eternal Felicitie, translated.**

17. **Bellarmin of the lamentation of ye Dove, translated.**

This may be the translation made by William Anthony Batt, O.S.B., "The Mourning of the Dove ; or, of the great Benefit and Good of Teares. III. Bookes. Written in Latin by the most Illustrious Card. Bellarmine of the Society of Jesus, And translated into English by A. B." Perm. Super. 1641. 18mo.

18. **Bellarmin of ye Words of Our Lord.**

19. **Clavis Homerica.**

20. **Miscellanea.**

21. **Luther's Alcoran.** Fr. Lawrence Anderton, *alias* John Brekeley, wrote "The Life of Luther," St. Omer's. 1624.

22. **The English Nunne:** "being a treatise, wherein (by way of Dialogue) the Author endeavoureth to draw young and unmarried Catholike gentlewomen to imbrace a votary, and religious life. Written by N. N. Hereunto is annexed a short discourse to the Abbesses and Religious women of all the English Monasteries in the Low Countreys, and France." 1642. 8vo.

23. **The Catholicke Younger Brother.**

24. **A Panegyricke, or Laudative Discourse.**

25. **Bellarmines Controversies,** the whole of which were translated into English by Roger Anderton, and sent by him to the Rev. Henry Heaton at St. Omer, in two large tomes, but were never printed.

Probably with these exceptions all the other works in the foregoing list were printed at the Anderton press.

**Anderton, Robert,** priest, martyr, was born in Lancashire, and was probably the son of James Anderton, of

Euxton, Esq., and his wife, a daughter of the ancient family of Banister of Bank.

He was sent to the English College at Rheims, and in the Douay Diary he is described as a man of great learning (*vir doctissimus*). He was ordained sub-deacon in 1583, and in the following year deacon and priest.

Towards the close of Jan. 1586, he set out for the English mission, but the vessel in which he was crossing the Channel was driven in a storm to the Isle of Wight. Here he was apprehended on suspicion of being a priest, and was committed to prison. On this charge he was tried and found guilty, and was sentenced to death, though he showed that he was cast on shore against his will, and had not remained in the kingdom, before his commitment, the number of days mentioned in the statute. He was executed in the Isle of Wight, April 25, 1586.

*Challoner, Memoirs ; Douay Diaries.*

**Anderton, Thomas**, a Captain in the Royal Army, was probably a brother of Captain Matthew Anderton, and son of James Anderton, of Clayton, co. Lancaster, Esq., but as there were several of this name living in 1642, it is impossible to decide.

He was killed during the Civil War.

*Castlemain, Apology.*

**Anderton, Thomas, O.S.B.**, was the sixth son of William Anderton, Esq., of Euxton, co. Lancaster, by Isabel, daughter and heiress of William Hancock, of Pendle Hall, Lower Higham, co. Lancaster, Esq. Both of his parents suffered heavily for the Faith. His father died in 1618, but his mother was still paying her fines for recusancy in 1635.

Thomas Anderton was born at Euxton Hall in 1611, and was sent to the Benedictine Monastery of St. Edmund at Paris, where he was professed in 1630. He was ordained priest there six years later, and he successively held the offices of Novice Master, Sub-prior, and Prior, the latter in 1640-1. He was Definitor in 1641, and Secretary to the Chapter in 1657. For a time he retired to a hermitage, but was Prior of St. Benedict's Monastery at St. Malo, 1661-6, and once more Prior of

St. Edmund's, Paris, 1668-9. Shortly afterwards he was sent to the English mission, and died at Saxton Hall, in Yorkshire, Oct. 9, 1671.

*Snow, Bened. Necrology ; Gillow, Lanc. Recusants, MS.*

1. History of the Iconoclasts, during the Reign of the Emperors Leo Isauricus, Constantin Copronimus, Leo the 4th, Constantin and Irene, Leo the Armenian, Michael Balbus, Theophilus, Michael III., and Theodora. s.l., 1671. 8vo.

**Anderton, Thurston**, a Captain in the King's Army during the Civil War, was wounded at Newbury Fight, and died soon afterwards in Oxford. He was the third son of Roger Anderton, Esq., of Birchley, fourth son of Christopher Anderton, Esq., of Lostock.

*Castlemain, Apology.*

**Andrewes, Thomas**, of London, bookseller, &c., is named in Gee's "Foot out of the Snare," in 1624.

**Andrews, William Eusebius**, journalist, printer, and author, was born on Dec. 15, 1773, in the city of Norwich, of humble but respectable parents, both converts to that religion of which their son was to become one of the most remarkable defenders. At an early age Mr. Andrews was apprenticed to the printers and proprietors of the *Norwich Chronicle* in his native city, and here additional opportunities presented themselves for storing his mind with the historical and general information which he afterwards turned to such good account. Shortly after the termination of his apprenticeship, he was placed in the responsible position of Editor of the journal, which he continued to conduct for his employers for a period of fourteen years with great reputation and success. His well-earned character for knowledge of books and authors, caused him to be chosen as the agent for the purchase of books from London for a Book Society, and this gave him additional facilities beyond his own limited means for improving his mental acquirements, of which he availed himself with the most praiseworthy industry.

He soon, even at this early period of his career, became the recognized champion of Catholicism in the neighbourhood of Norwich. So strongly did he feel the importance of Catholics



availing themselves of the press, for the advocacy and defence of their religious principles, that at length he could no longer resist the promptings of the zeal which animated him, and he resolved to enter the arena of periodical literature, and to devote himself to the maintenance of Catholic truth and the cause of Civil and Religious Liberty.

But the limited boundary of a country town did not present a field for the extensive and bold operations which his ardent and powerful mind projected for the advancement of that cause which lay nearest his heart. Accordingly, he resolved to remove to London, and in the stronghold of Protestantism uprear the standard of Catholicity. He inscribed on his banner *The Orthodox Journal*, a monthly publication in octavo, which made its first appearance on the 1st of July, 1813.

His exertions were attended with marked success and most cheering encouragement. A new tone was given to Catholic feeling, and a growing desire was manifested for a combined effort of the different classes of society to forward the absorbing question of Emancipation, by promptly and vigorously refuting the calumnies invented to serve political objects, or which were hashed up and seasoned to suit the appetite of pampered and bigoted ascendancy. The disunion, however, occasioned by the disapproval of the action and policy of the Catholic Board, in regard to the Emancipation Bills introduced into Parliament, by Bishop Milner and a large section of the Catholic body, produced a quarrel which for several years caused the deepest anxiety and confusion, and threatened to defeat the very object which both parties had in view.

Dr. Milner and his party received the vigorous support of the ever-independent editor of *The Orthodox Journal*, who, it will shortly appear, had to suffer severely for his temerity.

While engaged in conducting *The Orthodox Journal*, Mr. Andrews was solicited to undertake the task of counteracting the poisonous excitement caused in the neighbourhood of Glasgow by a bigoted publication called *The Protestant*. His zeal for religion induced him to accept the conditions proposed, and for a year he published a weekly pamphlet at twopence, which was named *The Catholic Vindicator*, and admirably he discharged the duties which that name implies. But an alteration of the law, prohibiting the sale of weekly publications for less than sixpence, and differences on political questions among

the Catholics of Glasgow, caused him to relinquish this publication with considerable pecuniary loss.

Dr. Milner was a warm friend of the editor, and a frequent correspondent of *The Orthodox Journal*, and his often severe and unsparing denunciations of those whom he conscientiously considered to be at variance with the interests of the Catholic cause singularly coincided with the views and sometimes violent articles of Mr. Andrews ; and such plain-speaking could not fail to give umbrage, particularly to some who fell under the Bishop's censures. Accordingly, strong representations were made to the Holy See, both against the Bishop and also against *The Orthodox Journal*, from which certain extracts were sent to Rome in support of the allegations brought forward. In consequence of these complaints, the Bishop was cautioned by the Holy See to subdue his manner, and to refrain from contributing by word or writing to the pages of *The Orthodox Journal*. The letter of the Prefect of "Propaganda," addressed to Dr. Milner, was dated April 29, 1820, and expresses the uneasiness with which his Holiness and the Propaganda have learned the circulation in England of a periodical called *The Orthodox Journal*, which is calculated, it says, to perpetuate dissensions among the Catholics of Great Britain ; that the said journal, with the greatest temerity, grievously blackens by detractions and abuse, and often even by enormous calumnies, the reputation of several Catholics, of the Vicars Apostolic themselves, and even ministers of the Holy See ; that the said journal contains many articles bearing Dr. Milner's name, and that it is publicly known that he is one of its chief supporters and writers, and supplies the editor with many contributions. The document also declares it to be the will and command of his Holiness that he shall take no part in future in the said journal, directly or indirectly ; shall in no way promote or patronize it, nor contribute any matter or arguments to it, much less afford it any assistance.

This document is altogether so extraordinary that it is no wonder that Dr. Milner felt that he had been unjustly accused to the Holy See ; and he accordingly wrote to the editor of the condemned journal, informing him of his prohibition from contributing to *The Orthodox Journal*, but stating that he conceived he was at liberty to aid Mr. Andrews in a different kind of publication.

Thus the political influence and misrepresentation, as the

opposite party maintained, of the Catholic Board and their ministerial friends, brought about the discontinuance of *The Orthodox Journal*.

Nothing daunted, Mr. Andrews was enabled, by the aid of a few friends, to establish a weekly stamped newspaper, apparently the first Catholic newspaper printed in England, which appeared in Dec. 1820, entitled *The Catholic Advocate of Civil and Religious Liberty*. For nine months he struggled with the difficulties which opposed his progress, resolutely maintaining his advocacy of Catholic principles, while steadfastly advocating his political opinions; and with such sterling integrity and good sense did he bear himself in this trying position that a public body of Protestants openly declared that *The Catholic Advocate* was the only paper in England which favoured the cause of the people. On the discontinuance of that newspaper, in July 1821, he remained in a state of comparative idleness until the end of the year, when proposals were made for publishing two separate periodicals; one for Catholics, under the title of *The Catholic Miscellany*, with a nominal editor; and the other, exclusively political, *The People's Advocate*, openly edited by him. Both works made their appearance in Jan. 1822, but the political pamphlet only survived seven weeks, and the sole editorship of the other devolved upon him after the second number. He continued, under very considerable pecuniary difficulties (and, indeed, part of the time was imprisoned under a vexatious arrest by one of his creditors), to conduct it until June 1823, when *The Miscellany* was put into other hands.

In the previous January, he had been induced to re-establish *The Orthodox Journal*, as admitting of a wider scope and freer tone of argument, and he continued to publish it until the end of 1824. The mention of several important publications produced by his pen and press during this period has been purposely omitted in the desire to show a continuous and uninterrupted view of the indomitable energy and surprising zeal with which Mr. Andrews endeavoured to maintain a periodical organ for the expression of Catholic intellect, and resistance to the bigotry and political injustice of the dominant party.

On Sept. 25, 1824, he launched the first number of another venture, *The Truthteller*, a weekly stamped newspaper. His



friends raised him about £260 to assist him in the establishment of this journal, which was at that particular time greatly called for. The enormous expenses of a stamped newspaper, at its then high rate of duty, rendered the capital required much greater than a similar undertaking nowadays.

But Andrews, never sparing himself when the cause of religion and liberty was concerned, boldly embarked in his new attempt and maintained his ground for twelve months, receiving only the additional aid of £50 indirectly from the British Catholic Association, and a loan of £125, which the Committee of the Association advanced upon the application of his public friends to enable him to purchase stamps, and which loan was honourably repaid.

With untiring zeal he continued *The Truthteller* in the form of a pamphlet, and with the same energetic and unbending firmness as before, he continued his defence of Catholic principles and practices from the continual attacks made upon them.

The fourteen volumes of *The Truthteller* contain many valuable articles from the pen of its editor and his talented contributors, but this publication was brought to a close by another temporary division in the Catholic body. The same "bone of contention," the question of "Securities," for obtaining the ardently longed-for Emancipation, was again the cause of his public labours being interrupted. The great differences of opinion as to the measures recommended by O'Connell found expression in *The Truthteller*; and Mr. Andrews, with his usual disregard of consequences to himself, when he conceived that he saw any open or lurking danger to religion or public principle which called for his notice, vehemently and resolutely assailed O'Connell and combated the course of proceedings which he advocated. This was more than the enthusiastic admirers of O'Connell could bear with, and so many persons withdrew their support from that journal in consequence, simultaneously with the failure of several of his agents, occasioned by the workings of the great commercial panic, that he was obliged to discontinue it. Mr. Andrews had to face his creditors, but came out with honour; and all political parties, recognizing his eminent services and utility in the cause of religion, united in raising the sum of £320, which enabled him to meet his engagements with his creditors and continue his

journal, till the spreading vortex of commercial embarrassments at this terrible crisis engulfed both his agents and subscribers in one common destruction. *The Truthteller* was finally suspended, April 25, 1829.

Still unsubdued, he again renewed his periodical labours in *The Orthodox Journal*, and completed the twelfth volume Dec. 1830. Subsequently he continued his exertions in *The British Liberator* for a brief season, and in August, 1831, brought out his *Constitutional Preceptor and Monthly Intelligencer*; and finally, Sept. 1, 1832, when the taste of the day for cheap literature called forth *The Penny Magazine*, and its host of competitors, he once more started *The Orthodox Journal*, as a weekly candidate for public favour. The tide of popularity again turned on his attractive publication. The increased demand obliged him to enlarge his little venture, and double its price; and the anger of his Irish friends having somewhat abated, he again received their support in that character, which all his opponents admitted he admirably sustained—that of a champion of Catholicism.

He hoisted the "Union Jack" at the main, and *The London and Dublin Orthodox Journal* became the title of his little periodical from the summer of 1835, and it received the latest productions of his ever-active mind.

His exertions in other departments of the press, removed from periodical literature, were marked by the same untiring zeal and laborious efforts in the cause of Catholicism and rational freedom, of which his review of Fox's Book of Martyrs is the greatest example. He was the originator and principal support of the Catholic Defence and Tract Societies, and in 1826 established the Society of "The Friends of Civil and Religious Liberty," which in little more than a year circulated nearly half a million tracts at the small expense of £450, principally owing to Mr. Andrews' gratuitous management of the agency and correspondence. He was also the parent of the "Metropolitan Tract Society," and of other societies with similar objects. As a politician he was an ardent and steady Reformer, attached to the forms and principles of the British Constitution, and possessed of an instinctive distrust of all who professed liberality whilst acting in an arbitrary and unconstitutional manner. He was a true Christian, humble and earnest in his piety, faithful and unswerving in his belief. He

died, after a short illness, April 7, 1837, in his 64th year, leaving a son and daughter behind him who continued *The Orthodox Journal* until Dec. 31, 1842.

*Orthodox Journal*, April, 1837; *Husenbeth, Life of Dr. Milner*; *Flanagan, Hist. of Ch.*

1. **The Orthodox Journal and Catholic Monthly Intelligencer**, issued July 1, 1813, edited, printed, and published in London by W. E. Andrews, 8vo., which continued until December, 1820, when it was suspended in consequence of the censure on Dr. Milner, one of the chief supporters of the journal, in the letter of the Prefect of Propaganda, dated April 29, 1820.

In Jan. 1823, **The Orthodox Journal** was revived by Andrews, and it continued until the end of 1824, when it was again suspended in consequence of the editor being induced to try a weekly stamped newspaper called "The Truth-teller."

After the final suspension of the latter, **The Orthodox Journal** was again revived, vol. ii., May to Dec. 1829, Third Series, and continued until the twelfth volume was completed, Dec. 1830.

On Sept. 8, 1832, the journal was once more started under the title of **The Weekly Orthodox Journal of Entertaining Christian Knowledge**, with an illustration every fortnight.

After completing four volumes, a new series was commenced under the title of **The London and Dublin Orthodox Journal of Useful Knowledge**, the first volume commencing July 4, and ending Dec. 26, 1835.

Andrews died in the middle of the fourth volume of this series, April 7, 1837, and during his short illness and after his death, the volume was continued, at his request, by Mr. John Reed, until Peter Paul Andrews, the son, was enabled to complete his engagements in Liverpool.

The fifth volume commenced under the editorship of P. P. Andrews, July 1, 1837, and continued until the expiration of the 15th and last volume, Dec. 31, 1842. It was printed and published at the old address, Duke Street, Little Britain, London, by Peter Paul Andrews and his sister Mary. The same style, 8vo., double columns, with engravings of churches, colleges, monasteries, portraits, and miscellaneous subjects, continued to the end.

2. **The Catholic School-Book**, Lond. 1814, 8vo., compiled and published shortly after his arrival in London to rescue Catholic children from the insults and dangerous language of the school-books in use, being the first attempt of the kind in England.

3. **The Historical Narrative of the Horrid Plot and Conspiracy of Titus Oates**. Lond. 1816. 8vo.

Which was written to prove to Protestants the falsehoods and infamous perjuries which were put forward to prejudice Catholics and justify penal enactments.

4. **The Catholic Vindicator ; a Weekly Paper in Reply to "The Protestant."** Lond.

This pamphlet, published weekly at twopence, was written entirely by



Andrews, to counteract the excitement caused by the bigoted Glasgow journal called "The Protestant." It commenced Dec. 5, 1818, and lasted to Dec. 4, 1819, forming a volume of 830 pages, and was discontinued through an alteration in the law, which prohibited the sale of weekly publications for a less price than 6*d.*, and the differences on political questions among the leading Catholics of Glasgow.

5. **The Catholic Advocate of Civil and Religious Liberty.** Lond. Established in Dec. 1820 as a weekly stamped newspaper, apparently the first Catholic newspaper printed in England, and at one time openly declared by a public body of Protestants to be the only paper in England which favoured the cause of the people. It was discontinued in July, 1821, through insuperable difficulties opposing its zealous editor's progress.

6. **The People's Advocate.** Lond. An exclusively political pamphlet, openly edited by Andrews, commenced Jan. 1822, but only survived seven weeks.

7. **The Catholic Miscellany, and Monthly Repository of Information.** Lond. 8vo., printed and published by and for Ambrose Cuddon, 2, Carthusian Street, Charterhouse Square, 8vo., single columns.

This magazine was commenced Jan. 1, 1822, by Andrews and Ambrose Cuddon, under the nominal editorship of the latter, though the sole editorship devolved upon Andrews after the second number, and it so remained until June, 1823, price 1*s.* It was then continued by Cuddon, and subsequently by the Rev. T. M. M'Donnell, until May, 1830, when it ceased to exist.

It was well got up, printed on fair paper and with good type, besides being embellished with numerous plates.

#### 8. **The Ashton Controversy.**

A bigoted parson of the name of Sibson took it into his head, in 1822, to issue a collection of slanders against the Catholic faith. Andrews was requested by the Preston Catholics to enter the lists against the Lancashire parson; and in eighteen pamphlets of 24 pp. each completely defeated and silenced his opponent.

They were published in London in 1822 and 1823, sm.8vo., some of which bore the following titles:—

**A Word of Advice**, 1822; **A Letter to Parson Sibson's Flock**, 1822; **A Letter to Parson Sibson on his Rhodomontades against Indulgences and Matrimony**, Jan. 1, 1823; **A Tilt at the Champion**, 1823; **A Second Letter to Parson Sibson on the Foundation of his Church, his ignorance on Holy Orders, and the Shameful Bible Corruptions of Protestants**, Feb. 1, 1823; **A Second Tilt at the Champion; or, the Wickedness and Duplicity of the Partisans of the Pretended Reformation Unveiled**, Feb. 24, 1823; **An Address to the Protestants of Lancashire**, March, 1823; **A Second Address to the Protestants of Lancashire, containing a Correct Account of the Inquisition; Exposure of Sibson's Logic; a Detection of his Falsehoods, and other interesting Topics**, March 25, 1823; **A Doctrinal Lash at the Champion, with a Traditional Switch for Parson Sibson, on the Doctrine of Purgatory and Praying for the Dead**, April 8, 1823; **A Third Letter to Parson Sibson's Flock**,

in which his exposition of the **Safety and Danger of Salvation is Examined and Refuted**, June 18, 1823.

There were six more pamphlets in the same controversy written by Andrews.

9. **A Critical and Historical Review of Fox's Book of Martyrs, showing the inaccuracies, falsehoods, and misrepresentations in that work of deception.** Lond. 1824-6, 3 vols. 8vo.; a second edition was in the press at the time of the author's death in 1837; 1853, 2 vols. 12mo.

In 1823 a Protestant Society in Southwark deluged the whole Metropolis with the prospectus of the publication of Fox's Book of Martyrs, a proceeding so offensive to the Catholics that numbers of the working classes resolved to aid Andrews to refute it by raising funds for defraying the preliminary expenses and securing circulation. For this purpose, at his suggestion, Defence Societies were formed throughout the populous towns of the kingdom, and £50 was raised, and moderate support assured during publication. With this encouragement, Andrews commenced his Review, on Nov. 5, 1823, and in spite of difficulties continued the work until three good-sized volumes were completed. His warm friend and supporter, Dr. Milner, highly approved of this work. It was illustrated with numerous woodcuts, of secondary quality, taken from Verstigan's "*Theatrum Crudelitatum*," and similar works.

10. **The Truthteller**, a weekly stamped newspaper, commenced Sept. 25, 1824, and continued for twelve months.

11. **The Truthteller; a Weekly Political Pamphlet**, Lond. 8vo., price 6d., single columns, 35 pp., with the motto, "Truth is powerful, and will prevail," on each number. No. 1 commenced Oct. 1, 1825; No. 2, Oct. 15; No. 3, Oct. 29; and weekly from Nov. 5 to the completion of vol. i., Dec. 31. The second volume commenced Jan. 7, 1826, and so on, a volume quarterly, until vol. xiv., Jan 3 to April 25, 1829, when the work was finally closed.

12. **The Catholic Friend: containing the Calendar; Original Essays on the Catholic Religion, History, and Institutions; Answers to Attacks on the same; Miscellaneous Information, &c.; to be continued fortnightly, by W. E. Andrews, assisted by several literary gentlemen.** Lond., printed and published by the Editor, No. 3, Chapterhouse Court, St. Paul's. The title-page bears a small representation of Our Lady. 8vo. No. 1, Candlemas Day, 1825, 16 pp.; No. 2, St. Valentine's Day, pp. 17-32; No. 3, St. David's Day, pp. 33-48; No. 4, St. Patrick's Day, pp. 49-64.

These were probably all that were published.

13. **The British Liberator** had a short life in the beginning of 1831.

14. **Andrews' Constitutional Preceptor and Monthly Intelligencer**, edited, printed, and published by W. E. Andrews, at 2, Oxford Arms Passage, Warwick Lane, Lond. 8vo., price 1s. No. 1, Aug. 1831, single columns, which continued for six months.

15. **Plowden's History of Ireland, from the Invasion by Henry II. to the Union with Great Britain. To which is prefixed a Dissertation on the Antiquity of Irish History.** Second Edition, edited and amended by W. E. A. Lond. 1831. 8vo.

This was an abridgment of the original work.

16. **The Catholic's Vade Mecum.**

17. **Popery Triumphant!** A right doleful-clerical-comical drama; as performed at the Upper Rooms, Bath, on 10th of December, 1833, by some of his Majesty's servants of the law church, assisted by a few Dissenting preachers, Members of the British Reformation Society, with a Commentary on each performer. Lond. 1833, 8vo.

18. **The Two Systems.**

19. **The End of Religious Controversy**, by Dr. Milner, Bishop of Castabala. Edited by W. E. Andrews, with the addition of the letters to Dr. Grier, in vindication of certain passages contained in it. Lond. 12mo.; republished 1853 and 1859, 12mo.

20. Several controversial letters at Preston, Wexford, &c.

21. **Portrait**, half-figure, T. Overton, del., E. Scriven, sc., inscribed "William Eusebius Andrews, Editor of 'The Orthodox Journal,'" Lond. pub. Oct. 1820, by W. E. A., 8, Drake Street, prefixed to vol. ii., Third Series, May to December, 1829, of "The Orthodox Journal," 8vo.

**Ann, John**, martyr, was a younger son of the ancient family of Ann, of Frickley, in the parish of Hooton Pagnell, West Riding, Yorkshire, where he was born. In the early period of the family history they are frequently spoken of as D'Anne, which indicates a territorial origin. It is said that the noble French family of Morency, or Montmorency, derives its origin from the Yorkshire family of Ann. The peculiarity of the name has led to many blunders. The martyr's name is erroneously spelt Amias and Annasius in the Douay Diaries and Catalogues of Martyrs. He was ordained priest at the College at Rheims, March 25, 1581, and sent upon the mission on the 5th of June following. He fell into the hands of the pursuivants, and was condemned to die the death of a traitor on account of his priestly character, and suffered at York on March 16, 1588-9,

*Challoner, Memoirs ; Foley, Records S.J.*, vol. vii. p. 14.

**Anlaby, or Andleby, William**, martyr, was a gentleman by birth, Etton, in Yorkshire, being his native place. He matriculated at Cambridge as a pensioner of St. John's College, Nov. 12, 1567, proceeding B.A. in 1571.

He had been brought up in the Protestant religion, and entertained a strong aversion to the Church of Rome, but when about 25 years of age, during his travels on the Continent he met with Dr. Allen at Douay, who had but recently insti-



tuted the English College there for the supply of missionaries to England.

The interesting particulars of Mr. Anlaby's conversion by Dr. Allen are related by Challoner in his *Memoirs*. He was ordained priest at Chateaux Cambresis, and returned to England to labour as a missionary in his native county in 1578.

After twenty years' labours, and many wonderful adventures and narrow escapes, he was at length seized, and condemned to death for being a priest.

He was hanged, drawn, and quartered at York, July 4, 1597.

*Dodd, Ch. Hist.*, vol. ii. p. 72 ; *Cooper, Ath. Cantab.*, vol. ii. p. 225 ; *Challoner, Memoirs*.

**Annesley, Henry, D.D.**, a native of the diocese of Oxford, was admitted into Douay College, April 11, 1579. On Aug. 21, following, he left with five others to proceed on foot to the English College, Rome, where he was admitted Oct. 17, at the age of 18. He was ordained priest there in 1585. He afterwards became licentiate of divinity, and was appointed a Canon of Monaco. The date of his death is not recorded, but he was alive in 1612.

*Pitsæus, De Illus. Angl. Script.* ; *Foley, Roman Diary, Records S.J.*

#### 1. Thesis de Beata Maria Virgine.

**Anstey, Henry Frampton, Esq.**, was received into the Church in 1842. The greater portion of his life was spent in Tasmania, where he was distinguished as a kind and liberal landlord, and for his charity to the poor in proportion to the ample means which God had given him.

Tasmania owes him much for his enlightened advocacy of its civil interests as a Member of its Legislature.

The last two years of his life he spent in Rome, where he died July 8, 1862, aged 40.

He was created a Knight of the Order of St. Gregory by Pius IX., and by special privilege was buried in the church of Santa Maria del Popolo.

*Tablet*, July 19, 1862.

1. During his stay in Rome he was the writer of the racy Roman Letter to the *Tablet*.

**Appleton, James**, divine, was the son of Mr. James Appleton, and his wife Mary Smith, of Norfolk, and at the age of 19, in 1762, was sent to Douay College, where he was ordained priest. Soon after he came on the mission he accompanied the sons of Sir William Jerningham, Bart., in a tour on the Continent.

After his return he lived some years as chaplain in the family of Michael Blount, Esq., at Mapledurham; then in that of Thomas Giffard, Esq., at Chillington; next at Mawley, the seat of Sir Walter Blount, Bart.; and lastly, in 1804, he settled at Stafford, where he continued until his death, March 2, 1813, aged 71.

*Douay Diaries; Kirk, Biog. Coll., M.S. Westm. Archiepis. Archives.*

1. Pious Lectures, by C. F. Lhomond. Trans. by Rev. James Appleton. Lond. 1794. 8vo.

2. Theophilus; or the Pupil instructed in the Principles, the Obligations, and the Resources of the Roman Catholic Religion. Lond. 1795. 8vo.

From La Doctrine Chrétienne of L'Homond.

3. Discourses for all the Sundays and Festivals of the Year, on the Various Duties of Religion, as taught by the Catholic Church. Lond. 1800, 8vo.; 1852, 8vo. An edition of his sermons was published in 3 vols.

4. An Analysis, or Detailed Explication of the Gospels read in the Mass on the Sundays and Festivals throughout the Year. Lond. 1814. 8vo.

Reprinted, Dublin, 1853. 8vo.

**Apsley, Charles**, of a noble English family, was received at the English College, Douay, May 1, 1589, and left for Paris July 26, following.

*Douay Diaries.*

1. Holy Pictures of the Mysticall Figures of the most holy Sacrament and Sacrifice of the Eucharist set forth in French by Lewis Richome, Provinciall of the Society of Jesus, And Translated into English for the benefit of those of that Nation, as well Protestants as Catholicks, by C. A. Printed with Licence, 1619. Title, 1 leaf; Translator's Preface, 2 leaves, signed C. A.; Author's Preface, &c., 3 leaves; Licence dated Sorbonne, 17 March, 1601; pp. 300; Table, &c., 7 leaves.

**Archer, James, D.D.**, was born in London, Nov. 17, 1751, and was the son of Peter Archer and his wife Bridget Lahey. He was employed at a public-house called *The Ship*, in Turn Style, Lincoln's-Inn-Fields, where Catholics were accustomed for many years to meet for divine service in a large club-room. His devout behaviour and natural abilities coming under the notice of Dr. Challoner, he was sent to Douay College in 1769. Here he was ordained priest, and, in June 1780, returned to London to commence his labours on the mission in the very public-house in which he had formerly served. This was the year of the Gordon Riots; indeed, the newly ordained missionary arrived in London only a few days after the furious mob had burned the chapels and plundered and destroyed the houses of the Catholics. Under these circumstances it was more necessary than ever to assemble in secrecy for the celebration of holy Mass, and it is related that when Dr. Archer commenced his preaching in the club-room at *The Ship*, pots of beer were placed on the tables as "a blind."

He was a most eloquent pulpit orator and an indefatigable missionary. His whole missionary career for half a century was earnestly devoted to preaching the Gospel on each returning Sunday, and it is thought that he never missed one through that extended period.

He is described as very short in stature, perhaps not more than five feet one or two. But he had a magnificent head, his brow was wonderfully ample and intellectual, and his deep grey eyes shone with a flashing brilliancy until his seventieth year and upwards. His voice was silvery in tone, musical and wonderfully distinct in the pulpit. He was justly considered the most eloquent preacher in England.

Charles Butler, referring to his style of preaching, says: "It has been his aim to satisfy Reason, whilst he pleased, charmed, and instructed her; to impress upon the mind just notions of the mysteries and truths of the Gospel; and to show that the ways of virtue are the ways of pleasantness, and her paths the paths of peace. No one has returned from any of his sermons without impressions favourable to virtue, or without some practical lesson which, through life, probably in a few days, perhaps even in a few hours, it would be useful for him to remember." After passing further encomium, Mr. Butler adds: "To almost every Protestant library, and to



many a Protestant toilet, Mr. Archer's sermons have found their way."

The Rev. Edward Price gives a long description of him in a foot-note to one of his missionary stories in "Sick Calls," of which the following is an extract:—

"Shortly after my conversion, in the year 1822, I saw the venerable little man for the first time out of the pulpit. He was busily employed in looking over some books in front of an old shop in Holborn. I stood behind him for more than five minutes gazing with reverence upon him whose eloquent sermons had been so mainly instrumental in promoting my conversion. His dress was certainly rather slovenly. A long brown great-coat, much the worse for wear, nearly down to his heels; an old broad-brimmed hat, and thick-soled shoes a world too wide for his feet, and which had evidently been soled a score of times. Though I took in these discrepancies at a glance, I thought not of them but of the mind and heart they concealed."

This description is typical of many of those fine old priests who lived in the days of religious intolerance. In those times the priests generally wore brown, and it has elsewhere been stated that the Rev. Joseph Berington was the first to assume black cloth.

For many years Dr. Archer was Vicar-General of the London District; and the Pope, in recognition of his missionary labours, his talents as a preacher, and his published works, conferred upon him the degree of Doctor in Divinity at the same date with Dr. Lingard, Dr. Fletcher, and Dr. Gradwell.

He found a peaceful, happy end in the family of Mr. Booker, the publisher, in whose house he had resided for more than twenty-five years. He died Aug. 22, 1834, aged 82.

*Douay Diaries; Butler, Memoirs of the Eng. Catholics; Husenbeth, Life of Bishop Milner; Price, Sick Calls; Kirk, Biog. Coll., MS. Archiep. Archives, Westm.; Cath. Mag., Sept. 1834.*

**1. Sermons on Various Moral and Religious Subjects for all the Sundays in the Year, and some of the Principal Festivals of the Year.** Lond. 1787; Second Edit., Lond. 1788, 2 vols. 8vo.; Third Edit., Lond. 1816, 2 vols. 8vo.

Incorporated with Sermons for the Principal Festivals of the Year. Lond. 1784, 5 vols. 8vo.

2. **Second Series.** Lond. 1801, 12mo., 3 vols. ; Second Edit. 1822, 2 vols. 8vo.

3. **Third Series.** Lond. 1827, 2 vols. 8vo.

4. **Sermons on Various Moral and Religious Subjects for all Sundays, and some of the Principal Festivals of the Year.** Lond. 1789, 8vo. ; Second Edit. 1794, 4 vols. 12mo. ; Third Edit. 1817, 2 vols. 8vo. Incorporated with Sermons for all Sundays, Lond. 1794, 5 vols. 8vo.

5. **Sermon on the Festival of St. Patrick (on Eccl. xlv.) preached the 18th March, 1793.** Lond. 1793. 8vo.

6. **Sermons on Matrimonial Duties, and other moral and religious subjects.** Lond. 1804. 12mo.

7. **A Letter to J. Milner, Vicar-Apostolic of the Midland District (Being a Reply to a letter in which he accuses the author of immorality).** Lond. 1810. 8vo.

Dr. Milner denounced the mixture of erroneous and dangerous morality in two sets of Dr. Archer's sermons, more especially those on Humility, on the Passions, and on the means of subduing the Passions, and he absolutely forbade them to be publicly read in the chapels of his district ; but the good bishop was too severe in his censure, even allowing for his characteristic use of strong language and arbitrary action. He condemned the preacher's disdain of controversy, his affected liberality in soothing rather than rousing the just apprehensions of his heterodox and schismatical hearers, and his indulgent compounding with the dangerous amusements of the theatre, as quite an opposite tendency to the lessons of the holy Fathers and approved Doctors of the Church in all ages. This strong denunciation appeared in a Pastoral, Part II., April 12, 1813, which was printed, but not published.

8. **A Sermon (on Matt. ii. [i.e., xi.] 2), on Universal Benevolence, containing some Reflections on Religious Persecution, and the alleged proceedings at Nismes.** Second Edit., Lond. 1816. 8vo.

9. **A Bust of Dr. Archer** was published by P. Turnerelli, sculptor, Lond., in 1818.

10. **Portrait**, engraved by Turner, from the painting by James Ramsay, 1826.

**Arden, Edward, Esq.,** of Park Hall, Warwick, of an ancient family and considerable fortune, was born in 1532. His father dying during his infancy, he became ward to Sir George Throckmorton, of Coughton Court, whose daughter he afterwards married.

In 1583 he was indicted at Warwick for plotting against the Queen's life, together with his wife, his son-in-law, John Sommerville, and Hugh Hall, a priest. He was afterwards carried to London, and arraigned at the Guildhall, Dec. 16, when he was condemned to die, chiefly by the evidence of Hugh Hall, and executed at Smithfield, Dec. 20, 1583. The

other three were also condemned, as accomplices. Mr. Sommersville was found strangled in prison, Dec. 19, the day before the execution. Mrs. Arden and Hugh Hall were pardoned. There was a great deal of mystery in this tragical story. Camden, in his *Annals of Queen Elizabeth*, says: "It was generally imputed to Leicester's malice, whose heavy displeasure Mr. Arden had certainly incurred, and not without cause; for he had rashly opposed him in all he could, reproach'd him as an adulterer, and defamed him as an upstart, with other ill names, says Echard, he had too much deserv'd."

Hence it is surmised that Hall was suborned to destroy this unhappy gentleman, and Mr. Sommerville, a distracted person, craftily drawn in to be a party; for, as Mr. Camden describes him, "he was no better than a madman. In all haste he took a journey to the Queen's Court; and breathing nothing but blood against the Protestants, he furiously set upon one or two by the way with his drawn sword." Dugdale also asserts that the Earl of Leicester had a particular spleen against Mr. Arden, as he had often heard from sundry aged persons of credit. All these circumstances plead strongly in favour of Mr. Arden, who died "protesting his innocence of every charge, and declaring that his only crime was the profession of the Catholic religion."

*Rishton's Diary*; *Fr. Morris's Condition of Catholics*; *Dodd, Ch. Hist.*, vol. ii. p. 151; *Concertatio Eccles. Angl.*; *Foley's Records S.J.*, vol. iii. p. 800.

**Arne, Michael**, musician, was the son of Dr. Arne, and was born about the year 1740. He was brought up by his aunt, Mrs. Cibber, and showed so early a genius for music, that at the age of ten or eleven he was able to play on the harpsichord all the lessons of Handel and Scartatti with great correctness and rapidity, and it was thought that even then he could play at sight as well as any performer living.

In 1764, in conjunction with Mrs. Buttishill, he produced at Drury Lane Theatre the opera of "Alcmena," but it was not very successful.

The opera of "Cymon," performed at the King's Theatre, brought him both profit and fame.

Shortly afterwards he became a convert to the ridiculous



folly of those who believed in the transmutation of metals and the philosopher's stone, but, after spending all his money, he had sufficient sense to resume his professional career, and composed music for Covent Garden, Vauxhall, and Ranelagh.

As a composer, Michael did not possess that happy taste nor that power of writing beautiful melody which were so conspicuous in his father. Yet there is a certain good sense which pervades all his works, though it must at the same time be observed that if some of them were less complex they would perhaps be more pleasing. Upon the whole, however, his merits very justly entitle him to a high and distinguished rank amongst English composers. He died in 1808.

*Rose, Biog. Dict.*

**Arne, Thomas Augustine**, Doctor of Music, was born in London, May 28, 1710, and was the son of an upholsterer in King Street, Covent Garden, at whose house the Indian kings lodged in the reign of Queen Anne, as mentioned by Addison in the *Spectator* (No. 50).

He was sent to Eton, where he early evinced his predilection for music; for, to the annoyance of his school-fellows, he was constantly practising, when not engaged with his studies, upon a miserable cracked flute.

His love for music was so great, indeed, that, after he left Eton, as he himself stated, he was accustomed to borrow a livery of a servant, and thus gain admittance to the gallery of the Opera House, then appropriated to domestics. At home he had contrived to secrete a spinet in his room, upon which, when the family had retired to rest, he used to practise after muffling the strings with a handkerchief.

At length his father articted him to an attorney, but even during this servitude he devoted every moment of leisure he could obtain to the study of music. Besides practising upon the spinet, and studying composition by himself, he managed, even at this time, to acquire some instructions on the violin from Festing. Upon this instrument he made such progress, that soon after he had abandoned the law, his father, calling accidentally at a gentleman's house in the neighbourhood, was astonished to find his son in the act of playing the first fiddle in a musical party.

Acknowledging the futility of contending against so powerful an inclination, the father permitted him to receive regular musical instructions, and his proficiency on the violin was soon so great that he was engaged as leader of the orchestra at Drury Lane.

On discovering that his sister had a sweet-toned voice, he gave her such instruction as soon enabled her to sing for Lampe, in his opera of "*Amelia*;" and finding her well received, he quickly prepared a new character for her by setting Addison's opera of "*Rosamond*," in which he employed his younger brother likewise as the page.

This musical drama was first performed, March 7, 1733, at the theatre in Lincoln's-Inn-Fields, and was received with universal applause.

He next composed music for Fielding's "*Tom Thumb*," which he got transformed into a burlesque opera in the Italian manner, and it was performed with great success at the theatre in the Haymarket, many members of the Royal Family being present on the first nights of its appearance.

In 1738 Arne established his reputation as a lyric and dramatic composer by the admirable manner in which he set Milton's "*Comus*." In this he introduced a light, airy, original, and pleasing melody, wholly different from that of Purcell or Handel, whom all English composers had hitherto imitated. Indeed, the melody of Arne at this time (and of his Vauxhall songs afterwards) forms an era in English music. It was so easy, natural, and agreeable to the whole kingdom, that it soon had an effect upon the national taste.

In 1740 he set Mallet's masque of "*Alfred*," in which "*Rule Britannia*" is introduced—a song and chorus which has been justly said to have wafted the fame of Arne over the greater portion of the habitable world.

The same year he married Miss Cecilia Young, a vocalist of considerable reputation; and upon her engagement, in 1745, at Vauxhall, he became composer for that place of amusement.

In 1742 he visited Ireland, where he remained two years; and in 1744 was a second time engaged as composer for Drury Lane Theatre, his previous engagement there having been in 1736.

In 1759 the University of Oxford conferred upon him the degree of Doctor in Music.

The opera of "Artaxerxes," the most celebrated of his works, was produced in 1762. It is composed in the Italian style of that day, consisting entirely of recitative airs and duets. Its success was complete, and from that time almost to the present day it has kept possession of the lyrical stage.

The opera of "Love in a Village" contains many songs by him, and he is said to have arranged the music for performance.

His latest productions were the opera of the "Fairies;" the music to Mason's tragedies of "Elfrida" and "Caractacus;" additions to the music of Purcell in "King Arthur;" songs of Shakespeare, and music for the Stratford Jubilee.

His oratorios were never successful, for it is said his conceptions were not sufficiently great, nor his learning sufficiently profound, for that species of composition.

He died of a spasmodic complaint, and was buried in the church of St. Paul, Covent Garden. His death is thus recorded in the diary of his friend, William Mawhood—"Thursday, Mar. 5, 1778, Dr. Arne died this even at 5 o'clock."

He had been brought up a Catholic by his parents, and though it has been stated that he had neglected his religious duties, he was a constant attendant at the chapels attached to the Sardinian and Portuguese Embassies, and composed for the choir of the former two Masses, one in four, the other in three parts. Charles Butler says: "The former was exquisite; it is, what all Church music should be, solemn and impressive; the harmony correct and simple; the melody slow and graceful."

He died in a devout and penitent state of mind, attended by all the consolations of religion. It is said he sang a "hallelujah" about an hour before he expired.

The only productions of Arne which had decided and unequivocal success were "Comus" and "Artaxerxes," which were produced twenty-four years from each other, though of nearly one hundred and fifty pieces brought on the stage at the two theatres, from the time of his composing "Rosamond" to his death, a period of forty-five years, thirty of them at least were set by him.

His ballads, containing an agreeable mixture of Italian, Scotch, and English melody, have not been surpassed, and seldom equalled.



His wife, Cecilia, was a pupil of Geminiani, and sang for the first time in public at Drury Lane, in 1730, and was considered the first English female singer of her time. She died about 1795.

*Rose, Biog. Dict. ; Butler, Memoirs ; Mawhood, Diary, MS.*

**Arrowsmith, Edmund, Father S.J.**, martyr, was born at Haydock, in the parish of Winwick, Lancashire, 1585. His father, Robert Arrowsmith, and many other members of the family, were stout recusants and suffered for the faith both in fines and imprisonment. His mother, Margery Gerard, of the ancient Lancashire Catholic family represented by the present Lord Gerard, was a widow in 1599, in which year she was fined for her recusancy.

The martyr was christened Bryan, but adopted the name of Edmund which he received in confirmation.

He made his humanity studies at Douay College, and in consequence of ill-health was ordained priest early, at Arras, in 1612, and sent to the English mission the following year.

After ten years spent in missionary labour in his native county, it is said that he entered the Society of Jesus in the London Novitiate, in 1623, under the name of Edmund Bradshaw. At length he was basely betrayed by a young man named Holden, and his wife, committed to Lancaster Castle, tried at the Lancaster summer assizes 1628, found guilty of high treason for being a priest and Jesuit, and suffered upon the gallows, Sept. 7, 1628, aged 43.

*More, Hist. Prov. Aug. S.J. ; Dodd, Ch. Hist. ; Oliver, Collectanea S.J. ; Bro. Foley, Records S.J.*, vol. ii. and vii. ; *Challoner, Memoirs.*

1. **A True and Exact Relation of the Death of two Catholicks, who suffered for their religion at the Summer Assizes held at Lancaster, 1628.** 1630. 8vo.

2. **A True and Exact Relation of the Death of two Catholicks who suffered for their Religion at the Summer Assizes, held at Lancaster, in the Year 1628.** Republished with some Additions, on account of a wonderful Cure wrought by the Intercession of one of them, **F. Edmund Arrowsmith**, a Priest of the Society of Jesus, in the Person of **Thomas Hawarden**, son of **Caryl Hawarden**, Appleton, within Widnes in Lancashire. The death

of the generous Layman Richard Herst was not to be omitted, that the happy Cause, which united them in their Sufferings, may jointly preserve their Memories. Lond. 1737. 8vo.

Embellished with portraits of the two martyrs.

This very rare tract was thought by Dr. Oliver to be compiled by Fr. Cornelius Morphy, S.J., and differs considerably from the earlier relation. Dodd doubted the admission of Fr. Arrowsmith into the Society, but Bro. Foley, in his very ample biography of the martyr (Records S.J., vol. ii.) produces strong, if not conclusive, evidence of the fact. The martyr's hand, which was preserved by the Gerard family at Bryn, is still shown and held in veneration at the chapel of St. Oswald, Ashton, Lancashire.

3. *Vita et martyrium R. D. D. Edmundi Arrowsmith*, an original MS. in the valuable collection of MSS. at Oscott College, in the volume of the Rev. Alban Butler's collection of materials for aiding Bishop Challoner in his Memoirs of Missionary Priests.

4. *Notes concerning Mr. Arrowsmith's Death*, an ancient MS., n. 48, MSS. in Arch. Dioc. Westm.

5. *On Mr. Edmund Arrowsmith*, in an old hand scarce legible, in a separate leaf in 4to, dated 16th August, 1631; copied in the handwriting of Rev. Alban Butler in the previously referred to volume at Oscott, entitled "Memoirs of Missionary Priests, MSS."

6. *Relation of Mr. Rigby's (Arrowsmith) Martyrdom*. In the collection of MSS. of the Episcopal Archives of Southwark, p. 73.

Fr. Arrowsmith was sometimes known under the *aliases* of Bradshaw and Rigby, and was, indeed, indicted at his trial in the latter name.

Most of the above MSS. are printed in Bro. Foley's Records S.J., vol. ii.

7. *Recit veritable de la cruante et Tyrannie faicte en Angleterre a l'endroit du Pere Edmond Arowsmith de la compagnie de Jesus*. Paris, 1629. 8vo. pp. 16.

8. His portrait was engraved 8vo. and published in the 1737 English Relation, and bears the inscription, *Edmundus Arrowsmith, Soc. Jesu, Fidei odio suspensus et dissectus, Lancastriae, 1628*.

9. A picture of his execution was published by Thomas Haydock in his Edit. of Challoner's Memoirs, 8vo.

**Arrowsmith, Thurstan**, yeoman, of Haydock, Lancashire, being convicted of recusancy, was committed by the Earl of Derby to the gaol at Salford, March 29, 1582, where he stoutly refused to conform to the new religion, though every effort was made by the keeper of the prison, Robert Worsley, to induce him to do so. He died in prison, in 1583, otherwise he would probably have suffered martyrdom with his fellow-prisoner, John Finch. He was the grandfather of Fr. Edmund Arrowsmith, the martyr, and father of Dr. Edmund Arrowsmith.

*Recusant Rolls, P.R.O.; Foley, Records S.J., vol. iii.*

**Arundel and Surrey, Alatheia Talbot**, Countess of, was one of the three daughters and eventually sole heiress of Gilbert, seventh Earl of Shrewsbury, K.G., by Mary, daughter of his stepmother (Elizabeth, daughter and co-heir of John Hardwick, of Hardwick Hall, co. Derby), by her first husband, Sir William Cavendish, ancestor of the Dukes of Devonshire. In 1606 she married Thomas Howard, Earl of Arundel, son of the unfortunate Philip Howard, Earl of Arundel, who died in the Tower in 1595. Her husband, deprived by his father's attainder of the honours and greatest part of the family estates, had only the title of Lord Maltravers by courtesy during the reign of Elizabeth, but was restored by Act of Parliament 1 James I., 1603, to all such titles of honour and precedence as his father had lost, and also to the baronies lost by the attainder of his grandfather, Thomas, Duke of Norfolk, and, in 1621, he was created Earl Marshal, and Earl of Norfolk in 1644, dying on Oct. 4, two years later.

Her ladyship survived her husband many years.

*Allibone, Biog. Dict.; Burke, Peerage.*

1. Nature embowelled; her choicest secrets digested into receipts, whereunto are annexed many rare and hitherto unimpaired inventions. Lond. 1665, with portrait by Hollar.

**Arundel, Mary**, Countess of, was the daughter of Sir John Arundell, of Llanherne, in Cornwall, and was first married to Robert Ratcliffe, Earl of Sussex, and afterwards to Henry Fitz-Alan, Earl of Arundel, and died Oct. 20, 1557.

*Park, Walpole, Royal and Noble Authors; Allibone, Biog. Dict.; Cooper, Biog. Dict.*

1. *Alexandri Severi Sententiæ et Res Gestæ, ex Anglico in Sermonem Latinum versæ per Mariam Arundell et Joannum Radcliffum.* A translation from the English, MS. in the Royal Library.

2. *Selectæ Sententiæ Septem Sapientum Græcorum.* A translation from the Greek.

3. *Similitudines ex Platonis, Aristotelis, Seneca, et aliorum Philosophorum Libris collectas.*

Ded. to her father, Sir John Arundell.

4. *De Stirpe et Familia Alexandri Severi, et de Signis quæ ei portendebant Imperium.*

A translation from the English.



Her son, John Radcliffe, wrote: "Responsum Alexandri Severi ad Literas Gordiani Senatoris," Reg. MS. 12 A, III.

**Arundel and Surrey, Anne**, Countess of, born in 1557, was the daughter of Lord Dacres of the North, and sister and co-heir of Thomas, the last Lord Dacre. While yet a child she became the wife of the unfortunate Philip, Earl of Arundel. In 1582, or the following year, she embraced the faith to which she was during the remainder of her life most devotedly attached. This exposed her to great persecution, and Queen Elizabeth caused her to be imprisoned for a year in the house of Sir Thomas Shirley. After her husband's death, in the Tower, in 1595, she gave herself up entirely to her religious duties, the performance of works of charity, and the education of her children.

In 1622 she founded the English College of the Society of Jesus in Ghent. She died April 13, 1630, aged 72, and was buried at Arundel.

*Cooper, Biog. Dict.*

1. An interesting collection of verses, produced, says Mr. Lodge (Illus. of Brit. Hist., vol. iii.), by the "melancholy exit of her lord, which abound with the imperfect beauties, as well as with the common errors, of a strong, but untaught, poetical fancy."

2. Many letters preserved in the Howard papers, written, says Mr. Lodge, in the best style of that time, and in a strain of unaffected piety and tenderness, which lets us at once into her character.

3. **Portrait**, painted by Vosterman, engr. by Hollar; also engr. by Gerimia, 1806, vol. ii. Park's Cat. of Royal and Noble Authors, by Walpole.

**Arundel, Philip Howard**, Earl of, was born at Arundel House, London, June 28, 1557, and was the son of Thomas, fourth Duke of Norfolk, by the Lady Mary Fitzalan, daughter and heiress of Henry, Earl of Arundel. His mother died two months after his birth, of a puerperal fever. He was educated at home, one of his preceptors being the famous Gregory Martin, and he afterwards was sent to Cambridge, where he was admitted M.A. in 1576. When about the age of 18 he went to Court, where he appears to have led a rather dissolute life. He had been married, when only twelve years old, to Anne Dacres, eldest daughter and ultimately heir of Lord Dacres of the North, by his wife Elizabeth Leyborne, afterwards

the third wife of the Duke of Norfolk, and whilst at Court seems to have utterly neglected his wife. His object was to obtain the favour of Queen Elizabeth, "which could not be had (as was observed) by such as he, if they showed any love for their wives." He was present at the disputations held by Charke, Fulke, Whitaker, and others, against Fr. Campion, and from what he heard on these occasions he was led to adopt a better life, though he did not openly avow the change of his religious sentiments till more than a year had elapsed, being deterred by the rigorous laws then in force against Catholics.

In 1583 he entertained Queen Elizabeth at Arundel Castle. Soon after her departure, the Earl was ordered into close custody in his own house. The next day he was examined before the Privy Council respecting his religion and his dealings with Cardinal Allen and Mary Queen of Scots. He made no admissions. Two days afterwards Lord Hunsdon was sent to interrogate him on the same subjects, and also respecting Throckmorton's conspiracy, but he was equally unsuccessful. After being detained three weeks, the Earl was set at liberty. At length, in 1584, he was formally reconciled to the Church by Fr. William Weston, *alias* Edmonds, S.J. The change which was soon observed in his demeanour and manner of life led his enemies to suspect the truth, and he determined to escape their machinations by quitting the kingdom. Accordingly, he embarked on a ship at Littlehampton, in Sussex, having previously addressed an eloquent letter to the Queen in justification of the course he had taken, and disclaiming any intention of being a traitor to her Majesty. His design, however, had already been betrayed to the Council, and by their order one Keloway boarded the Earl's ship, took him into custody, and carried him under a strong guard to London, arriving there April 25, 1585. He was immediately committed to the Tower, where he remained a close prisoner until his death, Oct. 19, 1595, which his friends attributed to poison. From the commencement of his imprisonment his miserable life was spent in devotional and ascetic exercises, which he practised with great rigour. He was buried in the church of St. Peter and Vincula within the Tower, in the grave where his father's body rested. His interment was conducted with scant regard to his exalted position. The coffin cost the Queen ten shillings, and

the pall thirty shillings. The chaplain deemed it a profanation to read the Established service over the grave of a Catholic, and therefore read some prayers which he thought fitting to the occasion. One of them commenced as follows: "Oh! Almighty God, who art the Judge of all the world, the Lord of life and death, who alone hast the keys of the grave, who shuttest and no man openeth it, who openest and no man can shut it, we give Thee hearty thanks for that it hath pleased Thee, in Thy mercy to us, to take this man out of the world."

*Cooper, Biog. Dict., and Athen. Cantab.; Oliver, Collections.*

1. An Epistle in the Person of Christ to the Faithfull Soule, written first by that learned Lanspergius, and after translated into English by one of no small fame, whose good example and sufferance and living hath and wilbe a memoriall unto his countrie and posteritie for ever. Antwerp. 1595.

"An Epistle of Jesus Christ to the Faithful Soul. Trans. into English by Lord Philip, xix. Earl of Arundel, from the work of Johann Justus, Landsberger." Lond. 1871. 16mo.

2. Three Treatises of the Excellency and Utility of Virtue.

3. The Lives of Philip Howard, Earl of Arundel, and of Anne Dacres, his Wife. Edited from the Original MSS. by (H. G. F. Howard) the Duke of Norfolk. Lond. 1857, 8vo. pp. 94-124. Lond. cr. 8vo. 1871.

4. The story of Philip Howard, trans. from the French of A. F. Rio, entitled "The Four Martyrs." Lond. 1858. 12mo.

5. Portrait, engr. by J. Thomson, from a painting by Zuccherro, published in Lodge's "Portraits."

**Arundell, Blanche**, Lady, born in 1583, was sixth daughter of Edward Somerset, fifth Earl and second Marquess of Worcester, and became the wife of Thomas, second Lord Arundell, of Wardour. It has been observed of her father that "England did not possess a more discreet or faithful subject, and that if the king had been ruled by his counsels, he might have preserved both his life and his crown." Lady Blanche, worthy of such a Catholic father, signalized her memory by her spirited defence of Wardour Castle for nine days, during the absence of her husband, against the overwhelming force under the command of Sir Edward Hungerford and William Strode. She ultimately delivered up the castle on honourable terms, which were broken. The articles of capitulation



lation were signed May 8, 1643. The Parliamentary forces, however, were soon dislodged by the resolution of her son, who ordered a mine to be sprung under the castle, and thus sacrificed that noble structure to his loyalty. She survived her husband, who succumbed to his wounds at Oxford in May, 1643, and died at Winchester, Oct. 28, 1649.

*Oliver, Collections.*

**Arundell, Dorothy, O.S.B.**, a nun in the Benedictine Convent at Brussels, was one of the daughters of Sir John Arundell, of Lanherne, in Cornwall. Her father, who was commonly called the "Great Arundell," on account of the property and influence he had inherited from his ancestors, was imprisoned by Queen Elizabeth, in 1581, on account of his religion.

On July 11, 1597, six years after the worthy knight's death, Jan. 17, 1597, his two daughters, Gertrude and Dorothy, consecrated themselves to God in the Benedictine Convent at Brussels.

*Oliver, Collections*, pp. 16 and 95.

1. **Life of Fr. Cornelius, the Martyr.** MS.

**Arundell, Lord Henry**, of Wardour, third Baron, was the only son of Thomas, second Baron, by Blanche, sixth daughter of Edward Somerset, fifth Earl and second Marquis of Worcester.

During the Civil War his father had espoused the Royal cause, and died of his wounds received at Reading, in 1643, and in the same year his mother, Lady Blanche, after a spirited defence of Wardour Castle during nine days against the overwhelming force under the command of Sir Edward Hungerford and William Strode, was obliged to capitulate.

Treading in the footsteps of his illustrious parents, Lord Arundell vigorously opposed the Parliament.

On coming to the title, his wife and sons were prisoners, and his castle in the hands of the Parliamentary forces commanded by Edmund Ludlow. To dislodge him, in March, 1644, he sacrificed his castle by springing a mine under it, and it was reduced to a ruin. The declining cause of the

king involved him in accumulated embarrassments. He was engaged and wounded in several battles, his estates were sequestrated and sold, but were repurchased by Humphrey Weld, of Lulworth Castle, Esq., as a friend in behalf of his lordship, and at the restoration of the monarchy he recovered his property at the expense of £35,000. His wife Cecily, daughter of Sir Henry Compton, K.B., of Brambletye, in Sussex, and relict of Sir John Fermor, Knt., was seized, with his children, by the rebels, and he himself was obliged to leave the country. After the Restoration he seems to have been in some office, though not in the Ministry. He was employed by Clifford in the famous secret treaty between Louis XIV. and Charles II.

Such a loyalist and patriot was entitled to the grateful consideration of his sovereign, but the king forgot him in the days of his prosperity—nay, almost suffered him to become the martyred victim of the infamous Titus Oates. On that wretch's perjury the old peer was hurried to the Tower, in Oct. 1678, where he was joined by the other four lords, Earl Powis, Viscount Stafford, and Barons Petre and Belasyse. It was during the early part of this imprisonment that he wrote a few small poems, which were printed in 1679. The death of the king released him from imprisonment in the sixth year of his confinement, as Evelyn relates in his *Memoirs* (vol. i. p. 543). The Ministers during that disgraceful period of our annals were too cowardly to bring him to a public trial, for few men possessed more spirit and penetration of character, few could show such services to the Crown, or knew better the secrets of the Cabinet. Perhaps, also, they were aware that he had prepared a powerful vindication, which is still extant. King James II. exerted himself to repair the abominable injustice of his deceased brother and sovereign.

In May, 1685, he procured his discharge from bail, made him a Privy Councillor, and finally appointed him Keeper of the Privy Seal on March 16, 1687. But he was doomed to sit in the Cabinet with disguised traitors, who had plotted the downfall of their too credulous king, to whom they had sworn inviolable fidelity.

He survived the Revolution of 1688, and closed his lengthened career on Dec. 28, 1694. Of this nobleman, Dr. Oliver, in his "Collections," sums up: "He was a firm pillar to the

commonwealth, a faithful patron of the Catholic Church, a fair pattern to the British Court; he lived to the welfare of his country, to the honour of his prince, and to the glory of his God."

*Oliver, Collections; Lord Arundell, MS., 1820.*

1. **Five little Meditations in verse.** (1) **A Valediction to the World,** (2) **Persecution no Loss,** (3) **On the text "God chastiseth those whom He loves,"** (4) **Considerations before the Crucifix,** (5) **Upon the Pains of Hell.** Lond. 1679, s. sh. fol.

They were afterwards printed in "A Collection of Eighty-six Loyal Poems," published in 1685, by Nat. Thompson.

Several editions seem to have been published in 1679.

They do great credit to his religious feelings, and some of them to his taste.

2. Many papers preparatory to his defence when he was imprisoned in the Tower. MSS. at Wardour.

**Arundell, Humphrey, Esq.,** third son of Sir Thomas Arundell, of Lanherne, by Catherine, daughter and co-heiress of John, Lord Dynham, was the Governor of St. Michael's Mount in the reign of Edward VI., and was lord of the manor of Yewton Arundel and Hendre. This family was formerly possessed of such property and influence as to have acquired, according to Leland, the epithet of the "Great Arundells."

Forgetful of the maxim, "non resistendo sed preferendo," Humphrey Arundell attempted to support the old faith by open insurrection, termed the Devonshire rebellion, and, being taken prisoner, was conveyed to London, where he was beheaded at Tyburn, together with Messrs. Holmes, Winslow, and Berry, principal actors in the same rising, either in Nov. 1549, or, according to Dodd, Jan. 27, 1550.

*Dodd, Ch. Hist.; Oliver, Collections; Yeatman, Hist. of the Houses of Arundel.*

**Arundell, James Everard,** tenth Baron Arundell of Wardour, was born Nov. 3, 1785, and was educated at Stonyhurst. He married Lady Mary Grenville, only daughter of George, first Marquis of Buckingham. He died, without



issue, at Rome, June 21, 1834, and was succeeded by his only brother, the Hon. Henry Benedict, eleventh Lord Arundell of Wardour.

*Oliver, Collections.*

1. **The Hundred of Dunworth and Vale of Noddre**, by James Everard, Baron Arundell, and Sir R. C. Hoare, Bart.

Published in Sir R. C. Hoare's "History of Modern Wiltshire." Lond. 1822.

**Arundell, Thomas**, first Lord Arundell of Wardour, known by the name of the Valiant, belonged to a very ancient family in Cornwall, and may be justly ranked amongst the heroes of his time.

He was the son of Sir Matthew Arundell, of Wardour Castle, by Margaret, daughter of Henry Willoughby, of Wollaton, co. Notts, Esq.

Thomas Arundell strongly disapproved of the new doctrines professed by the Reformers. "He had been amongst the first," writes Fr. Persons, "that refused to go to the Protestant church."

In consequence, he was committed to prison by Queen Elizabeth in the summer of 1580.

On regaining his liberty he obtained permission to travel abroad, and entering the Austrian service under the Archduke Matthias, brother to the Emperor Rudolph II., immortalized himself by eminent deeds of bravery against the Ottomans in Hungary. Amongst other acts of daring, at the siege of Gran, or Strigonium, he was the first to enter the breach, Sept. 7, 1595, to scale the walls of the citadel, to pull down, with his own hand, the Turkish crescent, and plant the Imperial eagle in its place. For such military prowess the Emperor created him and his posterity Counts of the Roman Empire, Dec. 14, 1595.

In the interesting preface to "The Divine Pedagogue," it is said that "his very name became as dreadful to the Turks as that of Talbot was formidable to the French."

The new Count returned home in the following year, and, according to Dodd, expected that his well-earned title would be respected in this country. But the Queen objected to its use, and by the decision of the peers foreign titles were

declared to carry no precedence or other privilege belonging to the English nobility. However, James I., recognizing his merit, elevated his illustrious subject to the dignity of the peerage, by the style and title of Baron Arundell of Wardour, May 4, 1605. Yet Charles I. commenced his reign by disarming the gallant hero, because he was a Catholic, though he had proved his loyalty in the reign of Elizabeth by subscribing handsomely towards repelling the Spanish armada, in which noble effort of national defence the English Catholics were as conspicuous as their Protestant brethren.

Lord Arundell died Nov. 7, 1639, at the venerable age of 79.

His portrait, taken by Vandyke, four years before his death, may be seen at Wardour. He was twice married; first, to Mary, daughter of Henry, Earl of Southampton, a staunch Catholic; and, secondly, to Ann Phillipson, who died June 28, 1637.

It was to the latter that Miles Carr, *alias* Pinkney, dedicated his translation of "The Draught of Eternity," by Camus, Bishop of Bellay.

*Oliver, Collections; Dodd, Ch. Hist.*

**Arundell, Thomas**, second Lord, of Wardour, succeeded his heroic father in 1639. At the beginning of the troubles between Charles I. and his Parliament, the factious House of Commons, in Nov. 1641, issued directions to secure the person of Lord Arundell, but he escaped apprehension; and when the Royal standard was unfurled at Nottingham, Aug. 22, 1642, his lordship raised a regiment of horse, and bravely maintained the cause of his unfortunate sovereign.

He was shot in the thigh, probably at Reading, and died of his wounds in his Majesty's garrison at Oxford, May 19, 1643, aged 56. He was buried with great pomp at Tisbury, in Wiltshire, the ancient burial-place of the Arundells. The statement that the wounds of which he died were received at the battle of Lansdown must be erroneous, as that engagement took place July 5, 1643.

*Oliver, Collections; Lord Arundell's Letters, April 11, 1820.*

**Ashbey, Thomas**, a gentleman, executed at Tyburn, March 19, 1544, for refusing to submit to the king's ecclesiastical supremacy.

*Dodd, Ch. Hist.*

**Ashby, George, O.S.B.**, a monk of the Monastery of Gervaux, who, being found amongst those who rose in defence of the monasteries, was executed at Lancaster, March 10, 1537.

*Dodd, Ch. Hist.; Stow, Chronicles.*

**Ashe, Thomas**, divine, was received in the English College, Douay, May 29, 1592, and having been ordained priest left for the English mission, Jan. 1, 1593. He is referred to in Gee's list of Priests and Jesuits in and about London, in 1624, and is described as "F. Ash, a Jesuite, an old man." His subsequent history is not recorded.

*Douay Diaries; Gee, Foot out of the Snare, 1624.*

1. A Letter of a Catholicke Man (subscribing himself T. A.), including another of P. Coton, Priest, of the Society of Jesus, to the Queene Regent of France. Translated out of French. Touching the imputation of the death of Hen. the IV., late King of France, to Priests, Jesuits, or Catholicke Doctrine. Douay, 1610. 8vo.

**Ashley, Ralph**, Temporal Coadjutor S.J., and martyr, appears to have been at one time cook at Douay College, which he left in 1590. He seems then to have gone to Valladolid, and there entered the Society at the English College S.J. He returned to England in 1598 and served Fr. Oldcorne, S.J., for eight years. He was seized in 1606 and committed to the Tower of London, and after most cruel torturing on the rack, was remanded to Worcester with Fr. Oldcorne, where he was tried and convicted at the Lent Assizes, 1606, and both were executed together at Red Hill, outside the city, April 7, in that year.

*Foley, Records S.J.*

**Ashton, Roger, Esq.**, was probably the third son of Richard Ashton, of Croston, co. Lancaster, Esq., by Anne,



daughter of Sir Robert Hesketh, of Rufford. This ancient family always retained the faith, and suffered much in consequence. The Croston Ashtons entered Lancashire temp. Henry VI., by the marriage of Thomas Ashton with Alice, daughter and heiress of William Lea, of Croston, and terminated, temp. Car. II., in two co-heiresses, who carried the estate into the families of Trafford of Trafford, and Hesketh of Aughton. Roger Ashton was executed at Tyburn, June 23, 1591, for procuring a dispensation from Rome to marry his second cousin, and for entertaining missionary priests.

The editor of Cardinal Allen's "Defence of the Surrender of Deventer" says that Elizabeth kept back the weightier charges which she had to urge, of which there is a glimpse in the evidence taken in connection with Sir William Stanley's surrender.

Roger had an uncle of the same name, who died in Scotland.

*Heywood, Allen's Defence of the Surrender of Deventer ; Dodd, Ch. Hist. ; Stow, Chronicles.*

1. *Copia d'una lettera scritta all' illustriss Cardinal d'Inghilterra con la risposta del medesimo.* 1588. 8vo.

The original letter in English, signed R. A., is prefixed to Card. Allen's "Defence of the Surrender of Daventrie." Antwerp, 1587, 8vo. It was trans. into French and Latin.

**Aske, Anthony**, a Yorkshire gentleman, was apprehended in Holden parish, about Michaelmas, 1587, for recusancy, and being brought before the President of the Council at York, was committed to the Castle close prisoner, where he sickened and died, Feb. 5, 1587, and was buried behind the Castle wall.

*Foley, Records S.J., vol. iii. ; Morris, Troubles, Third Series.*

**Aske, Robert**, a gentleman of considerable fortune and of great influence in the North of England, was the nominal commander (the real leaders appear to have concealed their identity) of an army of thirty thousand men who rose in defence of the monasteries dissolved by Henry VIII. in 1536.

They also objected to the heresy which had been imported into the kingdom. They required that heretical books should

be suppressed, and that heretical bishops, and temporal men of their sect, should either be punished according to law, or try their quarrel with them by battle ; that the statutes of uses, and treason of wards, with those which abolished the Papal authority, bastardized the Princess Mary, suppressed the monasteries, and gave to the king the tenths and first-fruits of benefices, should be repealed ; that Cromwell, the vicar-general, Audeley, the chancellor, and Rich, the attorney-general, should be punished as subverters of the law, and maintainers of heresy ; that Lee and Layton, the visitors of the northern monasteries, should be prosecuted for extortion, peculation, and other abominable acts ; that no man, residing north of the Trent, should be compelled by subpœna to appear at any court but at York, unless in matters of allegiance ; and that a parliament should be shortly held in some convenient place, as at Nottingham or York. At length Henry, after negotiations, alarmed at the threatening attitude of the country, offered, and the insurgents accepted, an unlimited pardon, with an understanding that their grievances should be shortly and patiently discussed in the parliament to be assembled at York.

Aske accordingly disbanded his army. But the king, freed from his apprehensions, neglected to redeem his promise. Within two months the insurgents were again under arms, but the Duke of Norfolk had in the meantime collected a more numerous force in the heart of the country, and was able to intercept their communications, and to defeat all their measures. They failed in two successive attempts to surprise Hull and Carlisle. Aske, and most of the leaders, were taken, and were hanged by scores at London, York, Hull, and Carlisle. Robert Aske was executed at York, in June, 1537.

*Lingard, Hist. of Eng. ; Dodd, Ch. Hist.*

**Askew, John**, priest, was educated at the English College, Rome, and having received Orders, was sent upon the mission in the month of May, 1579.

He was the first missionary sent into England from that college. The records observe, that fifty-two missionaries had been sent from Douay before its removal to Rheims, and ten from Rheims, before the College at Rome was established.

*Dodd, Ch. Hist. ; Roman Diary, Records S.J., vol. vi.*

**Astley, William**, a gentleman volunteer, was killed in 1651 at the battle of Wigan Lane, in Lancashire, fighting in defence of the Royal cause. He was probably the younger brother of Thomas Astley, of Stakes, gent.

*Castlemain, Cath. Apology.*

**Aston, Sir Arthur**, a noted general in the army of Charles I., was the son of Sir Arthur Aston, of Fulham, in Middlesex, who was the second son of Sir Thomas Aston of Aston, in Bucklow Hundred, co. Chester, an ancient and knightly family. He was a great traveller, and engaged in several campaigns in foreign countries, in which he acquired a military knowledge which he subsequently turned to account in his own country, and earned a brilliant reputation by his services to the Royal cause during the Civil Wars.

At the first breaking out, he offered his service to King Charles, but was rejected, his Majesty alleging that the cry of Popery already ran so high against him, that it would certainly inflame matters if he admitted so many persons of that communion. Afterwards, it is said, Sir Arthur, by way of trial, made the same offer to Sir Thomas Fairfax, the Parliamentary general, who immediately accepted it.

Charles being made acquainted with this, at once sent for Sir Arthur, and not only granted him a commission, but gave a general invitation to all Catholics to join him. Sir Arthur maintained in the field the high reputation he had obtained on the Continent, and showed his capabilities as a general at the battle of Edgehill, Oct. 23, 1642, when he commanded the dragoons. His gallantry on this occasion recommended him so highly to the king, that he appointed him governor of Reading, in Berkshire, a town without any regular fortifications, and commissary-general of the horse, in which post he thrice repulsed the Earl of Essex, who, at the head of the Parliamentary army, laid siege to that town.

The garrison consisted of about 3,000 infantry and 300 horse, and the besiegers numbered 16,000 foot and 3,000 horse.

Sir Arthur being dangerously wounded and disabled, Col. Fielding assumed the command, and was obliged to surrender after a siege of twelve days.



Afterwards Sir Arthur was made governor of Oxford, where his leg was amputated to prevent mortification through a wound he had received.

This misfortune rendered him unserviceable for some time.

After the execution of the king, when the Royal cause was past recovery in England, Sir Arthur carried the flower of the English veterans over into Ireland, and receiving the appointment of governor of Drogheda, made a noble stand against Oliver Cromwell when that town was stormed in 1649.

The garrison consisted of about 3,500, mostly Englishmen belonging to the late king's army, who were all put to the sword, together with the inhabitants, women and children, only about thirty persons escaping the general massacre. These, with several hundred Irish, were shipped off to serve as slaves in the island of Barbadoes, which, the author of the Church History assures us, he had frequently heard from Capt. Edmund Molyneux, one of their number, who died at St. Germain's many years afterwards, where he had followed the unfortunate James II. in 1688.

As for Sir Arthur Aston, the governor, he was cut to pieces and his brains dashed out with his wooden leg during the massacre, which occurred about the 10th of August, 1649.

Such was the fate of this brave soldier. He left behind him a daughter, Elizabeth, the wife of Mr. Thompson. His fidelity to the Royal cause has been unjustly questioned by Clarendon. Wood says that he was created doctor of physic, May 1, 1641.

*Dodd, Ch. Hist. ; Wood, Ath. Oxon. ; Lingard, Hist. Eng. ; Clarendon, Hist.*

**Aston, Catharine**, Lady, was the daughter of Sir Thomas Gage, of Firles, Bart., and became the second wife of Walter, third Lord Aston. She survived her husband, and died at Standon Lordship in 1720.

*Clifford, Tixall Poetry.*

1. **Tixall Poetry** (Poems collected by the Right Honourable Lady Aston), with Notes and Illustrations by Arthur Clifford, Esq. Edin. 1813. 4to.

**Aston, Herbert, Hon.**, poet, was born at Chelsea, in 1614, and was the third son of Walter, first Lord Aston of Forfar.

In 1635 he accompanied his father on his second embassy to Madrid ; and, after his return in 1638, married Catherine, sister of Sir John Thimelby, of Irnham.

His residence, which he erected on the Aston estate in Staffordshire, he named Bellamore, "in regard it was finished by y<sup>e</sup> benevolence and affection of his friends."

His son Herbert, who assumed the name of Barrett, was admitted into the English College, Rome, Sept. 29, 1669, and left, to return to England, May 2, 1672. In 1684, however, he went to St. Omer's College, and was admitted into the novitiate of the Society of Jesus in that year, after which all trace of him is lost.

His daughter Catherine became a nun at the Augustinian Convent at Louvain, where she was professed Aug. 19, 1668.

*Clifford, Tixall Poetry ; Foley, Records S.J.*, vols. vi. and vii.

1. **Tixall Poetry** (collected by the Hon. Herbert Aston, 1658) ; with Notes and Illustrations by Arthur Clifford, Esq. Edin. 1813. 4to.

**Aston, Walter**, first Lord of Forfar, was the eldest son and heir of Sir Edward Aston, of Tixall, co. Stafford, Knt., by Anne, only daughter of Sir Thomas Lucy, of Charlecote, co. Warwick, Knt.

He was born at Tixall about 1580, and his father dying during his minority, he was given in ward to Sir Edward Coke, afterwards Lord Chief Justice of the Court of King's Bench, who looked after his education with great care.

Soon after his coming of age he was created a Knight of the Bath at the coronation of James I. ; and when the baronetage was created by that monarch in 1611, Sir Walter was one of the first to receive the new honour. He became very popular at Court, and was particularly esteemed by the all-powerful Duke of Buckingham, who was the occasion of his appointment as joint ambassador, in 1619, with Sir John Digby, Earl of Bristol, to the Court of Spain, to make the delicate and difficult proposal of a marriage between Charles, Prince of Wales, and the Infanta, daughter of Philip III.

He remained in Spain, as ambassador, during most of the time spent in negotiating that mysterious treaty; and after the decease of James I., in 1625, he returned to England, and was created, by letters patent dated Nov. 28, 1627, Baron Aston of Forfar, in the kingdom of Scotland.

It was whilst he was engaged on this mission that he was reconciled to the Church, for he had been brought up a Protestant, in which profession his mother's family, the Lucys, had been singularly zealous.

It is worthy of note that it was his grandfather, Sir Thomas Lucy, who, according to tradition, prosecuted Shakespeare for deer-stalking in his park.

In 1635 he was again sent to Spain as sole ambassador, and this time he remained there three years. He returned to England in 1638, and died in the following year, and was buried in St. Mary's church, Stafford.

His marriage with Gertrude, daughter and heiress of Sir Thomas Sadler, of Standon Lordship, near Ware, in Hertfordshire, and granddaughter of Sir Ralph Sadler, Knight-Banneret, brought extensive estates into the Aston family.

The expenses connected with his embassies to Spain seriously impaired his large fortune, and reduced his estate of about £18,000 a year, from lands in the counties of Stafford, Derby, and Leicester, to a very small revenue, considering his position.

He maintained a good character, and exhibited a respectful and grateful regard for his patron, the Duke of Buckingham, when that great statesman was attacked by his enemies.

In early youth he had imbibed a decided taste for literature and poetry, and was the patron of Drayton, who dedicated to him, in 1598, his epistle of the "Black Prince," and, in his "Polyolbion," thus acknowledges his patron's favours :—

Trent by Tixall graced, the Astons' ancient seat,  
Which oft the Muse hath found her safe and sweet retreat.

*Clifford, Tixall Poetry ; Dodd, Ch. Hist.*

1. **Portrait**, in Sir Thos. Clifford's "Hist. Description of the Parish of Tixall," Paris, 1817.

**Aston, Walter**, second Lord Aston of Forfar, was son of Walter, first Lord Aston. He was a zealous supporter of the Royal cause during the Civil War, and was joint governor of



Litchfield with Sir Thomas Tyldesley, Knt., which they surrendered by orders, in 1646, after a gallant defence against the rebels during a siege of sixteen weeks.

Lord Aston lived afterwards under the hard fate of sequestration, until the Restoration in 1660. He died April 23, 1678, aged 69.

*Dodd, Ch. Hist.*

**Aston, Walter**, third Baron Aston of Forfar, was the son and heir of the second Lord Aston, whom he succeeded in 1678. He married, first, Eleanor, youngest daughter of Sir Walter Blount, of Soddington, Bart., and by her had three sons and two daughters. His second wife was Catharine, daughter of Sir Thomas Gage, of Firls, Bart. He died Nov. 14, 1714, aged 81, and was buried at Standon Lordship, the ancient seat of the Sadlers.

During the reign of James II. he was lord-lieutenant of the county of Stafford, and in Nov. 1688, when the Prince of Orange landed, Lord Aston and Lord Molyneux threw themselves into Chester to preserve it for the king. A number of Lancashire gentlemen, Thomas Tyldesley (the diarist), the Stanleys, and others, supported him in this attempt.

His fourth son, Charles Aston, captain of a company of Greenwich Pensioners, was slain at the battle of the Boyne in 1690. Lord Aston resided chiefly at Tixall.

*Dodd, Ch. Hist. ; Kirk, Biog. Coll, MS., Archiepis. Archives Westm. ; Tyldesley Diary.*

1. Tixall Letters ; or, Correspondence of the Aston Family and their Friends, during the 17th Century. Edited by Arthur Clifford, Esq. Lond. 1815, 2 vols. 12mo.

**Aston, Walter**, fourth Baron, was the third son of Walter, third Lord Aston, and his wife Eleanor Blount, and was born in 1664. His two elder brothers dying unmarried, he succeeded his father, and resided chiefly at Standon Lordship, which had devolved to his grandfather on the death of his maternal uncle, Ralph Sadler.

The severity of the penal laws, together with the obloquy which had fallen on the followers of the ancient faith, which

he professed, compelled him, like his father, to live in privacy and retirement. But these untoward circumstances did not prevent him, in the calm majesty of private life, "from exercising all the virtues which can adorn and ennoble such a station."

He married Mary, only daughter of Lord Thomas Howard, and sister of Thomas and Edward, eighth and ninth Dukes of Norfolk, by whom he had eleven children. He died April 4, 1748, and was buried at Standon. Lady Aston died May 23, 1733, in childbed of her eleventh child.

His second son, James, was born in 1725, and June 20, 1742, married, at Standon, Lady Barbara Talbot, daughter of George, Earl of Shrewsbury.

His elder brother, Walter, being dead, he succeeded to the title and estates of his father in 1748, but only enjoyed them a short time, dying Aug. 20, 1751, of the small-pox, which he caught in attending the funeral of a friend at Stafford. Lord James was remarkable for his good-humour and easy temper, and for his affability and condescension to all sorts of people. At his death without male issue, his estates devolved on his two daughters, Mary and Barbara. The former married Sir Walter Blount, Bart., and was unfortunately burnt to death at the house of her son, Mr. George Blount, in 1804.

The latter, Barbara, married the Hon. Thomas Clifford, younger son of Hugh, third Lord Clifford, and died of the small-pox in 1786.

Soon after the marriages of the Aston heiresses, Standon Lordship, in the county of Herts, was sold: Bellamore went to the Blounts, and Tixall to the Cliffords.

Some time after the death of Lord Aston, it is supposed about 1755, Standon Lordship was let for a school for the education of the sons of the Catholic nobility and gentry, and the Rev. Richard Kendal was appointed the President.

About the year 1765, or perhaps a little later, the mansion and estate were sold, and the school was therefore transferred for a short period to Hare Street, not far from Braughin in the same county; but the accommodation proving extremely inadequate, Bishop James Talbot purchased the house and farm of Old Hall Green, about two miles from Puckeridge; and after making many improvements and additions to the building, it was opened as a school in Oct. 1769, under the superintend-

ence of the Rev. James Willacy. It is now known as St. Edmund's College, Old Hall Green.

*Kirk, Biog. Coll., MS., Archiepis. Archives, Westm. ; Gillow, Cath. Schools in Eng. from the so-called Reformation to the Restoration of the Hierarchy in 1850, paper read at the Manchester Cath. Club, Nov. 24, 1880.*

1. The Restauration of King Charles II., or the Life and Death of Oliver Cromwell. An histori-tragi-comi ballad opera [in three acts, in prose and verse]. Lond. 1732. 8vo.

**Aston, William, Father S.J.**, son of Edward Aston and his wife Ann Bayley, was born in London, April 22, 1735. He was educated at St. Omer's College, entered the Society in 1751, and was professed of the four vows in 1769. In 1761 he was teaching poetry at St. Omer's College, and in the following year, when the colleges of St. Omer and of Watten were seized by an order of the Parliament of Paris, about 140 scholars were conducted, in the summer of 1762, to Bruges, and distributed in two houses which were rented for the purpose, called Le Gouvernement and l'Hôtel d'Argile. Fr. Aston was appointed Superior of the Little School, as it was called, while Fr. Stanley was Rector of the other. One of the best houses in Bruges was afterwards purchased, an additional building was erected, and in a short time Fr. Aston's Little School became a very important establishment. On the suppression of the Society in Aug. 1773, Fr. Aston's "Little" or Preparatory School was seized by the Austro-Belgic Junta, and he was conveyed a prisoner, with his companions, to the College of the Flemish Jesuits, where he remained about fifteen days. He was then taken, together with Frs. Angier and Plowden, to Ghent. After eight months' confinement, Lord Henry Arundell procured their release, May 25, 1774.

A few years later Fr. Aston opened a school at Liège, and the Prince Bishop conferred upon him a canonry in the Collegiate Church of St. John.

He died there, March 15, 1800.

*Oliver, Collectanea S.J. ; Foley, Records S.J. ; Kirk, Biog. Coll., MS., Archiepis. Archives, Westm.*



1. *Compte rendu au public des Comptes rendus aux divers Parlemens et autres cours superieures précédé d'une réponse décisive aux imputations dont on a charge les Jesuites, leur regime et leur institut.* A Paris. Chez les libraires associés. 1765, 2 vols. 8vo. This work was written by the Abbé D'Azaïs.

2. He also wrote for Reviews and Journals, and published *Lettres Ultramontaines*, and *Le Cosmopolite*.

**Atchison, William C.**, schoolmaster, was born in Sept. 1804, and was educated at St. Edmund's College, Old Hall Green, Herts, where he taught for four or five years. About 1843, he left the College and opened 21 Woodstock Street, New Bond Street, as a Catholic Collegiate and Commercial School. It does not appear to have been a very successful undertaking, and in Dec. 1849, or the beginning of the following year, he left England for Melbourne, Australia, where he died on the anniversary of his birth, in Sept. 1870, aged 66.

*Cath. Directory; The Tablet.*

1. *The Schoolmaster Vindicated.*

2. *On the Jesuits, their Institute, Doctrines, &c.* Translated from the French of the Rev. La Croix de Ravignan, of the Society of Jesus. Lond. 1844. 8vo.

A spirited and accurate translation.

**Atkins, William, Father S.J.**, a native of Cambridgeshire, born 1601, entered the Society of Jesus in 1629, being already a priest. He was sent to the English mission in 1631, and was always employed in the Lancashire and Staffordshire districts.

He was at Wolverhampton at the period of the Oates Plot, 1678-9, and became one of its most noted victims. He was then nearly 80 years of age, had been for six years completely paralysed, bed-ridden, nearly speechless, and perfectly deaf. In this condition he was dragged from his bed, carried off to Stafford Gaol, eleven miles distant, indicted at the ensuing assizes for high treason, convicted and condemned to death.

When the crier of the court succeeded, by shouting in his ear, to make him understand his sentence, he summoned all his strength and distinctly said to the judge, "Most noble Lord Judge, I return you my warmest thanks." The capital sentence

was deferred on account of the impossibility of executing it, and the venerable confessor remained in prison until death released him, March 17, 1681, aged 80.

*Oliver, Collectanea S.J. ; Records S.J. ; Challoner, Memoirs ; Dodd, Ch. Hist.*

**Atkinson, James**, a layman, most cruelly tortured in the Tower of London to oblige him to accuse his master, and other Catholics and priests, and kept so long in the torture, that he was at length taken away for dead, after many hours' suffering, and, in effect, died within two hours, in Lent, 1595.

*Challoner, Memoirs.*

**Atkinson, Matthew, Paul of St. Francis, O.S.F.**, was a native of Yorkshire, and entered into the Order of St. Francis in the English convent at Douay, Dec. 27, 1673, being then 17 years of age.

He was sent to the English mission in 1687, labouring with great zeal until he was apprehended, about 1699, for being a priest, and was condemned to perpetual imprisonment. He was sent to Hurst Castle, where he was confined, and remained a constant and pious confessor of Christ for thirty years, until his death, which occurred on Oct. 15, 1729.

The following lines were inscribed on his grave-stone in the cemetery of St. James's, Winchester, the burial-place of many Catholics: "Paulus Atkinson, Franciscanus, qui 15 Oct. 1729, ætat. 76, in Castro de Hurst, vitam finivit, postquam ibidem 30 peregerat annos."

*Challoner, Memoirs ; Oliver, Collections ; Granger, Biog. Dict.*

1. **Portrait, Paul Atkinson, æt. 77**, an etching, was published in 4to. ; another, **The Reverend Paul Atkinson, an English Franciscan, æt. 73**, condemned to perpetual Imprisonment in 1700, now in Hurst Castle, 1728, dressed in the habit of his Order, appears to have been published the year before his death.

**Atkinson, Nicholas**, priest and martyr, is said by Dodd to have been educated at Douay, but as he does not appear in the College Diaries this statement is probably incorrect. It is probable that he was a Marian priest or friar, and may be

identified with "Fr. Ninny Atkinson," an old priest, referred to in a list of priests sent to Burleigh, by the Earl of Huntingdon, dated Jan. 20, 1593 (Dom. Eliz., vol. xxxii. n. 64).

In other respects Dodd's account is confirmed by "Lady Babthorpe's Recollections," printed in the *Troubles of our Catholic Forefathers* by Fr. Morris. Her account is as follows :—"There was a good Priest, one Mr. Atkinson, in our country (Yorkshire), who lived long in doing great service to God, taking great pains in serving the poor, which, without such pains, could not have had those helps and comforts that they stood in need of in these times. For divers years he travelled afoot, enduring all weathers, and many times when he had had a weary and wet day, the house to which he went could not receive him in, but that he must stay in some out-house or corner, he being both wet and cold, and in time of frost and snow, to such times as the owners of the houses could for their safety receive him in. This he used so long, that in a great frost he got a fall and broke his leg, in the cure of which he suffered much, lighting on an evil surgeon; yet after his recovery he used his former charity and pains, but not able to travel afoot much, had a horse to help him. God showed wonderful signs at this man's taking and imprisonment; but what they were I know not well, for I was then in this country, but from York Castle you might have the certainty. One thing was that his irons fell off his legs when the keeper had fastened them on. This being reported, the Lord Sheffield, who was then President (of the North), sent for the keeper to know if it were true, who confessed the truth. Another charity the good man used, was that when he came to poor folks' houses, he would not let them be at any charge, but both found himself meat and them, and gave them money too. So that what he received of those that were able he bestowed on the poor."

Dodd states that he was indicted for receiving Orders by authority of the See of Rome, and for refusing to take the oath of allegiance. He suffered at York in 1610.

*Dodd, Ch. Hist. ; Morris, Troubles, First Series.*

**Atkinson, Richard, D.D.**, was a native of Ripley, Yorkshire, and was elected from Eton to King's College, Cambridge,



in 1527. He was B.A. 1530, M.A. 1535, B.D. 1542, D.D. 1545, Lady Margaret Preacher in the latter year, and rector of Stour-Provost, Dorsetshire, in 1546. He was also rector of Woodchurch, Kent. On Oct. 24, 1553, he was elected Provost of King's College. He was one of those learned divines dispatched by Cambridge University, in April 1554, to Oxford, in order to dispute with Cranmer, Ridley, and Latimer. He was incorporated D.D. there, and died of the plague when on a journey to survey the College lands, about Sept. 1556.

*Dodd, Ch. Hist. ; Cooper, Ath. Cantab.*

1. *Commentarium in priorem epistolam ad Corinthios.* MS. in the library of Canterbury Cathedral.

**Atkinson, Thomas**, priest and martyr, was born in the East Riding of Yorkshire, and was ordained priest at Rheims in 1588, and sent the same year upon the mission in his native county. After twenty-eight years' arduous labours he was apprehended at Mr. Vavasour's, of Willitoft, and carried prisoner with that gentleman and his wife and children to the city of York, where he was tried and condemned for being a priest, and was hanged, drawn, and quartered, March 11, 1615-16.

*Challoner, Memoirs.*

1. His Life, in Latin, was printed at Douay in 1617.

**Atslowe, Edward, M.D.**, was educated at Winchester and New College, Oxford. Having proceeded M.A. and been elected a Fellow of his College, he was created Doctor of Physic, Aug. 22, 1562, in the house of Dr. Henry Baylie, situated in High Street, leading to the Quadrivium, by Dr. Thomas Francis and Dr. Baylie, by virtue of a commission directed to them by Convocation. He was one of four they created, three of whom were doctors of medicine, on account of their appointment by the Convocation to dispute before Queen Elizabeth, when she was entertained by the University in the beginning of September of this year. The date of Dr. Atslowe's admission as a Fellow of the College of Physicians is not recorded, but it must have been at some period between 1565 and 1569. He was Censor in 1569-71, Elect

in the following year, and also Consiliarius in that and the year 1583.

He was married at Stoke Newington, Nov. 2, 1573, to Frances Wingfield, and was dead on May 28, 1594, when his place of Elect was filled by the election of Dr. Christopher Johnson, a distinguished Wykehamist.

Dr. Atslowe was a zealous Catholic, and warmly attached to the cause of the unfortunate Mary Queen of Scots. He suffered imprisonment on a charge of designing means for her escape, and in a letter of Thomas Morgan to the Queen of Scots his sufferings are thus referred to:—"I hear that Dr. Atslow was racked twice, almost to death, in the Tower, about the Earl of Arundell his matters, and intention to depart England." The Earl, who died in 1595, settled an annuity on the Doctor's widow.

In all probability the effects of his tortures were the cause of his death, the exact date of which has not been recorded.

His brother, Luke Atslowe, M.A., also a Fellow of New College, Oxford, was deprived in the first year of Queen Elizabeth for refusing to conform to the new religion.

*Munk, Roll of the Royal Coll. of Physicians; Dodd, Ch. Hist.*

**Aungell, John**, Fellow of Michael-house, and also of King's College, Cambridge, at the dissolution of those houses had annual pensions of £2 13s. 4d. and £2 4s. 4d. respectively, of which he was in receipt in 1555.

He was a singularly zealous and learned divine, and was appointed by Queen Mary one of her chaplains. She also presented him to the mastership of the hospital of St. Katharine, Bedminster, co. Somerset, Sept. 24, 1557. The date of his death is not recorded.

*Dodd, Ch. Hist.; Cooper, Athen. Cantab.*

1. **The Agreement of the holy Fathers and Doctors of the Church upon the chiefest articles of the Christian Religion.** Lond., William Harforde, 1555, 16mo. Black letter; contains cap. 4, in eights.

Ded. to "Q. Marye, wyfe to Philip." It concerns the real presence of Christ's body and blood in the Blessed Sacrament.

**Austin, John**, lawyer, was a native of Walpole, in Norfolk, and was educated at St. John's College, Cambridge, where he

was cotemporary with John Sergeant. He became a Catholic about 1640, and left the University with the intention of embracing the profession of the law, and accordingly entered himself at Lincoln's Inn.

Later, he became tutor for some time in the family of Walter Fowler, Esq., of St. Thomas's, Staffordshire, the representative of an ancient Catholic family.

From thence he returned to London, and lived in private lodgings, dying in Bow Street, Covent Garden, in 1669.

He was interred in the parish church of St. Paul.

Austin was highly regarded in his profession, and was endowed with exceptional talents and accomplishments.

He was considered a master of the English language, and his writings in his day were greatly esteemed for their style.

His time was wholly devoted to books and literary pursuits, and he had the advantage of the intimate friendship of such men as Thomas Blount, the antiquary; the learned Franciscan, Francis St. Clare (Christopher Davenport); John Sergeant, John Belson, Keightley, and many other literary men of distinction, who assisted one another in their writings.

*Dodd, Ch. Hist.; Wood, Athen. Oxon.; Butler, Memoirs of Eng. Cath.*

1. **A zealous Sermon, preached at Amsterdam by a Jew, whose name is Not-Rub: it being a Hebrew word, you must read his name backward.** Text: Hee that hath eares to heare, let him heare. Amsterdam, 1642, 4to. Though bearing the impress of Amsterdam, the work was really printed in London. It is a satire on J. Burton and his companions.

2. **A letter from a Cavalier in Yorkshire to a Friend.**

3. **The Christian Moderator; or, Persecution for Religion condemned by the light of Nature, by the law of God, the evidence of our own principles: but not by the practice of our Commissioners for Sequestrations. In four Parts.** Lond. 1652, 4to.; again, Lond. 1653, 4to.

In this work, published under the pseudonym of William Birchley, he frequently disclaims the doctrine of the Pope's deposing power.

4. **The Catholiques Plea; or, an Explanation of the Roman Catholick Belief. Concerning their Church, Manner of Worship, Justification, Civill Governement. Together with a Catalogue of all the Pœnall Statutes against Popish Recusants. All which is humbly submitted to serious consideration. By a Catholick Gentleman.** Lond., printed for H. F. 1659. 18mo.

On p. 52 the pseudonym Will. Birchley appears, but the postscript at the



end of the work is signed Will. Birkley. The pagination is irregular. Title, 1 leaf; pp. 1-86, 15-52, and postscript, 1 leaf. A catalogue of the priests executed "since the year 1641" appears on p. 24, and a short list of prisoners for the Faith who died in the common gaol at Newgate, on p. 25. Several cases are given of Recusants tried at Haberdashers' Hall.

5. **Reflections upon the Oaths of Supremacy and Allegiance; or, the Christian Moderator, the Fourth Part.** By a Catholick Gentleman, an obedient son of the Church, and loyal subject of his Majesty. Lond. 1661.

6. **A punctual Answer to Doctor John Tillotson's book called "The Rule of Faith."** This was left unfinished, only six sheets being printed.

The Archbishop of Canterbury's work, "Rule of Faith; or, an Answer to the Treatise of Mr. J. S. (Sergeant), entitled *Sure Footing, &c.*," was published Lond. 1666. 12mo.

7. **Devotions. First Part: In the Ancient Way of Offices. With Psalms, Hymns, and Prayers; for every Day in the Week, and every Holiday in the Year.**

This the author lived to see published.

Second Edition, roan, 1672, 12mo.; title, 1 leaf; ded. To the Hon. H. F. Esq., 5 leaves; directions, 8 leaves; pp. 450. Edited by Rev. Jno. Sergeant.

Third Edition, roan, 1684, sm. 8vo.; title, 1 leaf; directions, pp. 12; pp. 583. Roan, 1685, sm. 8vo.: "Devotions in the Ancient Way of Offices, containing exercises for every Day in the Week, and every Holiday in the Year. By Mr. John Austin. A new edition. Edinburgh: Printed by Mundell & Son. Sold by J. P. Coghlan, London, and D. Downie, Edinburgh, 1789. 8vo.; title, preface, &c., pp. viii., pp. 555. The preface contains the life of the author, apparently extracted from Dodd.

Dr. George Hickes, Dean of Worcester, published an edition in 1701, 12mo., adapted to the English Church by Mrs. Susannah Hopton, the preface being written by Dr. Hickes. "The Harmony of the Gospels digested into one history with suitable meditations and prayers. Done originally by the author of the Devotions (John Austin) published by Dr. Hickes. Reformed and improved by J. Bonnie." 1705, 8vo. Other Protestant editions appeared in 1712, 12mo.; 1717 (best edition), 8vo.; 1730, 12mo., with frontispiece; Edinburgh, 1765, 12mo.; and it has been frequently reprinted, under the title of Hickes's Devotions, and according to Lowndes is a stock book.

8. **Devotions. Second Part. The Four Gospels in one, broken into Lessons, with Responsories. To be used with the Offices. Printed Anno Domini 1675.** 12mo.; title, 1 leaf; advertisement, 3 leaves; table, 1 leaf; pp. 466; errata, 1 leaf.

This was a posthumous work, and is said by Dodd to have been printed at Paris in 2 vols., 1675. If so, one vol. would be the First Part. The prayers are said to have been added by the author's friend Keightley. It is divided into short chapters, with a verse and prayer at the end of each. The prayers gave rise to offence under the impression that they favoured Blackloe's doctrine concerning the middle state of souls, and on account of this the work was not republished. Charles Butler was of opinion that it might be reprinted with advantage.

9. **Devotions. Third Part.** MS. never printed. It is stated in the Second Part, 1675, that the Third, "consisting of Prayers for all occasions framed by an intimate friend according to his (Austin's) directions, and overlooked by himself, waits yet an opportunity of coming forth."

10. Several Pamphlets published anonymously during the Usurpation, chiefly written to expose the state of the Reformed Churches under the assembly of their divines at Westminster. This assembly first met in the year 1643, by appointment of both Houses of Parliament. It was a medley of about 120 representatives of various sects, including Episcopalians, under Bishop Usher; Presbyterians, headed by Dr. Gouge, of Cambridge, and Dr. Twisse, of Oxford; and Independents, under Sympson, Nye, &c. Several Covenanters were permitted to sit amongst them, with the Earl of Pembroke, apparently to represent the Lords, and Mr. Seldon, as the representative of the Commons. They drew up a plan of religion, which was published in a catechism and' directory, intended to be used instead of the Book of Common Prayer. But they very soon disagreed amongst themselves, dwindled away, and expired when Cromwell dissolved the Rump Parliament.

**Austin, Lewis à Sancta Clara, O.S.F.**, a friar of the Convent at Douay, died at Paris in 1679.

*Dodd, Ch. Hist. ; Oliver, Collections.*

1. **The Goade of Divine Love.** Douay, 1642.

Translated from St. Bonaventure's "Stimulus Divini Amoris." The translator dedicated it, June 20, 1642, to the Very Rev. George Perrot, "our most loving, prudent, and provident provincial."

**Avery, Richard**, was a Catholic bookseller, &c., in Wood Street, London, in 1624.

*Gee, Foot out of the Snare.*

**Aylward, James Ambrose Dominic, O.P., D.D.**, was the third son of Thomas Aylward, of Leeds, by Mary, daughter of Mr. Braime and relict of Mr. Yates. He was born at Leeds, April 4, 1813, and was educated at Hinckley, where he was ordained priest, June 24, 1836. He assisted in the school at Hinckley, supplying at Nuneaton, and was instituted Provincial in 1850. He became President of the school, and continued so until it was discontinued in Dec. 1852.

In 1854 he was appointed first Prior of Woodchester, and taught moral theology there. In 1862 he went to Kentish Town, and thence to Newcastle-on-Tyne, and was again elected Provincial in 1866. Three years later he removed to London,

and thence returned to Woodchester, and subsequently to Hinckley, where he died Oct. 5, 1872, aged 60, and was buried in the cloister-yard at Woodchester.

*Palmer, Obit. Notices of the Dominicans.*

1. **A Novena for the Holy Season of Advent** by way of preparation for the Nativity of our Lord and Saviour Jesus Christ, consisting of Prophecies, Anthems, &c., gathered from the Roman Missal and Breviary; set to Gregorian Chants, from a copy printed at Turin. *Ad usum Ecclesiasticorum in choro psallentium.* With an English Translation. Derby, 1849, 16mo., pp. 43.

2. **Manual of the Brothers and Sisters of the Third Order of Penance of St. Dominick.** Lond. 1852, 16mo., pp. 146. Second Edition, 1871.

3. **The Daily Manual of the Third Order of St. Dominick in Latin and English, arranged and newly translated.** Dublin, 1855, 12mo.; Dublin, 1862, 12mo., pp. 312.

4. **The Dominican Tertiary's Guide, the second vol.;** containing the Little Office of Our Lady, Office of the Dead, and Little Office of St. Dominic; the last of which did not appear in the Manual, and the first two are revised. 1866. 16mo.

5. **The Life of the B.V. St. Catherine of Sienna.** Drawn out of all them that had written it from the beginning; and written in Italian by the Rev. Fr. Dr. Caterinus Senensis, and now translated into English out of the same Doctor by John Fen, Priest and Confessor to the English Nuns at Louvain. 1609; re-edited with preface by Fr. Aylward. Lond. 1867. 8vo.

6. **The Inner Life of the Very Rev. Père Lacordaire, O.P.** Translated from the French of the Rev. Père Chocarne, O.P., with the Author's permission, by a Religious of the same Order. With Preface by the Very Rev. Fr. Aylward. Dublin, 1867, 8vo.; 1878, 8vo. A nun at Stone made the translation.

7. An essay "**On the Mystical Element in Religion, and on Ancient and Modern Spiritism,**" delivered in London, was published in "Essays on Religion and Literature by Various Writers." Edited by Cardinal Manning. Lond. 1865, 8vo.; 3rd series, 1874, 8vo.

8. He contributed to the Catholic Weekly Instructor translations of Church Hymns, &c., in verse, which have been reprinted by Mr. Orby Shipley. He also wrote "Easter Thoughts" in verse, a fragment from an unpublished poem, which appeared in the Monthly Magazine, April, 1873.

**Ayray, James, Alban à St. Agatha, O.S.F.,** may possibly have belonged to the Lancashire family of that name, who suffered repeated fines for their recusancy from the days of Elizabeth to the reign of George I. He was educated at the Franciscan convent at Douay, and was chosen the chronologist



of the Franciscan Province at the Congregation held in London, Oct. 11, 1675, the fathers being requested to send him all their documents.

During the reign of James II. he was chaplain and preacher in ordinary to his Excellency the Spanish Ambassador, and his eloquence was held in high esteem. Dr. Oliver thinks that he ended his days in England early in the year 1705.

*Oliver, Collections ; Kirk, Biog. Coll. MS.*

1. A Sermon (on John i. 19) preached at Welde House in the Spanish Ambassador's Chapel. Lond. 1686. 8vo.

2. A Sermon delivered at Welde House, London, on the third Sunday in Advent, Dec. 12, 1686. Lond. 1686. 8vo.

3. A Sermon (on John x. 16) preached before the Queen Dowager in her chapel at Somerset House, April 10, 1687. Lond. 1687. 4to.

4. Other Sermons were probably published.

**Ayray, Martin, D.D.**, a native of Westmoreland, was educated at Exeter College, Oxford. Afterwards, declaring himself a Catholic, he left the university and entered the English College, Douay, in 1575, where he was ordained priest two years later.

On the establishment of the English College at Rome, Mr. Ayray was one of the first students sent from the College at Rheims, and took the lead, with Richard Haydock, in the opposition to the president, Dr. Clenock, in favour of the Jesuits. He was sent to the English mission in 1580, where, about five years later, he was thrown into prison for exercising his ministry, and was banished the country in 1586. This gave him an opportunity of making further progress in the study of divinity, and in a few years he took the degree of D.D. During the controversy between the archpriest, Blackwell, and the appellant clergy, Dr. Ayray was employed at Rome against the latter. Afterwards, through the interest of Fr. Persons, he was made residentiary, or chaplain, to the factory of St. Lucar's, in Spain, in the place of Dr. Stillington. He was living at St. Lucar's in the year 1602.

*Dodd, Ch. Hist.*

1. He was probably an anonymous contributor to the controversy between the archpriest and the appellant clergy.

**Babington, Anthony, Esq.**, of Dethick, in Derbyshire, was descended from a very ancient family, allied with some of the best families in the counties of Derby, Nottingham, and York. He was the eldest son and heir of Henry Babington, who was twice married ; first to Mary, daughter of George, Lord Darcy ; and second, to a daughter of Sir John Markham. The Babingtons possessed very extensive estates, but their chief house was at Dethick, in a wild part of Derbyshire, not far from Sheffield, Chatsworth, and Winfield, where Mary Queen of Scots was confined, and with whose history Babington's name is so unfortunately connected. While still a very young man, probably not more than twenty, he became the leader of a little band of youths, zealous like himself for the faith, and fancying that they saw the means of restoring it in England by procuring the liberation of the Queen of Scots and the assassination of Queen Elizabeth. In the prosecution of this design he was greatly encouraged by Ballard, a renegade priest, and other emissaries of Walsingham, who, of course, was acquainted, day by day, with their proceedings, and had watched them from the very beginning, until, when the proper time arrived, he seized the whole party. Babington for a long while eluded the pursuit, in a place of concealment in St. John's Wood, until, compelled by hunger, he repaired to Mr. Bellamy's house at Harrow-on-the-Hill. Here he was taken, and the proof being manifest, he had no defence to make, and received sentence of death as a traitor. He was executed Sept. 20, 1586, and on that and the following day thirteen other persons implicated in the same conspiracy were also executed. On the 7th Feb. following, the Queen of Scots herself suffered death, the most fatal charge against her being the cognizance and countenance which she yielded to Babington and his accomplices.

The elder Disraeli has made the undertaking of this band of gallant but misguided youths the subject of one of the notices in his *Curiosities of Literature*.

Babington was married, but had no children. Sir Walter Raleigh had the good fortune to obtain the grant of his lands.

*Dodd, Ch. Hist. ; Lingard, Hist. of Eng. ; Rose, Biog. Dict.*

1. The Censure of a Loyall Subject: upon certaine noted speach and behaviours of those fourteen Traitors (Anthony Babington and others) at their executions, etc. [1587] 4to. By G. W.

**Babington, Francis, D.D.**, a native of Leicestershire, matriculated as a pensioner of Christ's College, Cambridge, in Nov. 1544, and proceeded B.A. 1548-9. On March 20, 1550-1, he was admitted a foundation Fellow of St. John's College, in the same university. He commenced M.A. in 1552. About that time he became a Fellow of All Souls' College, Oxford. It is therefore probable that Wood is mistaken in stating that he took that degree at Oxford, July 16, 1554. On April 18, 1557, he was elected one of the proctors of the latter university; and on the 6th Nov. in the same year he was admitted to the vicarage of Aldworth, Berkshire, on the presentation of the Master and Fellows of St. John's College, Cambridge.

It must therefore be assumed that he was allowed to hold his fellowship there whilst serving the proctorship at Oxford. On the 27th of the same month he was instituted to the rectory of Adstock, Bucks, and in the course of the year had the rectory of Sherrington, in the same county. He proceeded B.D. at Oxford, July 9, 1558. On the accession of Elizabeth he professed Protestant opinions; and on Sept. 5, 1559, was admitted Master of Balliol College by the Queen's Commissioners for the Visitation of the University of Oxford, wherein, on Dec. 9 following, he took the degree of D.D. About this time he resigned the rectory of Adstock, and obtained that of Middleton Keynes, also in Buckinghamshire. On May 21, 1560, he was appointed Commissary or Vice-Chancellor of the University of Oxford; and in August following was elected rector of Lincoln College, holding with his headship the annexed benefice of Twyford, Bucks. Dr. Babington was one of the chaplains to Lord Robert Dudley, afterwards Earl of Leicester, and when his wife Amy Robsart was buried at St. Mary's at Oxford, preached the funeral discourse. The story goes that he tripped once or twice in a peculiar manner by recommending to his auditors the virtues of that lady "so pitifully murdered" instead of "so pitifully slain." Towards the close of 1560 he was elected Lady Margaret Professor of Divinity at Oxford. When in the following year the deanery of Christ Church became vacant by the resignation of George Carew, it was supposed Dr. Babington would succeed to that important dignity. The sincerity of his conversion to Protestantism was, however, suspected, and the deanery was conferred upon



Thomas Sampson. Dr. Babington gave up the Vice-Chancellorship of Oxford in Michaelmas term, 1562, and soon afterwards relinquished his professorship. In 1563 he resigned the office of rector of Lincoln College, and in 1565 he was deprived of all his benefices as a concealed papist. He then retired abroad, and, it is said, died in 1569.

*Cooper, Athen. Cantab. ; Wood, Athen. Oxon. ; Dodd, Ch. Hist.*

1. **A Catalogue of the Proctors of the University of Oxford**, MS., goes under his name, but it is uncertain that he was the compiler.

**Babthorpe, Grace**, Lady, a nun of the Augustinian convent at Louvain, was the daughter and heiress of William Bernand, Recorder of York in 1573, and wife of Sir Ralph Babthorpe, of Babthorpe, in Yorkshire.

Some time after her marriage she was brought up before the Lord President of the North, at York, for refusing to conform to the new church, and in consequence was imprisoned, with several other ladies of title, for nearly two years, in the old castle of Sheriff Hutton, in Yorkshire. At length, after many persecutions, she and her husband sought refuge on the Continent.

After Sir Ralph's death she entered the convent of St. Monica, Louvain, and was professed in the year 1621, at the same time with her grandchild, Frances, daughter of Sir William Babthorpe. She died in 1635. Fr. Morris has given a very interesting account of the Babthorpes of Babthorpe, and Lady Babthorpe's Recollections, in the first series of his Troubles.

*Morris, Troubles of our Catholic Forefathers, First Series.*

1. **Another narration of the Lady Babthorpe, now Professed Religious of St. Augustine's Order in St. Monica's, at Louvain.** MS. Archiepiscopal Archives of Westminster (Douay Papers on the Martyrs, p. 260), printed in Fr. Morris's Troubles. Apparently a sequel to other notes by Lady Babthorpe which have not been preserved.

2. **Sister Grace Babthorpe.** Consisting of passages from the Chronicle of St. Monica, MS., St. Augustine's Priory, Abbotsleigh.

**Bacon, Nathaniel, Father S.J., alias Southwell**, was a younger son of Thomas Bacon, Esq., of Norfolk, and was born in 1598-9,

After studying at St. Omer's, he proceeded with his brothers, John and Thomas, to the English College, Rome, where he was ordained priest in 1622, and was sent upon the English mission. He entered the Society of Jesus shortly after his arrival in England, and subsequently he returned to Rome, and held several offices in the English College. He was then chosen secretary to the General of the Society in Rome, and so great was his industry and talent for business, that four succeeding Generals retained his services in that capacity for more than twenty years.

On his retirement in 1668, he applied himself to the great work of revising and re-editing, with copious additions, the well-known *Bibliotheca Scriptorum, S.J.*, and after that his book of Meditations. He died at the Gesù, Rome, Dec. 2, 1676, aged 78.

*Records, S.J.; Oliver, Collectanea, S.J.*

1. *Bibliotheca Scriptorum Societatis Jesu opus inchoatum a R. P. Petro Ribadeneira ejusdem Societatis Theologo, anno salutis 1602. Continuatum a R. P. Philippo Alegambe ex eadem Societate, usque ad annum 1642. Recognitum et productum ad annum Jubilæi 1675 a Nathanaele Sotvello, ejusdem Societatis Presbytero.* Romæ, 1676, fol. title, ded., preface, &c., xxxvi. pp.; text, 982 pp.; errata, &c., 1 leaf.

This is a compilation truly admirable for research, accuracy, elegance, piety, and charity.

2. *A Journal of Meditations for Every Day in the Year, gathered out of divers authors.* MS. in Latin, which he permitted Fr. Edw. Mico, *alias* Harvey, to translate into English and publish with considerable additions. Lond. 1669. 8vo. pp. 488. It has since passed through many editions.

**Bacon, Thomas, Father S.J.,** *alias* Southwell, was the son of Thomas Bacon, Esq., and Elizabeth his wife, and was born at Sculthorp, near Walsingham, in Norfolk, in 1592. Having studied at St. Omer's College, he entered the English College, Rome, in 1610, under the assumed name of Southwell. He joined the Jesuits in 1613, and was Professor of Theology at Liège for eight years, and was once Vice-Rector of that college. His great qualifications gained for him a high reputation, and he exhibited considerable powers in controversy, but in the full maturity of age and genius he was

snatched away from his brethren at Watten, Dec. 11, 1637, aged 45.

*Dodd, Ch. Hist.; Oliver, Collectanea S.J.; Records S.J.; Southwell, Bibl. Script. Societ. Jesu.*

1. **Vindicæ pro Nicolao Smithæo.** Leodii, 1631.

2. **Regula viva seu Analysis Fidei in Dei per Ecclesiam nos docentis auctoritatem.** Antverpiæ, 1638. 4to.

3. **Comment. in prim. part. S. Thomæ.** MS. Prepared ready for the press.

**Baddeley, Thomas, Rev.,** was educated and ordained at Oscott, and succeeded to the mission of Cresswell, near Cheadle, in Staffordshire, in 1815, where a handsome Gothic chapel was erected by the Earl of Shrewsbury in the following year. Shortly afterwards Mr. Baddeley established a seminary for ecclesiastical students, of whom several received Holy Orders. His zeal in the performance of his missionary duties, together with the heavy charge of conducting this establishment, occasioned such a decline in his health as to induce Dr. Milner, in 1819, to send Mr. Waring to his assistance. By his indefatigable labours in the discharge of his duties and his anxious zeal to provide for the missionary wants of the district to which he was attached, this truly good and amiable ecclesiastic brought himself to an early grave.

He died at Cresswell, Feb. 18, 1823, in the 36th year of his age.

An attempt was made, in 1834, to re-establish a school at Cresswell by the Rev. J. Dunne.

*Cath. Miscel.*, vol. ii. pp. 65 and 117; *Cath. Mag.*, vol. v. p. 600.

1. **A Sure Way to find out the True Religion, in a Conversation between a Father and his Son.** Manchester, J. A. Robinson. 1822. 18mo.

This work was very favourably reviewed at the time, and was held in estimation for several years afterwards.

**Badeley, Edward, Q.C., F.S.A.,** was educated at Oxford, where he took his degree of M.A., after which he was entered at the Inner Temple, was admitted to the Bar, and subsequently became Queen's Counsel.

He zealously followed the Tractarian movement, and was professionally engaged in several of the most important cases



arising out of that movement. He was one of the counsel for the Bishop of Exeter in the Gorham appeal to the Queen in Council, which commenced Dec. 11, 1849, and was decided on the 8th of the following March. His name also appears with those of Archdeacons Manning, Wilberforce, and Thorp, W. H. Mill, Pusey, Keble, Dodsworth, W. J. E. Bennett, H. W. Wilberforce, and others, who afterwards solemnly protested against the decision of the Court relative to baptism being no doctrine of the Protestant Church.

Shortly afterwards, in 1852, Mr. Badeley found that he could no longer remain a member of the Established Church, and from the time of his conversion until his death his energies were devoted to the cause of the Catholic Church. He died a bachelor, March 29, 1868, in the 65th year of his age.

Cardinal Newman dedicates his volume of Poems to Mr. Badeley, and also refers to him in the "Apologia." He was one of the Cardinal's counsel in the Achilli case.

*Browne, Tractarian Movement.*

1. Substance of a Speech delivered before the Judicial Committee of the Privy Council, the 17th and 18th of Dec. 1849, upon an Appeal in a cause between G. C. Gorham, Clerk, and the Bishop of Exeter. With an Introduction. Lond. 1850. 8vo.

2. Some Examination of a recently published Opinion of Edward Badeley (here reprinted) in favour of Altar Lights. By a Layman, late Fellow of Trinity, Cambridge, being a Supplement to a Tract entitled Lights on the Altar, by the same Author. Lond. 1851. 8vo.

3. Marriage with a Deceased Wife's Sister. To which is appended a Speech by Edward Badeley. By E. B. Pusey, D.D.

4. The Privilege of Religious Confessions in English Courts of Justice considered in a letter to a Friend.

5. Case of the Altar Lights at Falmouth. Reprint of a Legal Opinion (given by Edward Badeley), published in The Morning Chronicle, April 1851. Lond. (1866.) 16mo.

**Baggs, Charles Michael, D.D.**, Vicar-Apostolic of the Western District, was the eldest son of Charles Baggs, Esq., by Eleanor, daughter of John Howard Kyan, of Mount Howard, co. Wicklow, Esq., and was born May 21, 1806, in the county of Meath, Ireland. His father was a Protestant barrister, and acting Judge-Advocate of Demerara, who intended to bring up his son for the legal profession, but a reverse of fortune, and his sudden death in 1820, induced the

Catholic mother to withdraw her son, in June of that year, from Mr. King's Protestant academy at Englefield Green, Berks, and to place him, first at Sedgley Park for a year, and afterwards at St. Edmund's, Old Hall.

He was sent by his superiors to the English College, Rome, in the spring of 1825, where he passed a distinguished academic career, and was ordained priest in 1830; and so rapidly did he rise in the estimation of all around him, that he was appointed Vice-Rector, and subsequently, in 1840, Rector of the College. Gregory XVI. made him an honorary chamberlain shortly afterwards.

On the death of Dr. Baines, V.A. of the Western District, Dr. Baggs was appointed to succeed him, and was consecrated by the title of Bishop of Pella, in St. Gregory's Church, Rome, Jan. 28, 1844. But the English climate was too severe for his delicate constitution, enfeebled by long residence in Italy. His health and strength rapidly gave way, and he expired, at Prior Park, Oct. 16, 1845, and was buried, near the remains of his predecessor, Dr. Baines, in the college church.

In consequence of the breaking up of the college at Prior Park, his remains were removed to a vault in Midford Chapel.

*Brady, Episc. Succession; Oliver, Collections.*

1. A Letter addressed to the Rev. R. Burgess, B.D., the Protestant Chaplain in Rome (in reference to his work entitled "Greece and the Levant," and other of his writings). Rome, 1836. 8vo. Trans. into Italian by Dr. Baggs himself, Roma, 1836. 8vo. pp. 135.

2. A Discourse (on Matt. xvi. 18, 19) on the Supremacy of the Roman Pontiff, delivered in the Church of Gesù et Maria, in the Corso, Rome, on Sunday, Feb. 7, 1836. Rome, 1836. 8vo. Ded. to Cardinal Weld. Trans. into Italian by Augusto Garafolini, Tipographia delle Belle Arti.

3. The Papal Chapel described and illustrated from History and Antiquity. Rome, 1839. 8vo. pp. 44, with folding frontispiece of the Chapel. Ded. to Cardinal Acton.

4. The Ceremonies of Holy Week at the Vatican and St. John Laterans, described and illustrated from History and Antiquities; with an account of the Armenian Mass at Rome, on Holy Saturday, and the Ceremonies of the Holy Week at Jerusalem. Rome, 1839. 8vo. Ded. to Hugh Clifford (afterwards Lord Clifford). Reprinted Rome, 1854. 8vo.

5. The Pontifical Mass, sung at St. Peter's Church on Easter Sunday, on the Festival of SS. Peter and Paul, and Christmas

**Day**, described and illustrated ; with a Dissertation on Ecclesiastical Vestments. Rome, 1840. 8vo. Ded. Cardinal James Giustiniani, Bishop of Albano, and Protector of the English College.

6. **Funeral Oration** delivered at the solemn obsequies of the Lady Guendaline Talbot, Princess Borghese, in St. Charles' Church, in the Corso, on Dec. 23, 1840. Rome, 1841. 8vo.

7. *Dissertazione sul sistema Teologico degli Anglicani detti Puseyisti. Estratto dagli Annali delle Scienze religiose.* Rome, 1842. 8vo., pp. 35. Read in the Academia di Religione Cattolica, at Rome, June 30, 1842 ; published in the *Annali*, vol. xv., No. 43.

8. *Dissertazione sullo Stato Odierno della Chiesa Anglicana. Estratto dagli Annali della Scienze Religiose.* Rome, 1843. 8vo. p. 28. Published in the *Annali*, vol. xvii., No. 49.

9. "Remarks on a Discourse delivered by Bishop Baggs in the Catholic Church of Penzance," 1844, 12mo. 1845.

10. **Portrait**, the Right Rev. Dr. Charles Michael Baggs, Bishop of Pella, and Vicar-Apostolic of the Western District of England. Died Oct. 16, 1845, aged 39. Published with a memoir, "Cath. Directory," 1851. 8vo.

**Bagshaw, Christopher, D.D.**, descended from a family of that name at Ridge, or Abney, in Derbyshire, was educated at Oxford, where, in 1572, he was admitted probationer Fellow of Balliol College, and was much noticed on account of his promising abilities. About 1579 he was chosen Principal or Vice-Principal of Gloucester Hall ; but three years later, becoming a Catholic, he threw up all his preferments, and retired abroad. After a short stay in France, he travelled to Rome, and applied himself to the study of divinity in the English College. He received his degree of D.D. in one of the universities of Italy, and then, returning to England, laboured with great zeal and application as a missionary, until he was seized and committed prisoner to Wisbeach Castle, where he is found in 1593, with several other priests. Not long afterwards he obtained his release and returned to the Continent, where he was employed by the clergy, especially in Rome, in the matter connected with the Archpriest. The remainder of his life was mostly spent in Paris, where he is supposed to have died soon after 1625, at a very advanced age.

Dr. Bagshaw was a good Grecian scholar, and a skilful controversialist in matters of religion, evidenced in the conferences he and his colleague, Dr. Stephens, held in 1612 with Dr. Featley, chaplain to the English ambassador at Paris, in the presence of Lord Clifford, Sir Edward Somerset, and other distinguished men.



Dr. Featley, in his work entitled "Transubstantiation Exploded," published in 1638, pays a tribute to his adversaries in these words: "I had not as then spent so much time in the study of controversies, as I thought requisite for one who was to encounter with *veterani milites*."

He was antagonistic to Father Persons in the unfortunate disputes between the Jesuits and Seculars, and wrote several works touching these matters.

*Dodd, Ch. Hist.*

1. *Relatio compendiosa Turbarum, quas Jesuitæ Angli, una cum D. Georgio Blackwello, Archipresbytero, Sacerdotibus Seminariorum, Populoque Catholico concivere, ob Schismatis et aliorum criminum invidiam illis injuriose impactam, Sacro Sanctæ Inquisitionis officio exhibita; ut rerum veritate cognita ab integerrimis ejusdem judicibus lites et causæ discutiantur et terminentur.* Rothomagi, 1601, 4to., 51 leaves. This work contains several important letters in the Wisbeach Controversy (for an outline of which *vide* George Blackwell), the last of which, dated London, Nov. 4, is from Charnock.

2. *A True Relation of the faction begun at Wisbich, by Fa. Edmonds, alias Weston, a Jesuite, 1595, and continued since by the Jesuits in England, and by Fa. Parsons in Rome, with their adherents: Against us the Secular Priests, their brethren and fellow-prisoners, that disliked of novelties, and thought it dishonourable to the auncient Ecclesiasticall Discipline of the Catholieke Church, that Secular Priests should be governed by Jesuits. Newly Imprinted.* 1601. 4to., pp. 90.

In order to obtain a clear understanding of the relations existing between the Seculars and the Jesuits at this time, it will be necessary to read the principal works which were published in the Wisbeach Controversy, for it was in the prison at Wisbeach that the differences arose. Those who have not an opportunity of consulting the original works, Constable's "Specimen of Amendments," or "Dodd's Apology," may with advantage consult Tierney's Dodd, vol. iii., and Bro. Foley's "Records S.J.," vol. i.

The work under notice, *The True Relation*, breaks off suddenly through fear, the author says, of a search. Though this may be literally true, this statement may also have been made in answer to the charge of the Jesuits that the books of the Appellants were printed and issued with the connivance, if not assistance, of Bancroft, Bishop of London, and the Council. That such was the case with Watson's books is most probable.

3. *An Answer of M. Doctor Bagshaw to certayne poyntes of a libell called An Apologie of the Subordination in England.* Paris (1601), 8vo., written in answer to Persons' work and added to Dr. Ely's reply. "A Sparing Discovery" has been ascribed to Bagshaw, but that work was by William Watson. For the Wisbeach Controversy *vide* J. Bennett, W. Bishop, Geo. Blackwell, T. Bluet, A. Champney, J. Colleton, T. Lister, S.J., J. Mush, &c.

**Bagshaw, Robert Sigebert, O.S.B.**, was born in Derbyshire, and was a scholar of Nicholas Garlick, the martyr, at the school at Tideswell.

He went to Douay in 1581, five years later was ordained priest, and in Jan. 1589 was sent to the mission in England. After some years he joined the Benedictines, and is stated to have been aggregated to the Abbey of Westminster. The date of his profession is not recorded, but it was whilst serving the mission in England. He afterwards proceeded to Rome, and was Procurator for the Old English Congregation. He was one of the nine definitors appointed to arrange the union of the three Benedictine Congregations in 1617. He was Prior of St. Edmund's Monastery at Paris from 1621 to 1629, and was President-General of his brethren from 1630 until his death, at Douay, Aug. 19, 1633.

*Snow, Bened. Necrology ; Challoner, Memoirs.*

1. Relation of the Death of Nicholas Garlick, priest, at Derby, in 1588. MS.
2. A number of his letters are preserved at Downside.

**Bailey**, one, of Holborn, bookseller, &c., is mentioned by Gee in 1624.

*Gee, Foot out of the Snare.*

**Bailey, Thomas, D.D.**, was the fourth and youngest son of Lewis Bailey, Bishop of Bangor (author of the famous work entitled the "Practice of Piety"), and was educated at Cambridge, where he was held in much esteem. In the latter part of 1638 he was made Sub-Dean of Wells, but during the Civil War, in 1644, he retired to Oxford, and resuming his studies proceeded in degrees, and was created a doctor in divinity.

He was a vigorous assertor of the King's cause, and attended his Majesty in the field, having the satisfaction to be present in Raglan Castle when Charles was entertained there by the Marquis of Worcester, after the fatal battle of Naseby in 1646.

After the king's departure he remained at Raglan until the castle was surrendered, Aug. 16, in the same year, and it was he who drew up the articles of capitulation.

Through the influence and with the assistance of the Marquis

of Worcester, he was enabled to make a tour through Flanders and France, and see in practice the principles of the Catholic religion which he had for some time thoroughly considered, and the consequence was his conversion.

After his return to England he employed his pen during the Cromwellian usurpation in exposing the Parliamentary schemes, and the authorship being suspected he was thrown into prison in Newgate, where, notwithstanding, he persisted as far as he dare in the same course. It was during this confinement that he wrote the "*Herba Parietis*; or, the Wall-flower," in allusion to the walls of his prison. Having at length succeeded in procuring his release, he once more went abroad, and proceeded to Italy, where he was entertained by Cardinal Ottoboni, at that time the Pope's nuncio at Ferrara, in whose household he remained for some time, and died shortly before the restoration of Charles II. Dr. Bailey was a man of undoubted learning, of which his works are evidence.

*Dodd, Ch. Hist.*

**1. Certamen Religiosum, or a Conference between Charles, King of England, and Henry, late Marquess and Earl of Worcester, concerning Religion; at his Majesties being at Ragland Castle, 1646.** Lond. 1649. 8vo.; other editions, 1651 and 1652. 4to.

Dr. Heylin, Christopher Cartwright, and Haman L'Estrange suspect his fidelity in the account of this conference, but Dr. Bailey defends himself in the preface to the "*Herba Parietis*," in which he informs us that he was present at the conference, and that the arguments are drawn up with justice to both sides.

Their works are: "*Animadversions on Certamen Religiosum*," &c., published by Peter Heylin in his epistle to the Bibliotheca Regia, printed in the years 1647, 1650, and 1659.

"*A Vindication of the Protestant Religion against the Marquis of Worcester's last Papers.* By Christopher Cartwright." Lond. 1651. 4to.

"*An Answer to the Marquis of Worcester's last Paper to the late King, together with some considerations upon Dr. Bayley's Parenthetical Interlocution.* By Haman L'Estrange." Lond. 1651. 8vo.

**2. The Royal Charter granted unto Kings by God Himself, and collected out of His Holy Word in both Testaments. A Treatise wherein is proved that Episcopacy is Jure Divino.** Lond. 1649. 12mo. With portrait of Charles II. by Van Hove. Reprinted 1656, 1680, and 1682. 4to. It was for this work he was committed to Newgate.

**3. Herba Parietis; or, the Wall-flower, as it grew out of the Stone-Chamber belonging to the Metropolitan prison of London, called Newgate, being a history which is partly true, partly**



romantic, morally divine. Whereby a marriage between reality and fancy is solemnised by Divinity. Written by T. B. whilst he was a prisoner there. Lond. 1650, fol. with frontispiece.

4. **An End to Controversie between the Roman Catholique and the Protestant Religions justified by all the severall manner of wayes whereby all kind of controversies are determined.** Douay, 1654. 4to. Ded. to the Right Rev. and Right Hon. Walter Montague, Lord Abbot of Nanteul. Against which Dr. Heylin wrote his "Ecclesia Vindicata ; or, the Church of England justified." Lond. 1657.

5. **The Life and Death of that renowned John Fisher, Bishop of Rochester; comprising the highest and hidden Transactions of Church and State in the Reign of Henry the 8th, with divers Morall, Historicall, and Politicall Animadversions upon Cardinal Wolsey, Sir Thomas Moor, Martin Luther, with a full relation of Queen Katharine's Divorce. Carefully selected from severall ancient Records, by Tho. Bailey, D.D.** Lond. 1655. 12mo., with portrait of Fisher by R. Vaughan.

Another edition was published by Tho. Meighan, 1739, 12mo., with portrait ; and the third by Meighan, 1740, 12mo., with portrait. The latter edition varies somewhat from the original. The will of Henry VIII. is translated into English. It was again printed 1835. 12mo.

This work was in reality written by Dr. Richard Hall, who died at St. Omer in 1604. After his death the MS. came into the possession of the Benedictines at Dieulward, and a Mr. West obtained a copy of it, which he presented to Franciscus à St. Clare (*alias* Fris. Davenport), a learned Franciscan, by whom it was bestowed upon Sir Wingfield Bodenham, who lent it to Dr. Bailey. After reading it he took a copy of it, and sold it to a bookseller, who took the liberty, it is presumed, to publish it with Dr. Bailey's name.

#### 6. **Dr. Bailey's Challenge.**

Against this appeared "Answer to Doctor Bailie's Challenge : Opus imperfectum. By Rob. Sanderson, Bishop of Lincoln." Referred to in his *Life* by Isaac Walton in 1678.

**Baily, Laurence**, martyr, a Lancashire Catholic yeoman, was apprehended for having aided and assisted a priest who had fallen into the hands of the pursuivants and had made his escape from them. For this offence he was cast into prison, where he endured great suffering with much patience and constancy, until, being brought to trial, he was condemned to die as in cases of felony, by the statute of 27th Elizabeth. He was executed at Lancaster, according to Dr. Worthington (*Catalogue of Martyrs*, 1614), in August, but according to Molanus, Sept. 16, 1604.

*Challoner, Memoirs.*

**Baily, Thomas, D.D.**, a native of Yorkshire, studied at Clare Hall, Cambridge, where he proceeded B.A. in 1546. Soon afterwards he became Fellow of that house, and commenced M.A. in 1549.

In 1554 he served the office of Proctor, and in the following year subscribed the Roman Catholic Articles. He was appointed Master of Clare Hall, probably about Nov. 1557. In 1558 he proceeded B.D. When Elizabeth succeeded to the crown he refused to comply with the change in religion, and being deprived of his mastership, went to Louvain, where he was created D.D. He remained there till Jan. 30, 1576, when Dr. Allen invited him to Douay, and employed him in the government of the English College both at Douay and Rheims, and he usually acted as president in Dr. Allen's absence. He left Rheims, Jan. 27, 1589, and returning to Douay, spent his declining years amongst those few English who kept possession of the old college, during its sojourn in Rheims. He died Oct. 7, 1591, and was buried in the chapel of St. Nicholas, in the parish church of St. James, Douay.

His death was much lamented by all who knew him, especially by Cardinal Allen, who always had the highest opinion of his merit.

He had the chief hand in managing the temporalities of the college, while Dr. Bristow regulated the schools, and Dr. Allen himself inspected discipline. The college was very prosperous under this triumvirate, but as a nation quickly finds the loss of a zealous and able ministry, so was it with the English College, which after their decease was burthened with debt, and divided by intestine disputes.

*Dodd, Ch. Hist.*

**Baines, Peter Augustine, O.S.B., Bishop of Siga**, was born Jan. 25, 1787, at Kirkley, near Liverpool, whither the family had removed from Singleton in the Fylde. He was sent to the English Benedictine Abbey of Lambspring, in Germany, to study for the Church in 1798. Within four years later the monks were compelled to leave their ancient monastery, and they eventually settled at Ampleforth, in the parish of Oswaldkirk, near York.

Here Peter Baines pursued his studies and was solemnly

professed June 8, 1804, and remained as a professor in the college until 1817, when he was appointed to the important mission of Bath.

He continued to preside over this mission until he was selected as coadjutor to Bishop Collingridge, V.A. of the Western District, and was consecrated Bishop of Siga, May 1, 1823.

For the benefit of his health, Dr. Baines was recommended a tour on the Continent, and he made a lengthened residence at Rome. On the death of Bishop Collingridge, March 3, 1829, Dr. Baines succeeded to the Vicariate, and obtained permission from Pius VIII. to become secularized, after an attachment to the Benedictine Order for a quarter of a century. In December of that year he concluded the purchase of the magnificent mansion of Prior Park, near Bath. He appropriated the mansion for an episcopal residence, and added two wings; one, St. Peter's, to serve for a lay college; the other, St. Paul's, to be an ecclesiastical seminary.

The purchase of Prior Park brought much anxiety and trouble upon the bishop and his successors. The centre of the splendid pile of buildings accidentally took fire in 1836, and the cost of the repairs and maintenance of so expensive an establishment led to continual financial difficulties, which weighed so heavily upon him that his constitution was rapidly undermined, and he died suddenly at Prior Park, July 6, 1843.

Cardinal Wiseman, in his "Recollections of the Last Four Popes," thus refers to this distinguished prelate:—"Many people will remember him. He was happiest in his unwritten discourses. The flow of his words was easy and copious, his imagery was often very elegant, and his discourses were replete with thought and solid matter. But his great power was in his delivery, in voice, in tone, in look, and gesture. His whole manner was full of pathos, sometimes more even than the matter justified; there was a peculiar tremulousness of voice, which gave his words more than double effect, notwithstanding a broadness of provincial accent, and an occasional dramatic pronunciation of certain words. In spite of such defects, he was considered by all that heard him one of the most eloquent and earnest preachers they had ever attended.

"Such was the person destined in the mind of Leo. XII. to



be the first English Cardinal. The fact was, that Dr. Baines was a Benedictine, brought up in the Abbey of Lambspring, and before his episcopal promotion Prior of Ampleforth, in Yorkshire.

"We were informed by Monsignor Nicolai that the Pope had called him, and said to him 'that he had been casting his eyes around him for a member of the Benedictine body on whom to bestow the hat of restitution ; many worthy men in it were too aged and infirm, others too young, so that he had fixed upon the English monk, if on inquiry his character should prove equal to the proposed elevation.'

"Such inquiries were made in good measure amongst us without their object being communicated. The result was that the bishop was desired to remove from the private apartments in the Palazzo Costa, where he had been living with his English friends, to the Benedictine Monastery of San Callisto, and to wear the episcopal habit of his Order.

"The death of the Pope alone prevented the consummation of this plan ; his successor, who probably had not heard of it, selected a very old Benedictine abbot, Crescini, from Parma, 'to receive the hat which he, as well as Leo XII., owed to Pius VII.' . . . It is evident, however, that Dr. Baines would have been made a Cardinal, not on national grounds, but as a Benedictine. . . . And besides, there can be no doubt that this intention was made the basis of the nomination of an English Cardinal in the ensuing Pontificate."

*Oliver, Collections ; Brady, Episc. Succession ; Wiseman, Recollections of the Last Four Popes.*

1. The leading Doctrines of the Catholic Religion, being the substance of a Sermon preached at the opening of the new Catholic Chapel at Sheffield, May 1, 1816. Lond. 1816. 8vo.

2. A Letter to C. A. Moysey . . . on the subject of an attack made by him upon the Catholics, in a Charge to the Clergy of the Deanery of Bedminster . . . June 21, 1821. Bath, 1821. 8vo. pp. 47. Second Edition, Bath [1821] 8vo. This brought forth a reply by Vindex (pseud). A letter to . . . P. B. in reply to one lately addressed by him to Dr. Moysey (on the Catholic Question). 8vo. 1821.

3. A Defence of the Christian Religion during the last thirteen Centuries, in a Second Letter to Chas. Abel Moysey, D.D., Archdeacon of Bath. 1822. 8vo. pp. 274.

4. A Remonstrance, in a Third Letter to Dr. Moysey. pp. 47.

5. An Inquiry into the Nature, Object, and Obligations of the Religion of Christ, with a comparison of the Ancient and

**Modern Christianity of England, in reply to the Archdeacon of Sarum's "Protestant Companion," in a Fourth Letter to the Archdeacon of Bath.** Bath [1824], 8vo. pp. 96; Lond. 1825. 8vo.

It is written with great spirit and vigour; the conclusion is singularly happy and efficient. To this Dr. Daubeney, Archdeacon of Sarum, replied with a "Supplement to the Protestant's Companion, containing a particular analysis of Bishop Baines's Doctrine of Transubstantiation," &c. 1825. 8vo. The "Protestant's Companion" was written in reply to Dr. Baines, and published 1824. 8vo.

These letters were republished under the title—**A Defence of the Christian Religion, &c., in a Series of Letters addressed to C. A. Moysey, D.D., Archdeacon of Bath.** New Edition, revised and corrected by the Author, and embellished with engravings drawn on the wood by **W. M. Craig, Esq.** Lond. Ambrose Cuddon, 1825. 8vo. pp. 210, 10 engravings. It includes an Appendix consisting of An Explanation of the Controverted Doctrines of the Catholic Church, by Bossuet, with preliminary notes, by the Rev. John Fletcher, extracted from the Catholic's Manual.

6. Substance of a Sermon preached on the occasion of the Dedication of the Catholic Chapel at Taunton, July 3, 1822, on the Worship of God in general, and on the Eucharistic Sacrament and Sacrifice, the Real Presence, and Transubstantiation in particular. Bath, 1822. 8vo.

7. A Sermon preached on Nov. 13, 1823, on the Advantages and Consolations of the Christian Religion, at the opening of St. Alban's Chapel, Warrington. pp. 16.

8. A Sermon delivered at the Dedication of St. Mary's Chapel, at Myddleton Lodge, on May 18, 1825. Lond. 8vo. pp. 25.

9. Faith, Hope, and Charity. The Substance of a Sermon (on 1 Cor. xiii. 12, 13) preached at the Dedication of the Catholic Chapel at Bradford, July 27, 1825. Lond. 1825. 8vo.; York, 1825. 8vo.

This celebrated sermon went through many editions; three in 1826, one in 1828, two in 1829, another in 1836; again published by the Catholic Institute in 1838, 8vo.; and probably others.

It elicited many replies, amongst which may be enumerated: "A Brief Reply to Dr. Baines's Sermon preached at the opening of the Bradford Roman Catholic Chapel." By G. Ouseley, 1829. 8vo. "An Answer to the Roman Catholic Doctrines of Faith, Hope, and Charity, delivered in a Sermon preached by P. A. B.," &c. By a Protestant. 1829. 8vo. "The Doctrines of the Church of Rome, in reply to a Sermon by P. A. B.," &c. By W. Keary. 1826. 8vo. "A Reply to the First Part of a Sermon delivered by P. A. B., upon Faith, Hope, and Charity." By a Member of the British Reformation Society. Lond. 1831. "A Reply to the Second Part," &c. By the same. Lond. 1832. 8vo. "Protestant and Popish Missionaries contrasted; a Speech containing Strictures on the Bishop of Sig's Sermon," &c. (1827). 8vo. By G. Lowther. "A few Remarks upon a Sermon preached by P. A. B.," &c. (1835). 8vo. By G. W. Munnings. "A Letter to J. Taylor in reply to his attack on Dr. B's Dedicatory Sermon," &c. By R. Murphy.

1827. 8vo. "A Letter to Rev. J. Taylor, M.A., curate of Bradford, by the Rev. Francis Murry, in reply to his unwarrantable attack on the Dedicatorial Sermon preached by the Right Rev. Dr. Baynes, at the opening of the new Catholic Chapel, Bradford." Bradford, 1827. "Correspondence between the Right Hon. R. W. Horton and the Right Rev. P. A. B.," &c. By the Right Hon. Sir R. J. W. Horton, Bart. 1829. 8vo.; trans. into Italian, Roma, 1829, 8vo., p. 16.

10. After the disastrous fire at Prior Park in 1836, Dr. Baines issued letters appealing to the Catholic body and to the Protestant public, soliciting aid towards the restoration of the College, which elicited a letter by Laocoon (pseud), entitled, "The Trojan Horse, or Observations on the Circular Letters of Dr. Baines soliciting aid towards the restoration of Prior Park Mansion." 1836. 8vo.

11. **Two Sermons preached at St. Mary's, York: 1. On the Good Shepherd, on April 29, 1838; 2. On the Value of Trials and Afflictions, on the following Sunday, May 5.**

12. **A Sermon preached at St. Mary's, Edinburgh, on the Parable of the Unjust Steward, July 29, 1838, the day after his consecrating Dr. James Gillis, Bishop of Limyra.**

"An account of the Consecration of Dr. Gillis as coadjutor bishop of the Eastern District of Scotland; with the Discourses delivered by Dr. Murdock and Dr. Baines," &c. 1838. 8vo.

13. **A Sermon on the Propagation of the Faith, delivered in the Sardinian Chapel, London, Jan. 20, 1839.**

14. **Outlines of Christianity, being the substance of six Lectures delivered in the Catholic Chapel, Pierrepont Place, Bath, during the Sundays in Lent, 1839: 1. On the Nature of Religion; 2. On the Knowledge of Religion; 3. The History of Religion; 4. On the Church of Christ; 5. State of Departed Souls; 6. The Eucharistic Mystery.** Prior Park, 1839. 8vo.

15. **A Pastoral addressed to the Faithful of the Western District of England, on occasion of the Fast of Lent.** Prior Park, 1840. 8vo.

This was much criticised, and was submitted to examination in Rome. It was reprov'd by Pope Gregory XVI., by letters Apostolic, dated Jan. 16, 1841.

Bishop Baines, being in Rome, made an ample submission to the Holy See, on the 15th of March following, and on March 19, 1841, the Pope expressed his satisfaction and contentment with the behaviour of Bishop Baines.

A tract appeared, entitled "Faith, Hope, and Charity. Extract from a Sermon preached at the Dedication of a Catholic Chapel at Bradford, 1825; or the Bishop's Appeal to the Catholic Church against the Pope and the Church of Rome, founded upon Holy Scripture, contrasted with quotations from the Missal and the Breviary," &c. Lond. 1841. 12mo.

16. **A Letter to Sir Charles Wolseley, Bart., on the Lenten Pastoral of 1840, dated Prior Park, July 17, 1841.** Lond. 1841. 8vo.

17. **On Divine Worship. A Sermon (on Matt. iv. 10).** Lond. (Birmingham, printed). 1841. 8vo. This was delivered at St. Chad's, Birmingham, June 24, 1841.



18. **A Sermon preached at the Confirmation at Ugbrooke, Jan. 1, 1842.**

19. **Marks of the True Church: the Substance of a Sermon (on Matt. xxviii. 18-20) delivered at the opening of St. Mary's Chapel, Bristol, July 5, 1843.** Prior Park, 1843. 8vo.

This sermon was preached the day before his lamented death.

20. **Theologia Dogmatica et Moralis ad usum Seminarii Monte Crucis, vulgo Prior Park, jussu et approbatione Rev. D.D. P. A. Baines, Episc. Sigensis.** Prior Park ex typ. Collegii S. Pauli, 1840-1, 2 vols. 8vo.

This was drawn up under his supervision by the professors at the College.

21. Soon after the appearance of Cardinal Wiseman's "Recollections of the Last Four Popes," in 1858, in which the character of Dr. Baines, quoted above, appeared, Canon Tierney, of Arundel, wrote a letter in the June number of *The Rambler*, in which he took exception to some statements of the Cardinal relative to Bishop Baines and Dr. Lingard. This called forth a rejoinder from the Cardinal in the shape of "A Letter to the Canons of the Cathedral Chapter of Westminster," printed but not published. Lond. 1858, 8vo. pp. 26, and dated Oct. 16, with the postscript, "Whoever receives this letter is sincerely requested not to allow it to be published, entire or in part." To this Canon Tierney replied, rather warmly, in a pamphlet printed but not published, entitled "A Reply to Cardinal Wiseman's Letter to His Chapter, to which is prefixed the Letter to *The Rambler* which is the subject of his Eminence's strictures." Lond. 8vo. pp. iv., 38, dated Dec. 1858. In this the Canon characterises the Cardinal's remarks in the "Recollections" as very disparaging and unjust to Dr. Baines, and alludes to some "offensive remarks on a passage in my Memoir of Dr. Lingard," published more than four years before.

22. Besides the foregoing Dr. Baines published numerous pastorals.

23. **Portrait, Theweuetti, delin., R. Smith, sculp., 1844, 8vo., published in the Catholic Directory with Memoir.** Several others were also published.

**Baines, Ralph, Bishop of Lichfield and Coventry,** was a native of Knowsthorpe, in Yorkshire, and was educated at St. John's College, Cambridge, where he proceeded B.A. in 1517-18, and was ordained priest at Ely, April 23, 1519, being then a Fellow of St. John's on Bishop Fisher's foundation. He became M.A. in 1521, was constituted one of the university preachers in 1527, and was collated to the rectory of Hardwicke, Cambridgeshire, which he resigned in 1544. Dodd, in his Church History, states that he was "a divine of great note, very dexterous in expounding the Scriptures, and remarkably skilled in the three sacred languages." He opposed Latimer at Cambridge, and in 1550 he is found disputing at Westminster on the Catholic side. He afterwards went to Paris,

and was Professor of Hebrew in that university. He continued abroad until the accession of Mary, when he returned to England, and on Nov. 18, 1554, was made Bishop of Lichfield and Coventry. He commenced D.D. at Cambridge in 1555. When Elizabeth ascended the throne he was deprived of his bishopric in June, 1559, and imprisoned for non-compliance with the change in religion. He died the same year at Islington, Nov. 18, 1559, and was buried in the church of St. Dunstan-in-the-West, London. He was one of the chief restorers of Hebrew learning in this country, and was also well versed in Latin and Greek.

*Cooper, Athen. Cantab.*

1. *Prima Rudimenta in linguam Hebraicam.* Paris, 1550. 4to.
2. *Compendium Michol, hoc est, absolutissimæ grammatices Davidis Chimhi.* Paris, 1554. 4to.
3. *In Proverbia Salomonis.* Paris, 1555, fol. Ded. to Henry, King of France.

**Baines, William**, a Colonel of Horse, who lost his life in defence of the Royal cause at Malpas, in Cheshire, during the Civil War.

*Lord Castlemain, Cath. Apology.*

**Baker, Alexander, Father S.J.**, was a native of Norfolk, born in 1582. He entered the Society about 1610, and twice undertook journeys to the remotest territories of the Indies in the missionary cause. In 1615 he reconciled the Rev. William Coke, a son of Sir Edward Coke, the famous lawyer; and in 1625 it appears from the proceedings of the House of Lords that he had been in prison, and was pardoned and liberated at the intercession of a foreign ambassador. He died in London, where he had resided for many years, May 23, 1627.

*Records S.J. Collectanea.*

1. *A Treatise in defence of the Doctrine of Regeneration by Baptism as held by Catholics, showing the difference of opinion by Protestants.* MS. in P.R.O. State Papers, Dom. James I., vol. clxxxix. n. 25.

**Baker, Charles, S.J.**, martyr; *vide* David Henry Lewis.

**Baker, David Austin, O.S.B.**, was the son of William Baker, steward to Lord Abergavenny, by his wife, a daughter of Lewis ap John, *alias* Wallis, Vicar of Abergavenny, and sister of Dr. David Lewis, Judge of the Admiralty, who has a fine tomb in St. Mary's Church, Abergavenny. He was born at Abergavenny, Dec. 9, 1575, and was educated at Christ Church Hospital, London, and afterwards, in 1590, entered a commoner in Broadgate's Hall, Oxford. His father had intended him for the Church, but for some reason he was committed to the care of his elder brother Richard, a counsellor, to study for the law. He then entered the Middle Temple, and soon gave tokens of his ability. It was about this time that he began to entertain doubts as to Divine Providence and the existence of a Supreme Being, to which his youthful extravagances and the loose company he had kept at Oxford had in great measure contributed, and which were not entirely removed until that Providence which he doubted came to his assistance in a very extraordinary manner.

After his brother's death, his father sent for him into the country, that he might assist him in his profession as steward to Lord Abergavenny, and he procured his son's appointment to the Recordship of Abergavenny.

Gifted with superior talents and solid judgment, which he improved by indefatigable industry, he might have attained the first rank in his profession, when a marvellous escape from imminent death, which he considered to be supernatural, convinced him that Providence took more care of his life and safety than he had hitherto done of his immortal soul. This led him to pray fervently that God would enlighten his mind and direct him in the way of salvation. Reconciled to the Church, he proceeded, in 1605, to the Benedictine Convent of St. Justina, at Padua, and commenced his novitiate in that year, but ill-health made it necessary to return home. He arrived in time to attend his dying father, and had the consolation of inducing him to embrace the Catholic faith, and make a most Christian end. No sooner had he settled family affairs than he returned to consecrate himself to God in the above-mentioned monastery. After his ordination he served on the mission. He went to St. Gregory's Monastery, Douay, in 1624, and afterwards was director to the nuns at Cambray. He was Definitor in Chapter, in 1633, but resigned, and in 1638 was again sent to the mission.



Some persons having contended that the ancient Benedictine Congregation in this country was dependent on that of Cluni, in the diocese of Maçon, founded about the year 910, Fr. Baker, then on the mission, at the wish of his superiors, devoted his time and fortune to expose and refute this groundless error. For this purpose he inspected very carefully the monuments and evidences in public and private collections in London and elsewhere. He had the benefit of the opinions of Sir Robert Cotton, John Selden, Sir Henry Spelman, and William Camden ; and the result of his laborious and lucid researches is embodied in that learned folio volume, entitled "*Apostolatus Benedictinorum in Anglia.*" His dear friend, Fr. Jones, reduced the mass of materials into respectable Latinity, and they left Fr. Clement Reyner, their assistant, an excellent scholar, to edit the work ; so that it passes for being finished, "*operâ et industriâ R. P. Clementis Reyneri.*"

Whilst engaged in these investigations, he once met, at Sir Robert Cotton's library, William Camden, the distinguished scholar, antiquary, and historian, and was present at a conversation between him and Sir Robert, who had recently become possessed, for a small consideration, of a chest of papers that had belonged to Sir Francis Walsingham, Secretary of State to Queen Elizabeth. Sir Robert informed Mr. Camden, and proved by these documents, that he had received very false information of many passages in his History of Queen Elizabeth, and he demonstrated from them that the insurrection in the north, under the Earl of Westmoreland, was the actual contrivance of Walsingham ; "whereupon Mr. Camden exclaimed earnestly and loudly against his false informers, and wished that his history had never been written" (Weldon, p. 120, quoting Cressy).

But Fr. Baker shone pre-eminently as a master of spiritual life ; he was the hidden man of the heart, absorbed in heavenly contemplation. Out of more than forty of his MS. treatises Fr. Serenus Cressy compiled the works entitled "*Sancta Sophia.*" The nuns of Cambray deeply imbibed his spirit during the nine years that he was their director, and kept his sayings in their hearts.

He died of the plague, in his house, Gray's Inn Lane, London, Aug. 9, 1641, aged 65, and was buried at St. Andrew's, Holborn.

*Dodd, Ch. Hist. ; Oliver, Collections.*

1. **Two Treatises on the Laws of England.** MSS., written while he was at the Middle Temple, which, after his death, being left in the hands of his kinsman, Fr. Leander Pritchard, were destroyed at the pillage of the Benedictine house and chapel of St. John's, in Clerkenwell, when James II. left England in Dec. 1688.

2. **Apostolatus Benedictinorum in Anglia, sive disceptatio Historica de Antiquitate ordinis congregationisque Monachorum nigrorum St. Benedicti in Regno Angliæ cum Appendice.** Duaci, 1626, fol., with engraved title by M. Boss, surrounded with eighteen portraits of celebrated English Benedictines. This work was edited by Fr. Clem. Reyner, D.D., O.S.B., in accordance with the order of General Chapter held in 1625, but it was entirely drawn from the materials collected by Fr. Baker, which filled six folio vols., and from which Fr. Serenus Cressy also founded his Church History. Fr. Baker's six folio vols. Ecclesiastical History, MSS., are stated by Dodd to have been lost, presumably at the seizure of the Cambray Convent.

3. **A Treatise of the Discretion that is to be used in the Exercises of a Spiritual Life.** 8vo. Dated Cambray, 1628, and approved by FF. Barlow and Leander, Dec. 24, 1629.

4. **An Anchor or Stay for the Spirit, preserving it in Life, in all cases of Spiritual Storms or Tempests of Temptations, Fears, &c. In two Parts. To which is added, A Remedy against Temptations, written in old English by Richard of Hampoll, the Hermit, and made more intelligible by me, Augustine Baker.** 1629.

5. **An Enquiry about the Author of the Abridgment of the Ladder of Perfection, made by an Italian Lady of Milan, but published by Father Achilles Galliard, a Jesuit.** Dated Feb. 1, 1629, s.n.

6. **A Spiritual Alphabet for the Use of Beginners: with a Memorial for the Instructor.** Approved by Fr. Leander, May 27, 1629.

7. **The Order of Teaching, or a briefe Calendar of a Spiritual Instructour expressing the points, whereon he is more at large to proceede in discourse and practice with his Disciple.**

This was approved by Fr. Leander, May 27, 1629; and again April 4, 1634. The first time added to the preceding and succeeding works, forming one vol.

A MS. with the above title was recently in a bookseller's catalogue (J. M. Stark, cat. 138, July, 1883), endorsed "Finis Septem. 6, anno 1637," sm. 8vo., pp. 207.

8. **A Treatise on Distractions, &c.** Approved by Fr. Leander, May 27, 1629.

9. **A Treatise of Confession.** Approved by Fr. Rudesind Barlow, Sept. 17, 1629.

10. **Directions for Contemplation: written chiefly for the use of the Nuns of the Holy Order of St. Bennet, at Cambray. In four Parts.** 4to. Approved Aug. 17, and Oct. 16, 1629.

11. **A Book consisting of Five Treatises, whereof the First is against such as are solicitous for the Honour of the House or Order; the Second, about the Electing of worthy and fit**

Counsellors within this House; the Third, A Treatise about Scandals; the Fourth, About the book entitled "De Bono status religiosi," or of the good that comes by a religious state; and the Fifth, That the cowl maketh not the Monk nor the Nun. MS. Approved Oct. 30, 1629.

12. Collections out of Divers Authors. In three Parts. Chiefly selections from Harphius and a work called "Secrets Sentiers." MS. Approved Dec. 24, 1629.

13. A Spiritual Treatise divided into three Parts, called A. B. C. MS. 8vo. Approved by FF. Rud. Barlow and Leander à S. Martino, n.d.

14. A Treatise of Doubts and Calls. In three Parts. MS. 8vo. Approved by Fr. Leander à S. Martino, May 12, 1630; and again April 4, 1634.

15. A Discourse concerning the Love of our Enemies. MS.

16. A Discourse teaching all Virtues in General. MS.

17. Certain Spiritual Emblems; or Short Sayings, with their Expositions to some of them. MS.

18. *Vox clamantis in Deserto Animæ.* 8vo.

An exposition in English of the "Scala Perfectionis" of Walter Hilton, the Carthusian, written soon after the "Treatise on Doubts and Calls," for the English nuns at Cambray. An edition of this work, revised by Abraham Woodhead, is entitled "The Scale (or Ladder) of Perfection. Written by Walter Hilton," Lond. 1659, 12mo., which also includes another "Treatise of the same author, written to a devout man of Secular estate, teaching him how to lead a Spiritual life therein."

19. *Dicta seu Sententiæ Sanctorum Patrum de Praxi Vitæ perfectæ.*

Selected examples out of "Vitæ et Collationes Patrum," and other authors.

20. *Of the Fall and Restitution of Man.* n.d.

21. *Secretum sive Mysticum, or Certain Notes upon the Book called the Cloud of Unknowing.* MS.

In two Parts, of which the first is lost. It has been recently edited by Fr. Collins, O.Cist. Derby, Richardson & Son, sm. 8vo. Entitled, "The Divine Cloud of Knowing and Unknowing. Secretum sive Mysticum. Notes on the Cloud by F. Baker."

22. *A Secure Stay in all Temptations. In two Parts.* Finished, 1st Part, this xix. day of Oct. 1629. Finished 2nd Part, May 25, 1630.

23. *An Exposition of the Rule of our Most Holy Father St. Bennet. In four Parts.* Fol., pp. 527; "done in five months."

Ded. to Dame Catherine Gascoigne, dated Cambray, June 28, 1631.

24. *A Treatise how to make a right use of Sickness.* MS.

The only extant copy known to the late Abbot Sweeney ("Life of Fr. Baker," p. 93) was in the possession of Mr. Dolman, the publisher. In it was the following: "Note of the transcriber of this coppie. This booke was written by the author at Cambrai, who, though he apprehended it might be the last he should write (being then surprised with an infirmity, or sickness), yet he recovered, and lived to write many other bookes both at Cambrai, and afterwards at Douaie."



25. **The Mirrour of Patience and Resignation.**

Written soon after his removal to St. Gregory's, Douay. He states that he felt the change, especially in matters of refection, in the delicate state of his health.

26. **Life and Death of Dame Gertrude More, of the Holy Order of S. Benet, and English Congregation of our Ladie of Comfort in Cambray.** 2 vols., written soon after her death in 1633. The first vol. has been lost. She was the great-granddaughter of Sir Thomas More.

Fr. Collins, O.Cist., has recently published a Life of Dame Gertrude More, drawn chiefly from Fr. Baker's memoir.

27. **A Treatise concerning the Apostolical Mission into England. In two Parts. Finished by the Authour, Jan. 15, 1636, Stylo Romano.** 4to.

Dr. Sweeney says the work is partly historical, and gives some very interesting particulars concerning the restoration of the English Benedictines. It is full of sound spiritual instruction.

28. **An Introduction or Preparative to the Treatise on the English Mission.**

Written immediately after the preceding treatise.

29. **A Treatise De Conversione Morum**, dated Dec. 1637.

30. **Flagellum Euchomachorum**; or, **A Scourge for the Impugners, Disprizers, and Neglecters of Prayer, i.e., of Mental Prayer**, there being no true Prayer so far as mentality is wanting to it. 1638.

31. **Instructions for the profitable use of Mental Prayer.**

32. **A Treatise concerning Reflection.**

33. **On the Seeking and Finding of God.**

34. **Rhythmi Spirituales, sive Canticorum, libri iii.** 12mo., 3 vols. in Latin.

35. **The Holy Practises of a Divine Lover, or the Sainctly Ideots Devotions. I. The Summarie of Perfection. II. The Directions for these Holy Exercises and Ideots Devotions. III. A Catalogue of such Bookes as are fitt for Contemplative Spirits. IV. The Holy Exercises. V. The Topp of the Heavenslie Ladder, or the Highest Steppe of Prayer and Perfection.** Paris, Lewis de la Fosse, 1657, 12mo., 2 plates. Ded. "To the V.R. Madame Gascoigne, Abesse of the English Monasterie of our Ladies of Comfort at Cambray."

This was the work of Dame Gertrude More, O.S.B., and was edited and left prepared for the press by Fr. Baker. Another translation was made by Sir Walter Kirkham Blount, Bart., and published in 1669.

36. **Translations from Thaulerus.** 1 vol.

37. **Sermons by Thaulerus, Suso, and Rusbrochius.**

38. **An Account of his own Life.**

39. **An Apology for himself; or, A Solution of some Objections made against his Writings.**

40. **Remains, or Supplements to several Treatises written by himself.**

41. **Minor Treatises and Essays**, collected by Fr. Baker into 8 vols.

42. **A Watch-word.**

Attributed by Gee, "Foot out of the Snare," 1624, to Fr. Baker.

43. **Sancta Sophia; or, Directions for the Prayer of Contemplation, &c.,** extracted out of more than **XL**. Treatises written by **Fr. Aug. Baker.** By **S. Cressy.** Douay, 1657, 8vo., 2 vols., with portrait of Fr. Baker.

Fr. Cressy extracted this work from 3 fol. vols. of Fr. Baker's MSS., containing over 40 Spiritual Tracts.

It was republished by Abbot Sweeney, O.S.B., with photo-portrait. Lond. 1876, 8vo.

44. **Life of Fr. David Augustine Baker.** By the Rt. Rev. Abbot Sweeney. Derby, 1871. 8vo.

45. **Portrait, Vera effigies reverendi patris Augustini Baker.** 12mo. Another sm. 8vo., whole length, "æt. 69, 1634," is referred to by Bromley, "Cat. Engr. Brit. Portraits."

46. Many of the above works are in manuscript at Downside, Stanbrook, &c., and in all probability others have not been catalogued.

**Baker, Pacificus, O.S.F.,** was brought up a Protestant, and after his conversion went over to Douay, and was there professed in the Franciscan Convent. After his ordination he was sent to the English mission, and seems to have been attached to the Sardinian Chapel, London. He attended Simon, Lord Lovat, at his execution, April 9, 1747.

After discharging with credit the offices of procurator, missionary, definitor, and of provincial of his Order twice, the first time from 1761 to 1764, and the second shortly before his death, he ended his days in London, March 16, 1774, aged 80.

He was an eminent spiritualist, and had the reputation of being a good preacher. Mr. Cole, a Protestant, thus speaks of him:—"He was my particular acquaintance, and a very worthy, honest man. He had been long ailing, being near fourscore. He lived in Wild Street, where he had a very elegant chapel. He was author of many books of devotion, most of which he sent me. Pray God rest his soul, and be merciful to mine on the like necessary occasion. Amen."

Without much originality, all his works are remarkable for unction, solidity, and moderation; but the style is too diffuse and redundant of words.

*Oliver, Collections; Kirk, Biog. Collections, MSS., Archiepisc. Archives; Cole, Collections, vol. xliii. p. 389, MS. Brit. Mus.*

1. **Scripture Antiquity.** A controversial work.

2. **Devout and instructive Reflections on the Lord's Prayer,** with penitent Sentiments for having recited it ill, &c. Translated from the French by J. Sharp (*alias* Blunt), D.D. Revised and earnestly recommended to the perusal of all true Lovers of Devotion by Mr. Ba—r, F.M. Lond.

Dr. Sharp was a convert.

3. **The Devout Christian's Companion for Holy-Days; or Pious Reflections and Aspirations on the Gospels for the Festivals of our Blessed Lord, and Saints Days of Obligation throughout the Year, and on some Particular Days of Devotion and the Moveable Feasts.** To which is prefixed a brief account of the respective Festivals and Saints on those days honoured by the Church. With a Preface, setting the Catholic Church's Doctrine of honouring the Saints in a True Light, and the same justified from Scripture and Antiquity. Lond. 1757, 12mo.; title, 1 leaf; preface, iii-xx.; pp. 484; 1772, 12mo.; 1799, 4th Edit.

4. **The Christian Advent; or, Entertainments for that Holy Season: In Moral Reflections and Pious Thoughts and Aspirations. On the Gospel for the four Sundays and of Wednesday and Friday in every Week of Advent. On the Great O's, or Solemn Antiphons which are sung or said on the seven days before Christmas-Eve, with Devout Entertainments for Christmas-Eve, and on the Gospels for Christmas-Day.** To which are added Moral Reflections, &c., on the Gospels for the Sundays from Christmas-Day to the first Sunday in Lent. Lond. 1759. 12mo., 2nd Edit., pp. 264; 1772, 12mo.; 1782, 12mo.

5. **A Lenten Monitor to Christians in Pious Thoughts, Moral Reflections, and Devout Aspirations on the Gospels for every day in Lent, from Ash Wednesday to Easter Tuesday inclusively.** Lond., James Marmaduke, 1755, 16mo.; 1760, 16mo.; 1769, 3rd Edit., 16mo., pp. xxii-432; 1772, 12mo.; 1792; 1827, 18mo. The Preface is dated Little Wild Street, Nov. 1, 1760.

6. **Sundays kept Holy in Moral Reflections, Pious Thoughts, and Devout Aspirations on the Gospels for the Sundays from Easter to Advent.** Lond. 1760, 12mo.; 1772; 1792. "To which is added a Discourse on the Grain of Mustard Seed, Matt. xiii. 31, delivered in the year 1753, not before in Mr. Baker's works."

7. **The Devout Communicant; or, Spiritual Entertainments before and after Communion in Pious Meditations, Aspirations, &c., for Three Days before and Three Days after Receiving the Blessed Sacrament.** To which is added a Devout Method of Visiting the Blessed Sacrament in fervent Prayers and Acts of Devotion, to be said before the Holy Sacrament. As also some Pious Hymns in Honour of this Sacred Mystery. Lond. 2nd Edit., 1765, 16mo., pp. 213; Lond. 1798, 6th Edit.; Manchester, 1823; Lond. 1826; 1827, 18mo.; Liverpool, 1828. The author states in the preface that the Meditations were written at the request of the late Catharine, Dowager Lady Stourton.



8. **The Holy Altar and Sacrifice** explained in some familiar dialogues on the Mass, and what may appertain to it for the more easy information of those who desire to hear Mass well, and to assist at that great Sacrifice according to the spirit and intention of the Church; with an Appendix concerning saying Mass in Latin, and of pronouncing the Secret Prayers, and the Canon, with a low voice. Lond. 1768, 12mo., title, 1 leaf, preface, 1 leaf, pp. 167.

The editor states in the preface that it is chiefly a short abridgment of "A Liturgical Discourse on the Mass" by Fr. Angelus Mason, O.S.F., published in 1670, of which the author made an abridgment in 1675. It is written in dialogue.

9. **Manual of the Archconfraternity of the Cord of S. Francis** (partly from the **Essay on the Cord of S. Francis**, by Fr. P. Baker). Lond. 1878. 8vo.

10. **Portrait**, oval, engr. by W. Holl, with memoir, "Laity's Directory," 1836. 8vo.

**Baldwin, William**, priest, was educated and ordained priest at the English College, Rheims, and was sent upon the mission in 1585. He was seized and thrown into Derby Gaol, where he died in 1588.

*Foley, Records S.J.*, vol. iii.; *Douay Diaries*.

**Bales, or Bayles, Christopher**, priest, martyr, was born about 1564, in the parish of Cunsley, Durham, and was sent to the English College, Rome, where he was admitted Oct. 1, 1583, at the age of 19. On account of ill-health he was sent in the following September to the College at Rheims, and there he was ordained priest March 28, 1587. On Nov. 2, 1588, he was sent to the mission in England, and soon after fell into the hands of the pursuivants, and besides the miseries usually attending imprisonment, was racked, hung up in the air for twenty-four hours together, and suffered other abominable cruelties, all of which he bore with wonderful courage and patience, although his constitution was weak and he was inclined to consumption. At length he was arraigned, tried, and condemned, under the statute of 27 Eliz., for being ordained priest beyond the seas, and coming to England in the exercise of his priestly office. He was drawn on a hurdle to Fleet Street, to a pair of gallows erected over against Fetter Lane, and here he was hanged, disembowelled, and quartered, March 4, 1590. On the same day Nicholas Horner was executed in Smithfield, and Alexander Blake in Gray's Inn Lane before

his own house, for receiving and relieving priests contrary to statute.

*Challoner, Memoirs ; Douay Diaries ; Foley, Records S.J., Roman Diary ; Morris, Troubles, Series III. p. 39.*

**Ballard, John**, priest, was ordained at Douay College in 1581, and was sent to the English mission in that year.

His character from the first is very doubtful, and he soon received pay as a spy in the service of the Queen's Council, became an emissary of Morgan, and was sent to England under the assumed name of Captain Fortescue. He was one of the chief characters in Babington's conspiracy, was condemned to die for misprision of treason, and was executed at London, Sept. 20, 1586.

*Dodd, Ch. Hist. ; Lingard, Hist. of Eng.*

1. The Censure of a loyall Subject: upon certaine noted Speech and Behaviours of those fourteen Traitors (Ant. Babington, J. Ballard, and others) at their Executions, &c. (1587). 4to.

**Bamber, Edward**, priest, martyr, who assumed the name of Reading, was the son of Mr. Richard Bamber, and was born at The Moor, the ancient mansion-house of the family, in the parish of Poulton-le-Fylde, Lancashire. One of his ancestors married a daughter and co-heiress of the Masseys, of Whinneyheys and Carlton, and the family was also connected with the Singletons of Stayning and the Gerards of Ince. After studying in a grammar-school in Lancashire, Mr. Bamber was sent to the English College, Valladolid, in Spain, where he studied philosophy and divinity, and was ordained priest. He then returned to the English mission, and upon his landing at Dover, threw himself upon his knees to give thanks to God for his safe passage, which being observed by the governor of Dover Castle, he suspected him to be a priest, and caused him to be apprehended. Mr. Bamber did not deny his character, but pleaded he had not been upon English soil the space of time mentioned in the statute ; and upon this plea he was put on board ship, and sent into banishment.

Some time after his second return to England, he was again apprehended in the neighbourhood of Standish, in Lancashire, where he was probably serving the chapel in the Hall belonging to the Standish family, and he was committed to Lancaster

Castle. On the journey, however, being lodged some little distance beyond Preston, he found means in the dead of the night (his keepers being drunk) to effect his escape out of a window, in his shirt, an adventure which has also been attributed to Mr. Whitaker, who eventually suffered with him at Lancaster. On this occasion he was met by Mr. Singleton, the master of Broughton Tower, who had been admonished in a dream that he should find him in a certain field. He had risen fully possessed with the truth of the vision, and sure enough met Mr. Bamber in that very field, and conducted him to his mansion, where he secreted him, and provided him with every want.

However, he ultimately fell a third time into the hands of the pursuivants, and was committed to the county gaol at Lancaster. It is true he found an opportunity here also to make his escape, but to little purpose ; for having wandered all the night, to his great surprise he found himself in the morning close to the town, so that he concluded it was the will of God that he should suffer there, and accordingly he surrendered himself to those sent in search of him, for as soon as he was missed a hue-and-cry had been raised in order to retake him. He remained a prisoner in Lancaster Castle for three whole years, in close confinement, before he was brought to the bar.

This was probably owing to the Civil War interfering with the usual circuit ; but the judges now coming to Lancaster, Mr. Bamber, with two other priests, Mr. Woodcock and Mr. Whitaker, were put upon their trial. Two fallen Catholics, Malden and Osbaldeston, appeared against him as witnesses to having seen him administer baptism and perform the ceremonies of marriage ; and upon these slender proofs of his priesthood, the jury, by the judge's direction, found him guilty of the indictment that he was a priest, and thereupon he was sentenced in the usual form to be hanged, cut down alive, disembowelled, &c., as in cases of high treason, all which Mr. Bamber heard with a composed countenance, and without manifesting the least sign of trouble or concern. On the 7th of August, 1646, he, with his two fellow-priests and confessors, were drawn on hurdles to the place of execution. The encouragement he gave to his companions caused the sheriff and the Protestant ministers to urge the executioner to butcher the courageous martyr in a more than usually cruel and savage manner,



all of which he underwent with the greatest constancy and patience.

An ode or sonnet, composed on his death and that of his companions, thus refers to him :—

Few words he spoke—they stopp'd his mouth,  
And chok'd him with a cord ;  
And lest he should be dead too soon,  
No mercy they afford.  
  
But quick and live they cut him down,  
And butcher him full soon ;  
Behead, tear, and dismember straight,  
And laugh when all was done.

The Bambers continued to reside at The Moor, or Moor House, as it was often called, until the death of Thomas Bamber, gent., who married Catherine, daughter of John Trafford, Esq., of Croston Hall, but died without issue, the estate passing to his nephew, Thomas Brownbill, of Liverpool, in the first half of last century.

*Challoner, Memoirs ; Gillow, Lancashire Recusants, MS.*

**Bandersby, William**, priest, an old man, was taken at Mrs. Frances Watson's house, in Yorkshire, by Sir Richard Malivera and Mr. Slingsby, and being brought before the Council of the North, was committed to York Castle. He was a man of sound and grave judgment, well read, a Master of Arts, devout and zealous in the Catholic faith, and much given to prayer and contemplation in his wanderings up and down the country.

Falling sick, he gave all he had to his fellow Catholic prisoners, and died in York Castle, April 21, 1587, and was buried behind the wall.

He was a Marian priest.

*Foley, Records S.J.*, vol. iii.

**Banister, John**, *alias Taverner*, priest and schoolmaster, was descended from the ancient Lancashire family of that name. Towards the close of the seventeenth century he was entrusted with the charge of the renowned school of Twyford, near Winchester, in Hampshire, probably in succession to the Rev. William Bernard, *alias* Husband. It was here that Alexander Pope received the rudiments of his education. Mr. Banister began to teach Pope in 1696, when he was only

eight years of age, and he remained over a year under this learned tutor. It is said that the poet subsequently left Twyford in consequence of writing a lampoon on his master, and was transferred to a school close by Hyde Park Corner, kept by another priest, where he nearly lost all that he had gained under Mr. Banister. In the biographical notices of Pope, Mr. Banister's school and Twyford have been made two distinct establishments, but it is more probable that it was merely a change in masters.

*Whittle, Hist. of Preston; Gillo, Cath. Schools in England.*

**Banister, Robert**, priest, was the second son of Robert Banister, of Hesketh Bank, Lancashire, and his wife, Mary Bell, and was born Oct. 21, 1725. The family was descended from that of Banastre, Banister, or Bannister, as the name was variously spelt, of Bank Hall, in Bretherton, the principal holder of the soil in Tarleton, the adjoining parish to Hesketh-cum-Becconsall, in which Hesketh Bank is situated. The Banisters were stout recusants, and suffered much for their faith. Mr. Banister's father was a Catholic Nonjuror and recusant convict in 1717, and several members of the family were priests.

After receiving the rudiments of his education at the celebrated Dame Alice's school at Lady Well, Fernyhalgh, near Preston, Robert Banister was sent to Douay College, where he arrived Oct. 15, 1741. He passed through the schools with great *éclat*, and was ordained priest in 1750. The President, Dr. Green, who was an excellent judge of merit, appears to have been fully sensible of the treasure he possessed in Mr. Banister, for he at once engaged him to teach rhetoric and philosophy, and afterwards appointed him Professor of Divinity, a position which he admirably discharged for twelve years successively.

Mr. Banister was also Prefect of Studies from 1754 till Aug. 1761, and again in 1768.

He left Douay Aug. 15, 1769, and after supplying for a short time as chaplain to Mr. Dicconson at Wrightington Hall, he was removed to Lady Well, Fernyhalgh, where he remained about three years.

In 1773 he was invited back to Douay to teach divinity, but returned to England in the following year, and was placed at Mowbreck Hall, near Kirkham, in Lancashire, the seat of the Westby family.

Here he remained for twenty-nine years, not only performing all the duties of a zealous pastor of a rather numerous congregation with great exactness and assiduity, but also preparing a number of boys for their academical education.

Bishop Matthew Gibson entertained a high opinion of Mr. Banister's learning and virtue, and consulted him on the most important and difficult questions.

In the disputes between the Catholic Committee and the Bishops respecting the oath of allegiance, Mr. Banister took a decided part with the latter, and accompanied Bishop Matthew Gibson to London on one occasion. The Bishop wished Mr. Banister to succeed him in the northern vicariate, and recommended him to the Propaganda, but his brother, William Gibson, was chosen, who always professed the same regard for Mr. Banister, and, in the year 1803, offered him Dodding Green, in Westmoreland, the best place in the diocese, and most suitable for his declining years.

He himself had evidently entertained no idea of leaving Kirkham, for an entry in his diary states that he had obtained the permission of his friend Richard Gillow to be buried in his family grave in the parish churchyard. Dr. Gibson, however, persuaded him to leave Mowbreck Hall and remove to Dodding Green, where he remained until his death, May 17, 1812, in the 87th year of his age.

Several of the refugee students from Douay joined him at Mowbreck after the Revolution of 1793.

He was a member of the Chapter, and in the year 1770 was appointed Archdeacon of Norfolk and Suffolk, and controversial writer in 1778.

As a classical scholar he had an excellent reputation, and, in the judgment of the venerable Alban Butler, the author of the "Lives of the Saints," possessed the Ciceronian style in a degree equal, if not superior, to any of his age. His letters, which are numerous, would be found highly instructive and interesting if published.

No man was more capable of writing on theological and controversial subjects, but the cares of his mission, and the attention he devoted to his scholars, deterred him from engaging more in literary pursuits.

He was uncle to the Rev. Henry Rutter, and great-uncle to Alexander Goss, second Bishop of Liverpool.



*Cath. Mag.*, vol. ii. p. 476; *Hinde, Reminiscences of the Willow's Mission, Kirkham; Gillow, Lancashire Recusants, MS.; Rev. Henry Rutter, Biography, MS.*

1. **Instructions concerning an Annual Spiritual Exercise, &c.** Douay, 1759.

This was written for the benefit of the students at Douay, and shows that he was no less versed in the science of the Saints than in classical learning.

2. His pen was probably engaged, directly or indirectly, in the controversy concerning the oath of allegiance.

3. His Diary was in the possession of the late Dr. Goss.

**Bannister, Godfrey**, a preacher, whom Lord Burleigh sent on a religious mission to the prisoners of the Tower. He subsequently became a Catholic himself; was imprisoned in the Tower; racked three times; and escaped to Flanders, where he practised as a physician, and lived many years, the idol of the Irish refugees.

*H. S. Burke, Hist. Portr. Tudor Dyn.*, vol. iv. p. 121.

1. **Memoirs of Godfrey Bannister, once a Protestant Preacher, then a Papist of the Right Class.** By his son, Angelo Bannister. Printed in French at Antwerp, in 1596.

**Banton, James**, a gentleman volunteer, in the service of the Crown, who lost his life at Cover, in Gloucestershire.

*Castlemain, Cath. Apology.*

**Barbant, Charles**, musical composer, was organist at the chapel attached to the Bavarian Embassy at London, in 1764.

*Bibliog. Universelle des Musiciens.*

1. **Grand Orchestral Symphonies**; 5 works.

2. **Trios for the Violin**; 1 vol.

3. **Trios for the Clarionet.**

4. **Duets for the Flute.**

5. **Two Sonatas for the Clarionet.**

6. **Sacred Hymns, Antiphons, &c.**, in parts. MSS.

**Barber, Henry**, bookseller, &c., in Holborn, was once imprisoned for publishing or selling Catholic books, and was living about 1624.

*Gee, Foot out of the Snare.*

**Barber, John Vincent**, landscape painter, was son of Joseph Barber who taught drawing in Birmingham and died there in 1811.

He exhibited at the Academy between 1812 and 1830, dying at Rome a few years later.

The portrait of Dr. Milner, at Oscott College, was painted by him, and was engraved in 1817 by William Radclyffe, of Birmingham.

*Redgrave, Dict. of Artists ; Husenbeth, Life of Milner.*

**Barclay, John, Esq.**, son of William Barclay, of Aberdeenshire, the eminent lawyer and writer, was born at Pont-à-Mousson, Jan. 28, 1582. He was educated at the college of the Jesuits in his native place, and made such progress in his studies that at the age of nineteen he is said to have published notes on the Thebais of Statius.

He says in the Preface to the "Apology for Euphormion," "I had no sooner left school than the juvenile desire of fame incited me to attack the whole world, rather with a view of promoting my reputation than of dishonouring individuals."

In 1605, soon after James I. had obtained the crown, Mr. Barclay came over to England, and was kindly received by his Majesty, as well for his own as his father's account. Upon the death of his father, in 1606, he went to Paris, where he married Louisa Debonnaire. Returning to London he resided, with his wife and family, for about ten years in this country, in the enjoyment of a post which the king had bestowed upon him; but at last, either too much complaisance to his Protestant friends, or the zeal he had shown against the temporal power of the Pope, in publishing and maintaining his father's writings, caused him to fall under the suspicion that he was in danger of going over to the Church of England. This report, being spread abroad, gave him great uneasiness, and he resolved to quit the kingdom. Accordingly, he repaired to Rome with his whole family, in the year 1616, where he made his personal appearance before his Holiness, and submitted himself, both in regard of his own and of his father's writings. Further, to convince the world of his steadfast adherence to the Catholic faith, he published a book against the sectaries of the age, and thereby removed all suspicion. His works have been universally approved, especially his "Argenis," which has been translated into several languages, and was always read with pleasure by the great Cardinal Richelieu.

His latter years were spent amidst his books and flowers,

displaying more wisdom in the Bibliomania than in the Tulipmania, of which last disease he is supposed to have been one of the first victims. In his "Euphormion" he had pronounced the plant "Golden Rod" to be a specific for the stone; yet of this painful complaint he died, at Rome, Aug. 12, 1621, in the 39th year of his age.

*Dodd, Ch. Hist. ; Allibone, Crit. Dict.*

1. **Comment. on the Thebais of Statius**, 1601.

2. **A Latin Poem on the Coronation of King James I.**

3. **Euphormio Lusinini sive Satyricon.**

The first part was published in 1604, the second part at Paris, and again in four parts, Leydæ, 1623, 12mo.; Rothomagi, 1628, 8vo.; and the fifth part, Amstelodami, 1627, 12mo. A complete edition of the five parts together—Amsterdam, 1629, 12mo.; Oxoniæ, 1634, 12mo.; many times reprinted.

This satire made so many enemies, that in 1610 he published his Apology for Euphormion.

4. **History of the Powder Plot.** Oxon., 1634, 12mo. This was published at the end of his Satyricon.

5. **Pietas; sive Publicæ pro Regibus et Principibus, et Privatæ pro Gulielmo Barclaio, Perente, Vindiciæ contra Bellarm.** Paris, 1612; Francof., 1613.

He had published his father's posthumous work "De Regno et regali Potestate adversus Buchanarum, Brutum, Boucherium et reliquos Monarchomachos, Libri Sex," at Paris in 1600, 4to., and in 1609 it was reprinted at Francford, under the title "De Potestate Papæ, quatenus in Reges et Principes sæculares jus et imperium habeat." Immediately after this it was translated into English, and its publication at this time caused many Catholics to stagger on the question of the oath of allegiance. It bears the title "Of the Authoritie of the Pope: whether, and how farre forth he hath power and authoritie over Temporall Kings and Princes. Liber Posthumus." Lond., Arnold Hatfield, 1611, 4to. Ded. by W. Barclay to Clement VIII., pp. 229. It was reprinted and added to the work of Rich. Sheldon, priest, prisoner in the Clinke, entitled "Certain General Reasons Proving the Lawfulness of the Oath of Allegiance," Lond. 1611. 4to.

It denied the authority of the Pope over sovereigns in temporals, and held that they who allow him any such power, whatever they may intend, do very great prejudice to religion. This work was attacked by Cardinal Bellarmine, to whom J. Barclay responded as above. He afterwards repented that he had written this work, as it displeased many of his own faith, and gratified those who were opposed to it.

6. **Icon Animarum; lib. 4.** Lond. 1614. 8vo.

"Icon Animarum; the Mirror of Mindes, translated by T. May." Lond. 1631, 12mo.; 1633, sm. 8vo.

This is a masterly delineation of the genius and customs of the European nations, in the beginning of the seventeenth century, with moral and philosophical remarks on the peculiarities of mankind. In style it has been compared to Goldsmith's "Traveller."



7. **Argenis, or the Loves of Poliarchus and Argenis.** Paris, 1621; 2nd Edit., Paris, 1622. Translated into English by Kingsmill Long, gent., Lond. 1625, 4to. A second edition of the latter, "beautified with pictures, together with a key præfixed to unlock the whole story," appeared, Lond. 1636, 4to., and included a portrait of Barclay.

The *Argenis* was also translated by Sir Robert Le Grys, Knight, the verses by Thomas May, Esq. (the continuator of Lucan). Lond. 1628. 4to., and again 1629. This version is said to have been undertaken at the request of Charles I.

"The Phoenix, or the History of Polyarchus and Argenis. Translated from the Latin," by Clara Reeve. Lond. 1772. 12mo., 4 vols.

There are three French translations of the *Argenis*, 1624, 1732, and 1736.

It is a political allegory, pronounced by the poet Cowper the most amusing romance ever written.

The characters of the *Argenis* are intended to represent various distinguished personages in history and real life. Poliarchus is meant for Henry of Navarre; Aquilius is the Emperor of Germany; Calvin is Usinulca; Radirobanes is the King of Spain, and Hyanisbe is thought to resemble, in some traits, Elizabeth of England.

Richelieu was very fond of perusing this work, and it is thought from thence he drew many of his political maxims.

Coleridge prefers its style to that of Livy or Tacitus, but Hallam declines to go this length.

8. **Poematum, Libri duo.** Impensis J. Billij. Londini, 1615. 4to.; again Oxon, 1636, 12mo.

9. **Apologia pro se; lib. 3,** 1610, which he published as an apology for his *Euphormion*.

10. **Veritatis Lacrymæ.**

11. **Parænsis ad Sectarios.** Colon. 1617, 8vo.; written in reparation for the publication and defence of his father's work, "*De Potestate Papæ*."

12. **History of the Conquest of Jerusalem.** MS.

13. **J. Barclaii Sylvæ,** excudebat R. B. Londini, 1606. 4to.

14. **In obitum J. Barclaii elegia.** By R. Th. [1621], 4to.

**Bard, Henry,** Baron Bromley and Viscount Bellamont, was the son of George Bard, vicar of Staines, in Middlesex. He was educated at Eton, and afterwards at King's College, Cambridge, where he obtained a fellowship. After he left the university he spent some years in travelling through Europe, and also in Turkey, Palestine, Arabia, and Egypt. On his return to England his abilities and experiences, and especially his knowledge of languages, introduced him into the best society, and appearing at Court, he warmly espoused the Royal cause in the Civil War which broke out shortly afterwards.

He was one of the first to take up arms at York. The Queen,

a good discriminator of merit, being aware of his extraordinary qualifications, procured him a colonel's commission, and subsequently he was made Governor of Camden House, in Gloucestershire, which he evacuated and burnt when it was no longer tenable. He was also for some time Governor of Worcester. On Nov. 22, 1643, he received the honour of knighthood, and soon after was created a baronet, Baron of Bromley, and Viscount Bellamont, in the kingdom of Ireland, the latter honour being conferred upon him July 8, 1645. He was afterwards taken prisoner by the Parliamentarians, but obtained his release on condition of quitting the country.

After the execution of the king, he was sent by Charles II., then in exile, on an embassy to the Shah of Persia, in the hope of obtaining money to enable him to recover the throne, the Shah being under some obligation to England for the assistance our merchant ships had given him at Ormuz.

But the embassy failed, and Lord Bellamont lost his life in a hurricane of sand, in his journey through the deserts of Arabia.

He had been several years a member of the Church, and left behind him two daughters, by one of whom, Frances, Prince Rupert had a natural son, Dudley Rupert, who served as a volunteer at the siege of Buda, and there lost his life in the reign of James II. After the Restoration, Lord Bellamont's widow was reduced to apply for relief to King's College, Cambridge, where her husband had formerly possessed a fellowship.

Thus fortune raises noble works, which she as suddenly levels and reduces to a heap of rubbish as a monument of the world's ingratitude.

*Dodd, Ch. Hist.*

1. An account of his travels in Europe, and an excursion through Turkey, Palestine, Arabia, and Ægypt, sent to his friend and cotemporary at the University, Dr. Charles Mason.

**Barker, W. G. M. Jones, Esq.**

1. **The Three Days of Wensleydale; The Valley of the Yore.** By **W. G. M. Jones Barker, Esq.** Lond. 1854. 8vo., pp. 296. Illustrated.

**Barkworth, Mark**, priest, martyr, who used the *alias* of Lambert, was born in Lincolnshire. He was brought up a

Protestant, but going abroad, when twenty-two years of age, he was converted to the Catholic faith at Douay, in Flanders, by a Flemish Jesuit. He studied at the English College, then at Rheims, for two years, and matriculated at the University of Douay in 1594, after which he proceeded to the English College at Valladolid, where he finished his studies, and was ordained priest.

Soon after his return to England he fell into the hands of the persecutors, and after repeated examinations he was put upon his trial at the Old Bailey, charged with being a priest. After some examination by the Lord Chief Justice, in which Mr. Barkworth declined to admit that he was a priest, though he would not deny it, his Lordship withdrew, and the Recorder, without further ceremony, neither taking the depositions of witnesses, having the confession of the accused, nor waiting for the verdict of the jury, pronounced sentence upon the prisoner, as in cases of high treason. He was sent back to Newgate, and, on Feb. 27, 1601, was hanged, drawn, and quartered at Tyburn.

The Benedictines claim him as a member of their Order, but are unable to produce any record of his profession.

*Challoner, Memoirs; Douay Diaries; Snow, Bened. Necrology.*

**Barlow, Alexander, Esq.,** Confessor of the Faith, of Barlow Hall, in the parish of Chorlton-cum-Hardy, five miles S.S.W. of Manchester, was the son of Ellis Barlow, Esq., and succeeded his father to the family estates. His mother, Anne, was the daughter of Otys Redish, of Redish, co. Lancaster, Esq., and he himself took to wife Elizabeth, daughter and heiress of George Leigh, Esq., of Manchester, younger brother of Thomas Leigh, of High Leigh, co. Chester. Mr. Barlow was well connected with families of standing, for his sister Margaret married Edward, Earl of Derby, and he was also allied with the Prestwiches of Hulme Hall, the Duttons, Masseys, and others. He occupied many positions of trust, for he had acquired a high reputation in the county, and sat in at least six Parliaments, as one of the members for Wigan, between 1547 and 1555. His devotion to the old faith explains his absence from the early Parliaments of Elizabeth.

It is related that when the change took place, on the accession



of Elizabeth, Laurence Vaux, the Warden of the College at Manchester, with the connivance of the members of the Chapter, obtained possession of the fine plate of the College, and of the leases and other charters relating to the College lands. Pending another change in religion, which he, and the Fellows of the College who retained the old faith, at that time anticipated, the leases and charters were entrusted to the keeping of Mr. Barlow, and the plate to Edward Standish, of Standish, Esq. The confidence thus placed in their constancy to the faith was not misplaced, though the anticipated change was never realized. Vaux, who at an early date became an object of the Council's tyrannical treatment, was restricted in 1561 to the county of Worcester, for refusing to conform to the new religion. Subsequently he resided clandestinely in Lancashire, and spent most of his latter years with his intimate friends Barlow and Standish.

In the window of the drawing-room at Barlow Hall, traditionally said to have been part of the domestic chapel, are the initials "A. B.," and the date 1574. There is also the motto, *Prist en foyt*, perhaps chosen by Mr. Barlow to indicate his constancy to the faith of his ancestors. Two years later the troubles of the times seem to have been gradually closing around him; and for prudential reasons, Mr. Barlow, in 1576, conveyed his estates in trust to his son-in-law, Edward Scarisbrick, of Scarisbrick, Esq., and five other feoffees. His days were now hurried to a close by the rigour of the laws against Catholics. His mansion was searched, and he was imprisoned in the gaol at Salford. Here he is found with many other Lancashire gentlemen, ladies, priests and others, at the end of January, 1584. Just before his death, it is said that he was removed on parole to the house of a Protestant gentleman in the neighbourhood of the town; but, on the other hand, a curious inscription on the portrait of his son and namesake, Sir Alexander Barlow, Knt., painted on the original picture in letters of gold, states that he "died in pryson for the Catholyck religion."

His death occurred in August, 1584, and he was buried at Didsbury on the 26th of that month.

*Palatine Note-Book*, vol. iv. p. 205; *Dom. Eliz.*, vol. clxvii., No. 41, *P.R.O.*; *Visitations of Lanc.*, 1567 and 1664-5.

1. Reuerendissimo in Christo patri ac Domino Cutburto dei gratia Cestrensis Episcopo, Ego suus filius humilis, ac deuotus Alexander Barlow de Barlow in Com' Lane' obediencia' reuerentia' et honorem toto pr'i debito, &c. Dat' in domo manerii mei de Barlo quinto die mensis Febr' 1557. Per me Alex' Barlow.

The title of this letter to Cuthbert Scott, the last Catholic Bishop of Chester, is recorded by the Chester antiquary, the second Randle Holmes, deputy to the Officers of Arms, who, pursuing his heraldic and genealogical inquiries in 1653, was permitted by the head of the house of Barlow to peruse the ancient evidences of the family. His notes are preserved Harl. MS. 2112 (fol. 172 *seq.*), *Brit. Mus.*

**Barlow, Sir Alexander, Knt.**, was the eldest son and heir of Alexander Barlow, of Barlow, Esq., and Elizabeth his wife, daughter and heiress of George Leigh, of High Leigh and Manchester, Esq. He was perhaps the most notable representative of the family honours, and is remembered in the records of Douay as "that constant confessor of Christ."

Born about 1558, he was taken to Middleton Church, Sept. 22, 1562, and there espoused to Elizabeth, one of the daughters and co-heiresses of Ralph Bellfield, of Clegg Hall, near Rochdale. This practice of contracting marriages between mere children was frequently exercised in early times, especially in the case of heiresses; and the result was rarely a happy union. In 1574 the young man testified that he had never ratified the alleged marriage, for being so young he did not remember that he was ever married to the girl, or that he spoke the words of matrimony to her. The marriage was accordingly dissolved, and he afterwards took to wife Mary, daughter of Sir Urian Brereton, of Handforth, co. Chester, Knt., by whom he had an heir, Alexander, and a large family, of whom Fr. Ambrose Barlow, O.S.B., the martyr, Fr. Rudesind Barlow, O.S.B., and Fr. Theodore Barlow, O.S.B., were notable members.

In 1587 he was one of twenty-five gentlemen required to find a demi-lance towards the Lancashire muster, and his name frequently figures in the history of the county. Dr. Dee records in his diary that in 1597 he lent to Mr. Barlow a Spanish grammar for the use of his son. Denied admission to the English universities, this son, most likely Edward, who afterwards took the name of Ambrose in religion, was then preparing to complete his education on the Continent, and for

some time he studied at the English College at Valladolid in Spain.

Amidst the profusion of honours scattered by James I. in 1603, Mr. Barlow and his son Alexander were knighted at Whitehall at the coronation festivities.

This, however, did not shield them from the persecuting spirit of the times. Both he and his wife, with their children, appear in the Recusant Rolls, and suffered the fines of £20 and £10 per month for nonconformity to the Established Church, with the other penalties and exactions imposed on Catholics by the cruel Acts of Elizabeth. Even the year following his new dignity, the conscientious knight came within the iniquitous Act, 3 James I., by which the king was empowered to refuse the £20 per month imposed for non-attendance at church by the Act of 29 Eliz. c. 1, and to take two-thirds of the recusant's estates, a choice softened by the proviso that the mansion-house should be left to the offender as a part of his remaining lands. But these laws became more intolerable by grants, to favourites of the king, of what was called the benefit of the estates of recusants. On Jan. 19, 1609, the Barlow property came under the operation of one of these scandalous grants, when Sir Alexander's estates were committed to the mercies of two persons named Will. Markey and Thos. Webber.

Sir Alexander died April 20, 1620, and was buried by torch-light at the Collegiate Church of Manchester, so that he did not die abroad, as is said.

By his will, dated April 14, 1617, in which he termed himself "a true and perfect recusant Catholic," he directed that his body be buried near his father in Didsbury Church without pomp. The reason why his instructions were not respected is not recorded. He bequeathed to his wife "my owne picture to keepe during her lyffe," with an injunction that it shall afterwards remain as an heirloom at Barlow.

After the death of Thomas Barlow, Esq., in March, 1773, the last representative of this ancient family, Sir Alexander's portrait suffered the fate of the rest of the contents of the venerable mansion, an early erection in the post-and-pan style. All was dispersed, and subsequently an Act of Parliament was procured for the sale of the Barlow Hall estate, which was sold by public auction on Aug. 2, 1785, to the Egertons of Tatton.



About the end of the century Dr. James Barlow, of Blackburn, who claimed to be the descendant of a junior branch of the family, met with the painting at an old picture dealer's in Manchester, in whose descendants it has since remained.

*Palatine Note-Book*, vol. iv., Dec. 1884; *Recusant Rolls*, P.R.O.; *Visitations of Lancashire*, by Flower and Dugdale.

1. **Portrait**, half-length, holding a Primer or Manual in his left hand with the other uplifted, the words "Tute si me et te" apparently proceeding from his lips, and "Ecce" from the glory in the corner, with the supplication, "Jesu Fili Dei miserere mei, Sancta Maria Mater Dei, ora pro me," at the top of the picture. On the left-hand side is a curious inscription, the lines in red and the lettering in gold. It states that Sir Alexander was then 60 years of age, about 1616 therefore, and that he was son to Alex. Barlow, Esq., who died in prison for the Catholic religion. The names of his eight sons and six daughters, with some additional particulars, are also recorded, and after the names of William and Edward is the letter A, or some private mark, probably intended to denote their religious profession. The former was then the prior of the Benedictines at Douay, and the latter had just joined the Order, and was subsequently martyred at Lancaster. Mr. George Barlow, of Oldham, had this portrait engraved on copper for private distribution, which is described by Booker in the "Hist. of Chorlton," pp. 265-6.

2. **Portrait**, drawn from the original painting by Walter Tomlinson, engr. by R. Langton, "Palatine Note-book," Dec. 1884. sm. 4to.

**Barlow, Edward Ambrose, O.S.B.**, martyr, *alias* Brereton, was the fourth son of Sir Alexander Barlow, Knt., of the ancient and knightly family of Barlow Hall, near Manchester, where he was born, and was baptized at Didsbury, Nov. 30, 1585. He was educated at St. Gregory's, Douay, and afterwards was admitted into the English College, Valladolid, Sept. 20, 1610; but before he had finished his divinity he returned to Douay, and, following the example of his brother, Dr. Will. Rudesind Barlow, was professed at the Benedictine College there in 1616, and was ordained priest in the following year. Sent to England, the seat of his missionary labours was chiefly in the southern part of his native county of Lancaster. His mode of life is said to have been exceedingly primitive and apostolic, and his zeal in his sacred office was so great that he showed the utmost disregard for his personal safety in the dangerous times in which he lived. He was several times a prisoner before his last apprehension, which was on Easter Sunday, April 25, 1641, in the mansion of the Tyldesleys, at Morleys, where, having finished Mass, he was preaching to his flock, about 100 in number, on the subject of patience. The cir-

cumstances of his arrest, by the vicar of Eccles, John Jones, D.D., marching in his surplice at the head of his parishioners, about 400 in number, armed with clubs and swords, is graphically related by Fr. Barlow himself. He was dragged before a Justice of the Peace, Mr. Risley, who sent him, guarded by sixty armed men, to Lancaster Castle.

After above four months' imprisonment, he was tried at Lancaster, on the 7th Sept., before Sir Robert Heath, who is said to have had instructions from the Government, if any priest were convicted at Lancaster, to see the law executed upon him as a terror to Catholics, who were very numerous in that county.

The indictment being read, Fr. Barlow freely acknowledged himself to be a priest, and that he had exercised his priestly office for over twenty years in the kingdom.

He was sentenced on the following day; and on Friday, Sept. 10, 1641, he was drawn on a hurdle to the place of execution, at Lancaster, and there hanged and quartered.

His life is written at considerable length by Challoner, who drew his materials from two MS. relations in the possession of the English Benedictine College, at Douay, one of them being written by the martyr's brother, Fr. Rudesind Barlow, O.S.B.

Dodd also relates some particulars which he received from the Rev. Edw. Barlow, *alias* Booth, who was godson to the martyr; and his biography has been written by several others.

*Challoner, Memoirs; Dodd, Ch. Hist.*

1. Engraved portrait. 18mo. **Vera Effigies Rdi. P. Ambrosii Barlow, presbyteri, et monachi congregationis Anglicanæ, ordinis Sti. Benedicti, qui pro Christi fide, Sanguinem fudit Lancastriæ, in Anglia, 10 Septembris, 1641; ætatis suæ anno 56.**

Another referred to by Bromley, in 8vo. There is an oil painting of him at the Bened. Coll., Douay.

**Barlow, Lewis**, priest, a native of Gloucestershire, was entered a student at Douay College, in 1570, where he was ordained priest in 1574, and in the same year was sent upon the English mission. After several years' missionary labour, he was at length apprehended, but released soon afterwards. He was, however, again seized, about 1585, and after a long and tedious imprisonment in Wisbeach Castle was banished the realm, in April, 1603. He arrived at Douay in that month, where he reposed until Dec. 3, following, and then once more

ventured into England, where he died full of days and merits, in 1610. He is notable as being the first missionary sent from Douay College, as Dr. Bristow was the first alumnus, and Cuthbert Mayne the first who suffered under the sanguinary laws of Queen Elizabeth.

*Dodd, Ch. Hist. ; Foley, Records S.J.*

1. He is represented in the 18 "**Jesuits and Priests, as they use to sitt at Counsell in England to further ye Catholicke Cause,**" a curious and quaint engraving, published in the second part of Thomas Scott's **Vox populi, or News from Spain.** 1624. 4to. ; reproduced in Foley's "**Records S.J.,**" vol. vii.

**Barlow, William Rudesind, S.T.D., O.S.B.,** was the third son of Sir Alex. Barlow, of Barlow Hall, Knt., by his wife Mary, second daughter of Sir Urian Brereton, of Handforth, co. Chester, Knt., and was born in 1584. He was sent to Douay, like his brother Edward, the martyr, and was professed at Cella Nuova, Gallicia, in 1605, and three years later was ordained priest, and took the degree of S.T.D., at Salamanca. He went to St. Gregory's Monastery, Douay, in 1611, and was Prior there from 1614 to 1621. From the latter year to 1629 he was President-General of the English Congregation, and for forty years was Professor of Theology at the College of St. Vedast, Douay, where he died, Sept. 19, 1656, aged 72.

He was a profound scholar, and was looked upon as one of the first divines and canonists of his age.

Dr. Barlow was one of the principal opponents to Dr. Richard Smith's claims as Ordinary of Great Britain.

*Oliver, Collections ; Snow, Necrology, O.S.B. ; Weldon, Chron. Notes.*

1. **The Enemies of God**, attributed to "M. Barlow, a priest, now in London," by Gee, "**Foot out of the Snare,**" 1624.

2. **Mandatum.**

A circular letter to the English Benedictines concerning their relations to the Vicar-Apostolic.

3. Weldon states that "after the death of this renowned monk, a Bishop sent to the Fathers of Douay to offer them an establishment, if they would but make him a present of the said Father's writings. But in vain they were sought for ; for they were destroyed by an enemy."

**Barnard, James**, divine, was born in London, in 1733, of Protestant parents, and was educated at the Bluecoat School.



Dr. Kirk states that he went out as supercargo to a ship bound for South America, where he became a Catholic, and was admitted into the Bishop's seminary, and that on his return to Europe he was admitted into the English College at Lisbon, where he studied divinity under Mr. Preston, and was ordained priest.

Another account states that he was sent to Seville, at an early age, and was employed for some time in a mercantile house in that city, in which situation, in his twenty-third year, he became a Catholic, and soon afterwards obtained admittance into the English College, in the same city, where he was ordained priest, and that then, in 1758, he left Seville for the English College at Lisbon.

Having finished his studies, he was sent on the English mission, in 1761, and continued to labour in the London district until he was nominated for the Presidency of Lisbon College, in 1776, in succession to Dr. Barnard.

In 1782 he resigned that position, and returned to London, where he succeeded Mr. Bolton in the spiritual charge of the school at Brook Green, and also was appointed Vicar-General of the London district, in which office he died, Sept. 12, 1803, aged 70.

*Kirk, Biog. Collections, MSS.; Cath. Mag. 1835.*

1. **The Life of the Venerable and Right Rev. Richard Challoner, D.D., Bishop of Debra, and V.A.** Collected from his writings, from authentick Records, and from near Twenty Years personal acquaintance with him. By Mr. James Barnard. Lond. 1784, 8vo., with small vignette portrait of Dr. Challoner. Some copies have a larger portrait; Dublin, 1793. 8vo.

2. **A Catechism; or Collection of some Points of Christian Faith and Morality.** Composed in verse. To which is added an invitation to, and method of making, a spiritual retreat. Lond. 1786. 12mo.

Both the plan and execution of this work were blamed by his brethren, and two humorous pieces in verse were written on it by the Revs. Christ. Taylor and Willacy, one of which, printed on a broad-sheet, commenced: "Good morrow, Dame Coghlan! Good morrow to you, sir! Have you anything new? Yea, that pamphlet in blue, sir!"

3. **The Apostolical Missioner, being a Discourse delivered at the Matriculation of Messrs. Billington and Sumner at the English College, Lisbon.** Lond. 1786. 12mo.

4. **The Divinity of our Lord Jesus Christ, demonstrated from the Holy Scripture, and from the Doctrine of the Primitive Church; in a Series of Letters addressed to Dr. Joseph**

Priestley, in answer to his Letters addressed to the Rev. Dr. Geddes. Lond. 1789. 12mo.

An excellent work which Dr. Priestley acknowledged had puzzled him more than that of any other of his antagonists.

5. **A Dialogue between a Parishioner and the Rector of his Parish.** Translated by James Barnard. Lond. 1793. 8vo.

6. **A General View of the Arguments for the Divinity of Christ and Plurality of Persons in God, from the Holy Scriptures, and from the Doctrine of the Primitive Church.** Lond. 1793. 12mo.

**Barnes, John, O.S.B.**, a Lancashire man by extraction, if not by birth, was first educated at Oxford, which his conscience obliged him to leave, and he then proceeded to the University of Salamanca, in Spain, where he studied divinity under the celebrated professor, Dr. John Alphonso Curiel.

He joined the Benedictine Order in St. Bennet's Monastery, Valladolid, March 12, 1604, was professed the next year, and was ordained priest Sept. 20, 1608. A few years later he was sent to the English mission, and after some time spent in the exercise of his ministration, during which the Spanish Chapter appointed him its first assistant, he was apprehended, and banished to Normandy with several other priests. Soon afterwards the English Benedictines invited him to the Monastery of St. Lawrence, at Dieulward, in Lorraine. Here he lectured in divinity until called to Marchienne College, Douay, where he was likewise employed, after which he returned to England. In the year 1627 he privately resided in the University of Oxford, for the purpose of consulting the public library to furnish himself with matter for works he intended to publish.

Some of his brethren, suspecting the dangerous influence under which he was labouring, of which he had given sufficient inference, either dissuaded or contrived to remove him from the mission, and for some time he resided at Paris; but his mind being thoroughly unhinged, he looked upon himself as little better than a prisoner, and at length showed signs of such derangement that he was confined by order of the French king. He was subsequently removed into Flanders, and from thence to Rome, where he passed the remainder of his life in a state of *semi-compos mentis*. He died in August, 1661, within the walls of a lunatic asylum, where he had been confined for thirty years.

Unquestionably he was a man of erudition, and possessed

extraordinary talents ; but he lacked judgment, humility, and prudence, and he rendered his talents useless in a manner to religion, injurious to himself, and inexpressibly distressing to his Benedictine brethren.

Many things concurred to accelerate his misfortunes. He was an enemy to the Pope's temporal power, he vigorously attacked the loose casuists of the day upon the subject of equivocation, and engaged in several controversies with members of his own Order. It must be observed that in his time the Italian, the Spanish, and the Old English Congregation had each a superior in England, and it was felt that it would be difficult to direct the labours of the Benedictines with success, unless amalgamated into one Congregation. Steps were taken to procure a union, but the adjustment of the rights and claims of the three Congregations was a matter of tact and delicacy. While this matter was in agitation, several of the Order, especially those belonging to the Spanish Congregation, refused to accede to the project, and Mr. Barnes, being a leading man of the party, published his reasons against the proposed arrangement. He alleged that, as they had all made profession of their obedience to their respective superiors abroad, it was incumbent to observe it, and that the Pope's briefs in favour of this coalition were either spurious or grounded upon misrepresentation ; and in confirmation of this statement, he undertook to prove that there never was any Congregation of Benedictines in England before its defection from Rome, with the exception of the Cluniacs, and consequently the Pope, supposing the existence of such a Congregation, was misinformed. This argument is handled at length by Fr. Clement Reyner, a learned Benedictine, in his "*Apostolatus Benedictinorum in Anglia*," who replies to the exceptions raised by Mr. Barnes at the end of one of the editions of his work.

The negotiations terminated in the appointment by the Holy See of nine Definitors, three chosen from each Congregation, who met under the presidency of Cardinal Bentivoglio, the Legate in France, and drew up the constitutions that were to form the basis of the new English Congregation, which comprised the missionaries then in England and the monks of the four newly erected monasteries of St. Gregory's, at Douay, St. Laurence's, at Dieulward, St. Benedict's, at St. Malo, in Brittany, and St. Edmund's, at Paris. Paul V., who throughout the nego-



tiations had taken a deep interest in the construction of the new Congregation, formally ratified the proceedings, and approved of the constitution and form of government, by the brief *Ex Incumbenti*, in 1619, in which, in order to secure the missionary character of the Congregation, he enacted that, besides the ordinary vows, each monk on profession should take an oath to labour on the mission in England when called upon by his superiors. Urban VIII., in 1633, by the Bull *Plantata*, crowned the edifice, confirmed all that had been done by his predecessors, endowed the Congregation with privileges, and enacted that it should be the only Congregation in England, commanding all other Benedictines either to join or to return to their monasteries.

*Dodd, Ch. Hist. II. ; Snow, Benedictine Necrology ; Oliver, Collections.*

1. **Dissertatio contra Equivocationes.** Paris, 1625. 8vo. In which he attacks the arguments of Persons and Lessius. It was translated into French, Paris, 1625. sm. 8vo.

2. **Examen Trophæorum Congregationis Prætensæ Anglicanæ, Ordinis S. Benedicti.** Rhemis, 1622. 8vo.

This must have been an attempt to answer Fr. Edward Mayhew's work, edited in 1619.

3. **Catholico-Romanus Pacificus.** Oxon, 1680. 12mo.

The MS. of this work, which is a libel on the Holy See, falling into Protestant hands, was published by them in the year mentioned.

Dr. Isaac Basire, in a work entitled "Diatriba de Antiqua Eccl. Britannicæ Libertate," borrows three entire chapters from the MS.; it appeared at Bruges in 1656, and was afterwards translated into English in 1661 by Richard Watson. Dr. Barnes's MS. was also remitted into Browne's "Fasciculus Rerum expetendarum et fugiendarum," tom. ii., 1690, fol.

4. **A Treatise of the Supremacy of Councils.**

5. **The Spiritual Combat.**

A translation from the Spanish of John Castaniza.

**Barnes, Stephen**, priest, a native of the diocese of Salisbury, was admitted into the English College, Rome, in Oct. 1596, at the age of twenty, where he was ordained priest April 21, 1601. He left the college with the intention of returning to England, but was detained at Douay College to teach theology, which he did for nearly two years, and then proceeded to the English mission in May, 1605.

In 1611 he became confessor to the English Augustinian nuns at St. Monica's Convent, Louvain, and continued in that

office for forty-two years, dying there, Jan. 1, 1653, aged 77. Frequent mention is made of this holy priest in Fr. Morris's "Troubles of our Catholic Forefathers."

*Foley, Records S.J., Roman Diary; Challoner, Memoirs; Dodd, Ch. Hist.*

I. Bishop Challoner in his account of the martyrdom of Eustachius White, priest, in 1591, refers to a MS. written by Mr. Stephen Barnes, priest, who was acquainted with Mr. White; but if he be the same as the subject of this memoir, he must have been very young at the time.

**Barnstaple, Robert**, a gentleman who devoted his time chiefly to literature, was for some time in the service of Cardinal Allen. In the year 1588 he resided at Venice, and published a defence of Mary Queen of Scots.

*Dodd, Ch. Hist.*

I. **Maria Stuarta Innocens.** Ingolst. 1588, 8vo.; Colon. 1628, 8vo.

**Baron, James**, schoolmaster, born at Blackburn in 1817, was educated at Stonyhurst, where he passed through the complete course, and subsequently held professorships at Prior Park and the Luso-British College, Lisbon.

In 1849 he opened an academy for young gentlemen at Lytham, in the Fylde, Lancashire. Here for many years he met with great success, and many distinguished Catholics have received the rudiments of their education under Mr. Baron. Latterly he was unable to contend with the greater facilities for primary education offered by the ecclesiastical colleges, and his school had a very chequered existence.

He married a Miss Fanny Green, of Preston, and had one son, James, and five daughters. He died at St. Helens, Feb. 23, 1883, aged 65.

Mr. Baron was highly respected by all who knew him, and his memory is held in esteem by those whose early education he superintended.

He was brother to the Rev. Peter F. Baron, of Puddington, Cheshire.

*Catholic Directories.*

**Barret, John, D.D.**, was descended from an ancient family seated at Lynn, in Norfolk, where he was born. After having assumed the habit of a Carmelite in his native town, he was

sent to Cambridge, where he proceeded D.D., in 1533, which degree Archbishop Cranmer had refused to confer upon him. In 1542 he was made reader in theology at the Chapter-house, Norwich, with a salary of £4 for reading a lecture from eight till nine o'clock A.M. on any Tuesday or Thursday except the *feriæ* of the Nativity, the octaves of Easter, &c. After the dissolution of the monasteries, he obtained a dispensation to hold a living, and accordingly, May 2, 1541, he was instituted to the rectory of Hetherset, in Norfolk, which he resigned the next year. He remained firm and steady to his religion during the boisterous days of Henry VIII. Some pains were indeed taken to induce him to conform under Edward VI., and though his complaisance to the reformers led some to suspect him, and even issue a report of his secession, he retained his faith throughout. He was instituted to the rectory of Cantley, in Norfolk, in 1550, and to that of St. Michael-at-Plea, in Norwich, resigning the latter benefice in 1560, when the stringent laws of Elizabeth made it impossible for him to retain it. He had obtained the living of Bishopthorpe during Mary's reign, in 1558, and he was also a canon of Norwich. Though his great age hindered him from being of service to the cause of religion during the latter reign, he gave sufficient proofs of his sentiments and affections.

He died July 12, 1563, bequeathing his books to the church of Norwich, where he was buried.

*Dodd, Ch. Hist.; Cooper, Athen. Oxon.; Bibliotheca Carmelitana Aurilianis*, tom. ii. p. 790.

1. *Reformationes Joannis Trissæ, Carmelitæ*, Lib. 1, Incipit : *Radulphus Alemannus de pro.*

2. *In D. Paulum Annotationes*, Lib. 1, Incipit : *Paulus autem binomius*, &c.

3. *In Primam Joannis Epistolam Canonicam*, Lib. 1, Incipit : *Qui in re Theologica.*

4. *Orationes ad Clerum*, Lib. 1, Incipit : *Etsi fides totius Ecclesiæ.*

5. *Ad Robertum Watsonum, Hæreticum incarceratum, Epistolam*. Printed in the *Aetiologio* of Robert Watson, 1556, 12mo. Incipit : *Etsi liberæ quas*, &c.

6. *Homilies*, Lib. 1, in English.

7. *Collectanea quædam in communes locos digesta ex cruditionibus celebrioribusque Germanorum Protestantium scriptoribus*. 3 vols. MSS. in Corpus Christi College.



**Barret, Richard, D.D.**, President of Douay, a native of the diocese of Coventry and Lichfield, entered the English College, Douay, Jan. 28, 1576, from whence he removed to the College at Rome, and became Doctor of Divinity, which was conferred upon him in the Italian College, Sept. 15, 1582. The same year, at Dr. Allen's invitation, he arrived at Rheims, Nov. 3, and was appointed Professor of Divinity in the English College.

Upon Allen's promotion, Dr. Barret succeeded to the Presidency of the College, and was installed by the Cardinal himself, Oct. 31, 1588, being about the same time made a Canon of the Cathedral Church. While he was President at Rheims, he was frequently invited by the magistrates of Douay to return with the college to the place of its original establishment; but the matter requiring time and consideration, the invitation was not answered effectually until some years later. The number of students increasing daily, and the revenues of the college proving inadequate, Dr. Barret was obliged to dispense with supernumeraries, and the English College at Rome took some of the students, and a small community, established by Fr. Parsons in Normandy, received others. Several were sent to the English College at Valladolid, in Spain, and some returned to Douay in view of the college being removed there, which was effected not long after. On June 23, 1593, Dr. Barret, with the majority of the professors and students, set out for Douay, leaving behind Mr. Vavasour, the Vice-President, with the remainder and the servants, to retain possession till they could remove their effects. This removal occasioned a considerable alteration in their economy.

Many of the older doctors and professors entirely left the college, and looked out for a subsistence elsewhere, so that the students were under the necessity of frequenting the Jesuit schools, and an English Jesuit was even appointed to be the common confessor to the college. This custom continued several years, till the clergy in a body resented the innovation, and Dr. Kellison restored things to their ancient course. Dr. Barret governed the college till his death, May 20, 1599, when he was succeeded by Dr. Thomas Worthington, whose submission to the influence of Fr. Persons engendered a feeling of intense bitterness on the part of the seculars, who considered their interests in great jeopardy.

Dr. Barret's complaisance to the Jesuits prepared the way for later encroachments, and he not only succeeded in alienating the sympathies of the most influential of the clergy, but lost the respect and affection of those whom he governed, by his display of ill-temper and his disoblighing spirit; for, as Nicholas Fitzherbert observes in his life of Cardinal Allen, "*erat natura paula severior, et iracundior.*" But perhaps his greatest misfortune was the disadvantage in which he was placed by being successor to a man of such exalted merit as the eminent Cardinal Allen.

*Dodd, Ch. Hist.*

1. Some correspondence of Dr. Barret with Fr. Persons and others is printed in Tierney's *Dodd*, vol. iii.

**Barrett, Basil Richard, Rev.,** was the seventh child of John Briant Barrett, of Milton House, near Abingdon, co. Berks, Esq., by Winefrid, daughter of John Eyston, of East Hundred, co. Berks, Esq. He was born at Milton House, May 11, 1781, and was baptized by his father's chaplain, Mr. Joseph Syers. Mr. James Butler, the father of the learned counsel, Charles Butler, who five years previously had married Mrs. Barrett's sister, stood godfather, and Mrs. Maire, of Lartington, was the godmother. In Aug. 1790, his father sent him to St. Omer's College, where he remained until forced to return to England by the events of the French Revolution. When the refugees from Douay College had firmly established themselves at Crook Hall, in Durham, Mr. Barrett joined them in June, 1795, and here, with his elder brother, George, in due course was ordained priest. This was previous to the removal of the college to Ushaw in 1808, and apparently he was ordained priest about July, 1806. Pocklington was probably his first mission, where he was in 1809; subsequently he removed to Yealand, in Lancashire, a mission established in 1782, in place of the chaplaincy at Leighton Hall, the seat of the Gillows, where the chapel had been regularly served during all the times of persecution. Here he wrote his "*Analysis*" and the "*Life of Cardinal Ximenes*," but his health failing he repaired to the south, and was at Bath in 1818. For a short time it is believed that he did missionary duty at Lincoln's-Inn-Fields, London, but the strain on his mental constitution, caused by a vain attempt to

square the circle, had so impaired his health, that he was placed under the care of Dr. Fox, at Bristol, in 1821, and subsequently, in 1829, was removed to Froidemont, in Belgium, an establishment for the care of invalid priests, where he died May 3, 1858, aged 77.

His brother, James William Barrett, Esq., was the first Catholic solicitor admitted on the Rolls after the passing of the Act of George III., by which Catholics were enabled to practise as solicitors in England ; and he was one, if not the last, of the survivors of the English College at Douay, dying Feb. 20, 1864, in his 88th year.

*Barrett MSS. in possession of C. F. Corney, Esq.*

1. **Pretensions to a Final Analysis of the Nature and Origin of Sublimity, Style, Beauty, Genius, and Taste ; with an Appendix explaining the Causes of the Pleasure which is derived from Tragedy.** Lond. 1812. 8vo.

2. **The Life of Cardinal Ximenes.** Lond. 1813. 8vo.

3. **A Mathematical Treatise showing how the Circle can be Squared.** MS.

This work Mr. Barrett sent to Sir Humphrey Davy, Bart., to examine, who politely returned it, saying that he did not understand the calculations ; whereupon Mr. Barrett said, " No, they are too deep for him."

**Barrow, John, Rev.,** was the son of Edward Barrow and his wife Ann Hull, of Westby-in-the-Fylde, Lancashire, where he was born, May 13, 1735.

The Barrows of Westby-cum-Plumpton were an old Catholic yeomanry family, originally seated at Weeton-cum-Prees. They remained staunch to the end, though they suffered heavily in fines and imprisonment from the time of the penal statutes enacted during the reign of Elizabeth to that of George I.

Mr. Barrow's great-uncle, Fr. Edward Barrow, S.J., served the mission at Westby Hall in 1717, when he was convicted of being a Popish priest, and outlawed. His goods were seized and sold, and the description of the search of his premises, and for the worthy priest himself, as sent up to the Commissioners for Forfeited Estates, rather resembles the worst period of the penal laws than that of the eighteenth century. The good Father, however, was a match for his persecutors, which is rather amusingly shown in the letters of Mr. Slaughter, the Accountant-



General to the Commissioners. He was a man of extraordinary force of character, and was a keen sportsman.

On Feb. 17, 1749, Mr. Barrow was admitted into the English College, Rome, but left to return to England, June 15, 1756, having been more than seven years in the Eternal City.

When he arrived in England he was seized at Portsmouth by a press-gang, and compelled to serve for seven years in one of his Majesty's ships. On one occasion he was severely wounded in the hand, and tradition states that he at length escaped from his ship, when stationed off Dunkirk, by leaping through a port-hole into the sea and swimming ashore. When retaken and tried by court-martial, he only got off by pretending to speak no other language than Italian, and when told by the president he was acquitted and might go, he had the presence of mind to appear not to understand him, and said to his interpreter, "Che dice?" (What does he say?)

In Nov. 1761, he was again in London, acting as escort to two young ladies, going to the Continent to embrace the religious life. These he conducted to the convent of Poor Clares at Gravelines, where one of his sisters was a nun, and the next day he started for Douay, to finish his preparation for the priesthood.

Here he remained until June 27, 1766, and was ordained priest.

When in London, he appears to have stayed at the house in Red Lion Square occupied by the Milners, the parents of the illustrious Bishop Milner.

His journey to Lancashire was performed on horseback, and he describes himself in a letter to an old schoolfellow, the Rev. Christopher Taylor, of Biggleswade, in Bedfordshire, with more point than delicacy, "as forced to bump down with irrepressible pain to Standish," on his way to the good old Bishop Petre, then living at Shorley. On the following morning he resumed his journey for Claughton, in Lancashire, a mission which had formerly been attached to the Hall, the seat of the ancient family of Brockholes.

Here he arrived on July 13, 1766, and in the letter just quoted he calls himself the "Old Tar of Claughton," and expresses his hope of remaining there "while his old timbers will stick together." His hopes were fulfilled; he died at Claughton,

Feb. 12, 1811, in the 76th year of his age, and was buried at the adjoining mission of Newhouse.

Mr. Barrow was a man of most remarkable character, of a strong domineering will, of invincible courage and untiring industry. His residence in Italy and France had given him a command of the Italian and French languages ; he wrote Latin with ease, and there was a power and directness in his use of his native tongue which simply riveted the reader's attention. He may sometimes have shown but scant courtesy to the wishes or commands of his own Bishop, but he insisted that everybody else should be obedient and deferential to ecclesiastical authority. Of course his first care was that everything in the parish should be arranged according to his ideas of what they should be. Twice he effected great alterations in the church ; the second time, in 1794, he greatly enlarged it, and to this day it remains substantially what he left it.

He held the office of overseer of roads to the township of Claughton, and some characteristic stories are recorded of his *modus operandi* by which the roads of Claughton became the wonder of the neighbouring townships.

As agent for the Secular Clergy Fund he rendered inestimable service in reorganizing the investments ; and Ushaw owes him a debt of gratitude for the active part he took in the negotiations with Sir Edward Smythe for the acquirement by exchange of the land on which the college stands.

The Rev. Robert Gradwell, afterwards coadjutor-bishop to Dr. Bramston, succeeded Mr. Barrow to the mission of Claughton, but when he was appointed Rector of the English College, Rome, in 1817, his brother, the Rev. Henry Gradwell, took charge of the mission, and since his death, in 1860, their nephew, Mgr. Robert Gradwell, has been the rector of the parish.

*Gradwell, Hist. Sketch of Mission of Claughton, Liverpool Cath. Almanac, 1885 ; Kirk, Biog. Collections, MSS., Archiepisc. Archives ; Gillow, Lanc. Recusants, MS.*

1. His name appears in the list of Douay writers, but no description of his publications has been recorded. In all probability he contributed to the controversy between the Catholic Committee and their opponents.

In an unpublished letter to Bishop Berington, with whom he was not unfairly matched, he signs himself bluntly, "Yours with the utmost contempt,

John Barrow;" and one to Charles Butler, the Secretary of the Committee, he concludes with "Yours without the least respect, J. B."

Still, the value of his trenchant advocacy was acknowledged by the authorities at Rome, and there is preserved at Claughton a letter in Latin from a Cardinal Secretary of State, in which his fidelity to the Holy See and his zeal in championing its cause are set forth in warm terms.

**Barrow, William, Father S.J.**, martyr, who sometimes was known under the names of Waring and Harcourt, was born in 1610, and probably was a younger son of John Barrow, of Weeton-cum-Prees, in Lancashire, yeoman, a stout recusant in the reign of James I. His mother, Margaret, whose maiden name was probably Waring, was also fined for her recusancy, 12 Jac. I., 1613-4, and her son Edward Barrow, of Weeton, yeoman, likewise appears in the Rolls 1 Car. I., 1625-6, and in later years.

Fr. Barrow made his humanity studies at St. Omer's College, and entered the Society in 1632. He was sent to England in 1644-5, and was a missionary in London for thirty-five years, deservedly loved by all who knew him.

In 1671 he was Procurator for the Province in London, and was declared Rector of St. Ignatius College there, in 1678. This rendered him conspicuous, and from the commencement of the Oates Plot, in the latter year, he was marked out for death as one of its special victims, and before his arrest had more than one narrow escape.

He was urged to retire to the Continent, and an opportunity of doing so was offered, but he preferred, in his charity, to face the danger and sacrifice his life in the service of his brethren in their distress, and especially of those already in prison.

By constant change of dress and lodgings, he eluded the pursuivants until May 7, when he was betrayed by a servant of the house in which he was living, and committed by the Privy Council to Newgate. He was tried at the Old Bailey Sessions, June 13, 1679, with Fr. Whitbread, the Provincial, and Frs. Caldwell, Gavan, and Turner, condemned to death, and suffered with them at Tyburn, June 20-30, following.

*Foley, Records S.J.*, vol. v., and *Collectanea*; *Gillow, Lancashire Recusants, MS.*; *Challoner, Memoirs.*



1. **The Tryals and Condemnation of Thomas White, alias Whitebread, Provincial of the Jesuits in England, William Harcourt, Pretended Rector of London, John Fenwick, Procurator for the Jesuits in England, John Gavan, alias Gawen, and Anthony Turner, all Jesuits and Priests, for High Treason, in conspiring the Death of the King, the Subversion of the Government, and Protestant Religion, At the Sessions in the Old-Bailey for London and Middlesex, on Friday and Saturday, being the 13th and 14th of June 1679.** Published by Authority. Lond., 1679, fol.; title, 1 leaf; pp. 95.

One of a series of State tracts, published by the Government.

2. Samuel Smith, Chaplain of Newgate, and Minister of the Gospel, also published an account of the Behaviour of the five martyred Fathers and others, in 1679. It is given in Cobbett's "State Trials," vol. vii. pp. 570 *seq.*

3. **A Remonstrance of Piety and Innocence, containing the last Devotions and Protestations of several Roman Catholics Condemned and Executed on account of the Plot (Ireland, Whitebread, Harcourt, Gavan, Fenwick, Langhorn, Viscount Stafford, Archbp. Plunket, &c.), faithfully taken from their own mouths as they spoke them, &c.** 1683. 18mo.

4. **Portrait, R. P. Gulielmus Waringus Societatis Jesu Sacerdos. Fidei odio Suspensus et dissectus ad Tibourn propé Londinum, 20-30 Junii 1679.** Martin Bouche, scul. Antverpiæ, sm. 4to., in Fr. Mat. Tanner's *Brevis Relatio*, Pragæ, 1683.

**Bartlett, Richard, M.D.**, a native of Worcestershire, brother to Edward Bartlett, of Castle-Morton in that county, was educated at All Souls' College, Oxford. In 1503 he was admitted bachelor of physic, and on Nov. 3, 1508, he supplicated to proceed in physic, "but whether," says Wood (*Fasti, Oxon*), "he was admitted, or did really proceed, does not, by the neglect of the Registrar, appear." He was the first Fellow admitted into the College of Physicians, but the date of his admission is not recorded. He was appointed Elect, in 1523; was six times Consiliarius—viz., 1526, 1529, 1530, 1541, 1545, and 1546; Censor in 1542; and he filled the office of President in 1527, 1528, 1531, and 1548. He died in 1556-7, at his house in Blackfriars, London, and was buried in the church of St. Bartholomew the Great, Smithfield. "This good and venerable old man," says Dr. Caius (*Annales*, vol. i.), "was famous for his learning, great knowledge, and experience in physic, died in the eighty-seventh year of his age, at whose funeral the President and College attended; it being the first time that the statute-book of the college, adorned with silver, was carried before the President."

He had acquired very considerable lands in Cadesdon and Denton, Oxfordshire, and Edgware, Middlesex ; the last named he granted to All Souls' College, by deed dated May 7, 2 & 3 Phil. and Mary, in consideration that daily masses should be celebrated in the chapel for the souls of himself, of his wife Anne, &c. The salary of the celebrating priest was to be 20*d.* per week, or 5*s.* 8*d.* per month.

*Dodd, Ch. Hist. ; Munk, Roll. of the Roy. Coll. of Physicians.*

**Barton, Elizabeth**, called the Holy Maid of Kent, a native of Aldington in that county, is a character about whom there has been considerable historical divergence ; and, perhaps, a careful examination of the official documents, and the circumstances under which her reported confessions were extracted and recorded, might throw a different complexion on her life than that which has been hitherto popularly received.

She is said to have been occasionally subject to fits, in the paroxysms of which she often burst into vehement and appalling exclamations, and periodically, about the beginning of December, to a trance of a few days' duration, after which she would narrate the wonders that she had seen in the world of spirits, under the guidance and tuition of an angel.

By the neighbours, her sufferings and sayings were attributed to some preternatural agency ; she herself insensibly partook of the illusion ; and Masters, the clergyman of the parish, advised her to quit the village, and to enter the convent of St. Sepulchre, in Canterbury. In her new situation her ecstasies and revelations were multiplied, and Archbishop Warham, at a loss to form a satisfactory judgment, appointed Bocking, a monk of Christchurch, her confessor.

Bocking soon professed himself a believer in her inspired character, and both Sir Thomas More and Cardinal Fisher appear to have gone over to his opinion.

The maid grew less reserved in her predictions, and occasionally rose to higher and more dangerous matters. Whilst the great cause between Henry and Catherine was yet pending in the court of the Legates, she informed Wolsey, at the command of her angel, that if he ventured to pronounce a divorce, God would visit him with the most dreadful chastisement ; and

after Wolsey's death she stated to her friends that God had shown to her an evil root buried in the earth, out of which three shoots had sprung ; a vision interpreted to mean that the king, with the Dukes of Norfolk and Suffolk, were now carrying into execution the evil projects devised by the late Cardinal. She even admonished Henry in person, at the command of her angel, that if he were to marry Anne Boleyn while Catherine was alive, he would no longer be looked upon as a king by God, and that Catherine's daughter, Mary, then regarded by the recently passed laws as one born out of wedlock, would ascend the throne in her own right.

Years had elapsed since Henry first heard of the maid, her visions, and prophecies. But when he had publicly acknowledged his second marriage, he deemed it necessary to close her mouth and prevent the circulation of her predictions by severity of punishment.

The nun was taken from her convent, and examined in private, first by Cranmer alone, and then by Cromwell and Cranmer together.

That by dint of argument and authority they should draw from her an admission that her supposed revelations from heaven were the delusions of her own distempered brain, and that she felt a gratification in communicating them to others, is probable enough ; and, in their official report, she is said to have confessed that "her predictions were feigned of her own imagination only, to satisfy the minds of them which resorted to her, and to obtain worldly praise."

The chief of her friends and advisers had been already apprehended ; after several examinations, all were arraigned in the Star Chamber, and adjudged to stand during the sermon, at St. Paul's Cross, and to confess the imposture. From the cross they were led back to prison, to await the royal pleasure. But the king was not satisfied : he determined that they should die ; and thus leave behind them an awful warning to those who might feel disposed to make him the subject of their visions and prophecies.

A bill of attainder was brought into the House of Lords, of attainder of treason against the maid, and her assumed abettors, Edward Bocking and John Deering, two Benedictine monks of Christchurch in Canterbury, Richard Risby and Hugh Rich, Franciscans, with Richard Masters, parson of Aldington, and



Henry Gold, priest ; and of misprision of treason against Sir Thomas More, late Lord Chancellor, John Fisher, Bishop of Rochester, and others, charged with having known of her predictions without revealing them to the king.

To sustain the charge of treason, it was presumed that the communicators of such prophecies must have had in view to bring the king into peril of his crown and life ; and, if this were treason, it followed of course that to be acquainted with such facts, and yet conceal them, amounted to the legal offence of misprision of treason.

The accused were not brought to trial. The confession of imposture wrung from them, or the official reports to that purport, were deemed sufficient, and though the Lords passed a resolution to inquire of the king if it should be his pleasure that Sir Thomas More and the rest of the accused should be brought to the Star Chamber, no defence was allowed. The bill was hurried through the two Houses, and received the royal assent.

The parties attainted of treason were drawn from the Tower to Tyburn, and there hanged, April 21, 1534 ; the nun's head was set on London Bridge, and those of the two secular priests, the two Benedictines, and the two friars, were placed on the gates of the city.

Elizabeth Barton is not only represented to have confessed her delusion, but to have thrown the burden of her offence on her companions in punishment. She had been, she said, the dupe of her own credulity, but then she was only a simple woman, whose ignorance might be an apology for her conduct, while they were learned clerks, who, instead of encouraging, should have detected and exposed the illusion.

It is but just to say, however, that Sanders in his history of the Schism gives another character of the Holy Maid of Kent, and, indeed, Cardinal Fisher and Sir Thomas More were neither of them unfavourably prepossessed against her, but rather the reverse.

The latter in his letter to Cromwell (Burnet, v. 485, ed. Pocock) says, "Howbeit, of a truth, I had a great good opinion of her, and had her in great estimation, as you shall perceive by the letter I wrote unto her." He had carefully tested the spirit of the nun, and was unable to discover in it any trace of that fanaticism which was maliciously laid to her charge at the

time. When asked his opinion by the king, Sir Thomas stated that he saw nothing in her reported expressions which any simple woman might not have spoken herself without any assistance from others, and he does not seem to have thought that she was abetted, or that there was any treasonable conspiracy.

*Lingard, Hist. of Eng.*, ed. 1849, vol. v. pp. 23-7; *Lewis, Anglican Schism by Sanders*.

**Bassett, Joshua**, Master of Sidney College, Cambridge, was born and educated at Lynn Regis, where his father, John Bassett, was a merchant. At the age of sixteen, Oct. 13, 1657, he was admitted a sizar in Gonville and Caius College, Cambridge. In 1664 he was Junior Fellow of that College, and Senior in 1673. He became S.T.B., and in 1686 was appointed fifth Master of Sidney College, on the death of Dr. Mynshull, by a mandamus of James II.

Akerman ("Hist. of the Univ. of Camb.," vol. ii. p. 272) says that he was then a Catholic, and not only caused mass to be said publicly within the walls of his college, but procured an alteration of the statutes for the accommodation of himself and those of his communion. The altar-piece of his chapel was the Sacred Symbol and the monogram I.H.S. in a glory surrounded by cherubim. It is said in the History of Lynn to be hanging over one of the doors in the college audit-room.

Upon the revocation of King James's mandamuses, in Dec. 1688, Mr. Bassett left the college so suddenly as to have abandoned a great part of his own private property, of which it appears that he afterwards vainly endeavoured to obtain restitution. He was informed, in answer to an application which he made for that purpose to his successor, that if he did not desist he would be informed against as a Popish priest.

The historian of Lynn (Mackerell) says this account of the injustice done to Mr. Bassett "was given by the present worthy Master of Jesus College, Dr. Ashton, who remembered the time and transactions thereof."

He lived to be a very old man, and died, says Mr. Cole, at London, in no very affluent circumstances, as we may well imagine.

*Kirk, MS. Biog. Collections, Archiepisc. Archives; Cole's Collections, MS., vol. xx. 117, Brit. Mus.; Jones, Chetham Popery Tracts, Chetham Soc.*

1. **An Essay towards a proposal for a Catholick Communion.** 1704, 8vo.; 1705, 8vo.; 1801, 8vo.

After the Revolution the work was seized, and very soon disappeared. The author was searched for by a warrant from a Secretary of State. Hearne says, in his "MS. Journal" in the Bodleian, and it is also stated in the Essay itself in the Bodleian, "2, 19, H. Aug. 3, 1705," that he was told by Dr. Grabe that Mr. Bassett was the author, and that the observations upon it were by Mr. Edward Stephens, "The Essay towards a proposal for a Catholic Communion, &c., lately published by a (pretended) minister of the Church of England," 1705, 8vo.

2. **Verses on the Accession of James II. 1684-5.**

3. **Reason and Authority; or the Motives of a late Protestant's reconciliation to the Catholick Church, together with Remarks upon some late Discourses against Transubstantiation. Publisht with allowance.** Lond., Henry Hills, 1687, 4to., pp. 130.

Dodd attributes this work to Gother, which can scarcely be true, for the writer represents himself as having been converted after the publication of Tillotson's (afterwards Archbp. of Canterbury) Discourse against Transubstantiation, which was published in 1685. It is possible, however, that Gother may have helped Mr. Bassett.

The main object of the work is to attack this Discourse of Tillotson's, and also that of Dr. Wake, Archbp. of Canterbury. In his Certamen, Dodd places the work against Stephens.

4. **Verses on the Birth of the Prince of Wales.** 1688.

5. **Verses on the Death of the Duke of Albemarle.** 1700.

6. **Ecclesiæ Theoria Nova Dodwelliana Exposita, cui accessit rerum quæ indiligentes lectores fugiant indiculus (ad H. Dodwellum Epistola super) nupera sua, ad exteros Parœnesi.** Londini, 1713; 8vo.; written against Henry Dodwell.

8. **A Collection of what Authors say concerning the Church of England's Ordination.** MS.

This work shows Mr. Bassett to have been a man of extensive reading, and an able controversialist, and to have acted in his conversion from a thorough conviction of mind.

**Bates, or Battie, Anthony**, martyr, a gentleman in Yorkshire, was executed at York, March 22, 1602, for having entertained in his house James Harrison, knowing him to be a priest. They were both hanged at the same time and place.

*Challoner, Memoirs.*

**Bates, Thomas**, was a servant of Robert Catesby, Esq., and was an accomplice of his master in the Powder Plot, for



which he was tried, Jan. 27, 1605, and pleaded guilty. He was executed in St. Paul's Churchyard, three days later, with others engaged in the same conspiracy.

*Dodd, Ch. Hist.*

**Batt, William Anthony, O.S.B.**, was born in Wiltshire, and was educated at the English College, Douay. He was ordained in 1604, and was professed at St. Laurence's Monastery, Dieulward, in 1615.

After serving on the mission, he returned to St. Edmund's, Douay, and was again at Dieulward in 1631. In 1641 he was Superior and Novice Master at La Celle, and returned to St. Edmund's, Douay, in 1642. Weldon ("Chronological Notes") says that "he was a great promoter and practiser of regular discipline, a famous translator of many pious books into English. He wrote a most curious hand, and spent much of his time at La Celle, where there is a Catechism of a large size, which he composed at the instance of some of the Fathers in the mission." He died at Paris, Jan. 12, 1651.

*Oliver, Collections ; Snow, Bened. Necrology.*

**1. A Heavenly Treasure of Comfortable Meditations and Prayers.** Written by S. Augustin, Bishop of Hyppon, in three severall treatises of his Meditations, Soliloquies, and Manual. Faithfully translated into English by the R. F. Anthony Batt, Monke of the Holy Order of S. Bennet of the Congregation of England. At S. Omers, for John Heigham, 1624. 18mo. Ded. "To the most illustrious Lord and our most Rev. Father in Christ, the Lord Gabriel Gifford de S. Maria, Archbishoppe and Duke of Rheimes, first Peere of Fraunce, &c., our good and gracious Lord," pp. 17 ; Approbation to p. 20 ; Meditations, pp. 21-186 ; Second title, "The Booke of S. Augustin, Bishop of Hyppon, commonlie called his Soliloquies, that is, the secret discourses and conferences of his soule with God. At S. Omers, for John Heigham, 1624," pp. 187 to 330 ; Third title, "The Manual of S. Augustin, Bishopp of Hyppon, otherwise tearmed a little booke treating of the contemplation of Christ, or the Worde of God, stirring up our weake and drousie memorie to the desire of heavenlie felicitie. At S. Omers, John Heigham, 1624 ;" pp. 331 to 405 ; table, 2 pp.

This work is referred to by Gee, in his "Foot out of the Snare," 1624, as "by Antho. Bat, a Frier, now in London," and bears the monogram I.H.S. which was frequently used by others besides the Jesuits in early times.

**2. A Hive of Sacred Honie-combes, containing most sweet and heavenlie Counsel: taken out of the Workes of the Melli-fluous Doctor S. Bernard, Abbot of Clareval.** Faithfully trans-

lated into English by R. Fa. Antonie Batt, Monke of the Holie Order of S. Bennet, of the Congregation of England. Douay, 1631, sm. 8vo.; over 600 pp. Ded. to Queen Henrietta Maria from Dieulward, Feb. 13, 1631.

3. **A Rule of Good Life.** Translated into English by A. B., 1633. 16mo.

4. **Thesaurus Absconditus in Agro Dominico inventus, in duas partes.** I. Precationes. II. Meditationes. Paris, 1641. 12mo.

5. **The Mourning of the Dove; or, of the great Benefit and Good of Teares.** III. Bookes, Written in Latin by the most Illustrious Card. Bellarmine of the Society of Jesus, and translated into English by A. B. Permissu Super. 1641, 18mo.; title, 1 leaf; Epistle of Translator, signed A. B., pp. 3-8; preface, pp. 9-16; pp. 17-546; Index, 2 leaves.

6. **A Catechism.** MS. at La Celle.

**Bavant, John, D.D.,** was educated in the University of Oxford, where he was one of the first Fellows and first Professor of Greek in St. John's College, upon the founder's nomination. He proceeded M.A. in 1552, and was generally esteemed for his great talents and learning. The fact of his being tutor to two such celebrated writers as Edmund Campion and Gregory Martin, is alone evidence of his abilities.

Subsequently he left Oxford, and retired abroad to pursue his theological studies at Rheims and Rome, and he was created Doctor of Divinity. He returned from Rome in company with Dr. Allen to the College at Rheims in 1580, and in the following year he ventured into England during the hottest period of persecution.

After a considerable time spent in missionary labour, he was at length apprehended, and committed prisoner to Wisbeach Castle, where he was detained for several years until his death, the date of which has not been recorded.

He was one of the six assistants to the Archpriest nominated by Cardinal Cajetan in 1598. He probably died soon after in the prison at Wisbeach.

*Dodd, Ch. Hist. ; Douay Diaries ; Brady, Episc. Succession.*

1. He was probably engaged in the Wisbeach controversy.

**Bawden, William, Father S.J.,** who used the *alias* of Baldwin, was a native of Cornwall, born in 1563. He studied at Oxford for five years, and then went to Douay

College, and afterwards to Rheims, where he arrived, Dec. 31, 1582. On Aug. 13, in the following year, he proceeded to Rome, and entered the English College for his higher course, and was ordained priest, April 16, 1588, and served as English Penitentiary at St. Peter's for a year. His health failing, he was sent to Belgium, where he entered the Society of Jesus, in 1590. He was Professor of Theology at Louvain for some time, then lived at Brussels for about eleven years, and, passing into Germany, was forcibly seized in the Palatinate in 1610, carried to England, and there confined in the Tower of London, on suspicion of having been an accomplice in the Gunpowder Plot, five years before. In the Tower he was stretched on the rack, and suffered a cruel captivity for eight long years. His innocence at length was so clearly demonstrated that he was liberated, but banished the country. In 1621 he was appointed Rector of Louvain, and the following year Rector of St. Omer's College, which he governed for eleven years, and died there Sept. 28, 1632, aged 69.

*Foley, Records S.J., vol. iii.*

1. **Meditationum de obligationibus animæ religiosæ erga Deum.** Tom. xi. in fol. MS.

2. **De Passione et Ressurrectione Domini.** Tom. ii. in fol. MS.

3. **De Incarnatione Domini.** Tom. i. 4to. MS.

4. **De peccatis, de amore et timore Dei; et humilitate.** Tom. i. MS.

5. **De gratia, de vita spirituali, de Passione Domini, de cruce, de religione, de beneficiis, de sponsalitiis animæ, de amore, de Sacra Communione;** tomos plures, omnes Anglice; quos, quamvis nesciam sintne visuri lucem, judicavi recensendos adviri memoriam. MS.

The foregoing titles are those given by Southwell, Bib. Script. S.J., but the works themselves were, as he says, in English.

**Baxter, Roger, Rev.,** was born at Walton-le-Dale, near Preston, in Lancashire, and, after receiving a primary education at a school in Preston, was sent to Stonyhurst in 1806, where he distinguished himself early in life, previous to taking priest's Orders, by publishing a history of the Reformation in England. In Jan. 1817, he left Stonyhurst and repaired to the famous university at George Town, in Columbia, where he was appointed Professor of Rhetoric and the Belles Lettres. He afterwards became pastor of the Catholic church in the city of Philadelphia and missionary at Alexandria, but the climate disagreeing with



him, he returned to England in Feb. 1826, and also visited Mont Rouge, near Paris. He was then appointed to the mission at Enfield, near Blackburn, and, during his stay there, preached a course of controversial sermons at Clitheroe, which caused considerable stir in that neighbourhood, and elicited several tracts from the opposite party. His health improving, he returned to Philadelphia, but died after a short illness, May 24, 1827, aged 34.

He was highly respected in Philadelphia for his many virtues, unassuming manners, and sincere piety, and he possessed considerable polemical talents.

*Whittle, Hist. of Preston; Oliver, Collectanea S.J.*

1. **History of the Reformation in England.** Whittle, Preston, 1814. 12mo.

2. **Examination of the Protestant reasons for the Independence of the ancient British Church; Extracted from Burgess's Protestant and Papist's Manual.** Whittle, Preston, 1815. 8vo.

3. **Remarks on Le Mesurier's Sermon on the Invocation of Saints.** Andrews, Lond. 1816. 8vo.

4. **Letters in Defence of the Trinity; against the letters of the Rev. T. C. Holland, Unitarian Minister.** Whittle, Preston, 1816. 8vo.; pp. 74.

These letters first appeared in the *Preston Chronicle*, and were written at Stonyhurst previous to his embarking for America.

5. Many letters published in Andrews's *Orthodox Journal*, under the signature of M. B., and others in Cuddon's *Catholic Miscellany*.

6. **The Alexandrian Controversy.** George Town, 1817. 8vo.

A series of letters against an Episcopalian clergyman who signed himself "Quaero."

7. **The most Important Tenets of Roman Catholics fairly Explained.** Washington, 1819. 12mo.; pp. 76.

8. Other works of a polemical nature, and controversial sermons preached at Clitheroe, which elicited several replies.

**Baynes, Roger**, a gentleman of good family, born in 1546, was obliged to leave the country on account of religion, in or about the year 1579. He retired to Rome, where he was received into the household of Cardinal Allen, and was appointed his secretary; after whose decease he gave himself up to religious exercises, and died Oct. 9, 1623, and was buried in the English College, Rome, where his will is still preserved.

*Cooper, Biog. Dict.; Foley, Records S.J., Roman Diary.*

1. *The Praise of Solitarinesse*, set down in the forme of a Dialogue, wherein is conteyned a Discourse Philosophical, of the Lyfe Actiue and Contemplatiue. Lond. 1577. 4to.

2. *The Baynes of Agvisgrane*. The first part and first volume, intituled *Variety*, Contayning Three Bookes in the forme of Dialogues, under the Titles following, viz.: Profit, Pleasvre, Honovr, Furnished with diuers things, no lesse delightfull then beneficiall to be knowne and obserued. Related by Rog. Baynes Gent., a long Exile out of England, not for any temporall respects. *Qui nihil sperat, nihil desperat*. Printed at Augusta, in Germany, 1608. 4to.

**Bazier, Matthew, Father S.J.**, who used the *alias* of Grimes, was a native of Rouen, born in 1607-8. He entered the English Province of the Society of Jesus in 1633, and being a foreigner, was enabled for a time to exercise his priestly office in England with comparatively greater freedom than his brethren. He was a zealous and most efficient missionary. He was several times arrested and examined, but suffered to go at large again, when he resumed with unabated vigour his ministerial functions. At length stronger suspicions were raised as to his priestly character, and he was again seized and committed to prison in Newgate.

Though he might have purchased his liberty for a moderate ransom, he refused to do so. He died of the gaol fever after a few months' confinement in Newgate, Aug. 11, 1650, aged 42. His last and only regret was, that he was not allowed to suffer death for the Catholic faith upon the public gallows, although dying a martyr for the same cause in prison.

*Foley, Records S.J.*, vol. i.

**Beaumont, Edward**, priest, was the third son of John Beaumont, of Barrow-upon-Trent, co. Derby, Esq., and his wife Joycia, daughter of John Johnson, Esq., and was born Nov. 18, 1732. After a few years spent at the Free School, at Repton, in Derbyshire, Mr. Beaumont was sent in June, 1745, to Douay College, together with his two elder brothers, John and Robert. At this time Dr. William Thornburgh was President, Mr. Francis Petre, Vice-President and Procurator, and Mr. Alban Butler and Dr. William Walton, Professors of Divinity.

In 1749 he returned to England at the earnest request of his

mother, a Protestant, a lady of most estimable character, who lived to the age of about 96.

In the following year he resumed his studies at Douay, where he was ordained priest, and was sent on the mission in June, 1758.

Shortly afterwards he arrived at Norwich, Aug. 1, as chaplain to Edward, Duke of Norfolk, and took over the charge of the congregation attached to the chapel in the Duke's Palace, which had been a few years previously under the care of the Rev. Alban Butler.

This appointment he probably owed to Mr. Butler, who had been his director at college, and then lived with the Duke of Norfolk. On Mr. Beaumont's arrival in England, Mr. Butler wrote him two kind letters with directions how to regulate his conduct at Norwich, and in answer to some difficulties he had proposed to him.

The Duke left him a legacy of £150, and his successor, in 1764, built him a new house with a handsome chapel. When a subsequent possessor of the title conformed, he deprived Mr. Beaumont of his house and chapel, and withdrew all support from him. This was in 1790, but Mr. Beaumont was enabled to buy other premises and erect the new chapel of St. John, Madders Market, in that year. He died Aug. 1, 1820, and was buried in the vault of the Pitchford family in the church of St. Giles, Norwich. He was one of Dr. Milner's Grand Vicars for Norfolk and Suffolk.

The Beaumonts of Barrow were an ancient, and, at one time, a wealthy Catholic family.

Mr. Beaumont's grandfather, Robert Beaumont, who died Jan. 2, 1726, O.S., married Cecilia, daughter and co-heiress of Sir Thomas Beaumont, of Grace Dieu, in the county of Leicester. On the death of Sir Thomas, his estates devolved to his four daughters.

The site of the Cistercian Priory of Grace Dieu fell to the lot of Mr. Beaumont, who soon after sold it to Sir Ambrose Phillipps.

Jane, another of the co-heiresses, married Charles Byerley, of Belgrave, near Leicester, whose estates also came to the Beaumonts of Barrow on the death of his grandson, John Beaumont Byerley, without issue.

Mr. Beaumont's father, John, was a captain in the Chevalier's



army, in 1715, under Sir Thomas Beaumont, and was afterwards made Lieutenant-Colonel. He was taken prisoner and confined for some time, but was at length allowed to return to his seat at Barrow.

The Beaumonts of Barrow were descended from Edward, younger brother of Sir John Beaumont, Knt., Master of the Rolls in the reign of Edward VI., who was the first of the family to reside at Barrow.

*Kirk, Biog. Collections, MSS. Archiepisc. Archives; Cath. Mag., 1832, vol. ii. p. 566; Husenbeth, Life of Milner.*

1. He was the author of several letters in the controversy concerning the oath of allegiance.

**Beaumont, Francis**, poet, was the third son of Francis Beaumont, Judge of the Common Pleas, and was probably born at Grace Dieu, in Charnwood Forest, Leicestershire, in 1584, or early in the following year. He was entered a gentleman commoner of Broadgate Hall, Oxford, Feb. 4, 1596-7. Soon after his matriculation he quitted Oxford, and repaired to London, where he became a member of the Inner Temple, and studied law, apparently with as little liking for it as most poets have at all times evinced. If "Salmacis and Hermaphroditus," a paraphrase from Ovid, be really his, of which there is some doubt, he became a poet, and published poetry, before he was eighteen. The work originally came out in 1602 without any name or initials of the author, which were added by Blacklock, the bookseller, when he reprinted the poem with others in 1640, and when he wished it to be believed that it was the work of so celebrated a poet.

The dramatic partnership between Beaumont and John Fletcher seems to have subsisted for not more than twelve years, if indeed it had so long a duration.

His death occurred in March, 1615-16, and if we are to believe the combined testimony of Bishop Corbet and Sir John Beaumont, his early decease was at least promoted by his literary labours. His brother says expressly—

"So dearly hast bought thy precious lines,  
Their praise grew swiftly, so thy life declines."

He was buried at the entrance of what used to be called St. Benedict's Chapel, in Westminster Abbey, on March 9,

1615, which according to our present mode of dating would be 1616.

The fact of Beaumont's marriage to Ursula, daughter and co-heiress of Henry Isley, of Sundridge, in Kent, is almost the only known circumstance of his private history, and even the date of this union has never been ascertained.

He left behind him two daughters, one of whom was named Frances, and was said to have been living in 1700, upon a pension of £100 a year, granted her by the Duke of Ormond, in whose family, according to Dr. Bliss, she appears to have been governess.

It has been asserted that she once had some additional poems of her father in her possession, but that she lost them during one of her voyages to Ireland.

*Rose, Biog. Dict.*

1. Of the collection entitled "The Works of Beaumont and Fletcher" (52 Plays, a Masque, and some Minor Poems), Beaumont alone wrote the Masque of the Inner Temple and Gray's Inn, and the Minor Poems it is believed, with the exception of *The Honest Man's Fortune*, which follows the play with that title. The Masque ded. to Sir Fris. Bacon, was acted and printed 1612-13; the Poems were printed 1640, 4to. ; 1653, 1660, 8vo.

The co-partnership between Beaumont and Fletcher makes it difficult to give any satisfactory account of the former's individual compositions, and it will be sufficient for the present purpose to refer the reader to Allibone and other bibliographers, who have fully entered into the subject.

2. His portrait has been often engraved. "**Francis Beaumont, Esq. ; ob. an. ætat. circa XXX. A.D. 1615. G. Vertue, sc. Celissimo Principi Leonello Duci de Dorset, &c. Hanc Tabulam ad Archetypum in ipsius Ædibus Expressam.**" Oval frame, own hair, whiskers and beard, lacca band, Arms. Again, mez. by J. Faber ; also with Fletcher, Milton and Cowley, mez. by J. Simon ; and in the set of Poets l. fol., by G. Vertue.

**Beaumont, Sir John, Bart.,** was the second son of Judge Francis Beaumont, and an elder brother of Francis, the celebrated dramatic poet. He was entered a gentleman commoner of Broadgate Hall (now Pembroke College), Oxford, in 1596. After some attention to the study of the law, he retired to the family seat at Grace Dieu, Leicester, on the death of his brother, Sir Henry Beaumont, Knt. In 1626 he was created a baronet, a title which was enjoyed by his two sons in succession.

*Allibone, Bib. Dict. ; Wood, Athen. Oxon.*

1. **The Crown of Thorns, a Poem in 8 Books.** MS.

2. **Bosworth Field, with a Taste of the Variety of other Poems,** left by Sir John Beaumont; set forth by his sonne, Sir John Beaumont, Bart. Lond. 1629; sm. 8vo. Title, ded. to the King, Elegy, &c., 11 leaves. Poems B—O, 208 pp.; pages 181 and 182 are missing in all copies.

Reprinted in Chalmers's Edition of the Poets.

The poem of Bosworth Field was reprinted 1710, 8vo. In the *Censura Literaria* will be found a poetical epistle "To his late Majesty (James I.) concerning the true Forme of English Poetry," also found in the above vol.

These poems were published after Sir John's death by his son.

The chaste complexion of the whole shows that to genius he added virtue and delicacy.

The work contains many original specimens of the heroic style, not exceeded by any of his contemporaries, and the imagery is frequently just and striking.

The lines describing the death of the tyrant may be submitted with confidence to the admirers of Shakespeare. The commendation of improving the rhythm of the couplet is due also to Sir John.

The Poems of Sir John Beaumont, with his Life, were edited by A. Chalmers, F.S.A., in "The Works of the English Poets," vol. vi. 1810, 8vo.

The Poems of Sir J. B., Bart., for the first time collected and edited: with memorial-introduction and notes. By A. B. Grosart, "The Fuller Worthies Library," 1868, 8vo.

Select Poems of Sir J. B., with a Life of the author, by E. Sanford, "The Works of the British Poets," vol. v. 1819; 12mo.

**Beaumont, Mary, Abbess O.S.B.**, a nun of the English Benedictine Convent in Ghent, was permitted, in 1665, to found a filiation at Ipres, accompanied by three ladies of the same order, Flavia Cary, Helena White, and Viviana Eyre. The Abbess Knatchbull, of the Benedictine Abbey at Ghent, had always intended the Ipres house for a community of Irish Benedictine nuns; and accordingly, in the year 1683, she invited some of the Irish religious, professed in various monasteries of the English Congregation, to the establishment at Ipres. From that time it became an Irish establishment, removing to Dublin in 1688, by invitation of James II., but returning to Ipres in 1690, where they afterwards remained.

Lady Mary Beaumont was living in 1672, and appears to have been succeeded by the Abbess Margaret Markham.

*Dodd, Ch. Hist.; Petre, Eng. Colleges and Convents.*

**Beche, or Beach, John, O.S.B.**, was the last Abbot of the Monastery of St. John the Baptist, Colchester, in Essex, who



opposed the Court measures against the Church with great courage and resolution, and, refusing to subscribe to the king's ecclesiastical supremacy, was condemned to die on that account. He suffered at Colchester, Dec. 1, 1539.

*Stow, Chronicles ; Stephens, Monasteries ; Willis, Mitred Abbays.*

**Beckinsal, John**, born at Broadchalk, in Wiltshire, was the second son of John Beckinsal, of Hartley-Westpel, in Hampshire, originally descended from the Beconsalls of Beconsall in Lancashire. He was educated at Winchester School, and from thence removed to New College, Oxford, where he was admitted Fellow, in 1520, and distinguished himself in all branches of academical learning, but more especially in Greek. He was carried with the stream in opposition to the See of Rome during the reigns of Henry VIII. and Edward VI., but returned to the faith under Queen Mary.

He read the Greek lesson for awhile in the University of Paris during part of Edward VI.'s reign, and in his latter days he retired to Sherborn, in Hampshire, where he died, Dec. 1559.

*Dodd, Ch. Hist.*

1. *De supremo et absoluto Regis Imperio.* Lond. 1546; 8vo. Reprinted, Francof, 1621.

**Bedall, Thomas**, priest, one of Queen Mary's clergy, was seized in Yorkshire and committed to the prison called Ouse-bridge Kidcote, where so many Catholics were confined. He was afterwards removed to the prison of Hull Block-house, where he died between 1580 and 1590. He had been a prisoner from 1568.

*Morris, Troubles, Third Series.*

**Bedingfield, Charlotte Georgiana**, Lady, was daughter of Sir William Jerningham, Bart., of Cossey Park, Staffordshire, and sister of George, Lord Stafford. She married June 17, 1795, Sir Richard Bedingfeld, Bart., of Oxburgh Hall, Norfolk, and, in Oct. 1831, obtained from the king the precedence of a baron's daughter. She died July 29, 1854.

*Burke, Baronetage ; Husenbeth, Sermon.*

1. *Sermon by the Rev. F. C. Husenbeth, D.D., at the Funeral of the Hon. Lady Bedingfeld.* 1854. 8vo.

**Bedingfeld, Edmund**, Canon of Lierre, was the second son of Sir Henry Bedingfeld, Knt., by his second wife Elizabeth, daughter of Peter Houghton, Sheriff of London, and was born at Oxburgh, Aug. 15, 1615. After making his humanity studies at St. Omer's, and his philosophy at Liège, he returned home in the hope of obtaining his parents' consent to become a priest. Having obtained the desired permission with great difficulty, he proceeded, after a stay of three months only, to Seville, where he made his divinity studies and was ordained priest at the end of four years. Proceeding to Rome, the Cardinal Protector offered him many great preferments, but, hating all honours, he went to Antwerp, where, in the convent of the English Carmelites, many members of his family had devoted themselves to God. He was asked as a great favour by the Bishop to accompany a new foundation just starting for Lierre from the Antwerp-house, until the Bishop could find a suitable chaplain for the new colony. This was in 1648. He consented, intending only to remain for a few days, but God disposed otherwise, and Mr. Bedingfeld, struck with the extreme poverty of these poor nuns and their devotion to our Lady, determined to continue, and to devote himself, his time, labour, and fortune, in assisting the community both in temporals and spirituals. He remained as their chaplain without stipend, and at his death left all he possessed to the foundation. A few years after he settled at Lierre, he was appointed Canon of the Church of St. Gumar. He died Sept. 2, 1680, aged 65.

*Foley, Records S.J.*, vol. v. p. 573.

1. **The Life of M. Mostyn, Mother Margaret of Jesus, 1625-1679.** By **E. Bedingfeld**. Edited by Fr. H. J. Coleridge, S.J. Lond. 1872. 8vo. Mother Margaret was the superioress, who, with her sister, Mother Ursula, accompanied the nuns to their new foundation at Lierre. 4to., pp. 382. The original MS. was sold in Miss Hales' sale, 1880.

2. **Ampliatie van het Advertissement van rector voor E. B. qualitate quâ Impetrant van Mandament van revisie, &c.** (The Hague), fol.

3. A life-size Portrait, in his dress of a canon, is preserved at Carmel House, Darlington.

**Bedingfeld, Edward, Esq.**, was the second son of Sir Henry Bedingfeld, of Oxburgh, Bart., by Lady Elizabeth Boyle, daughter of the Earl of Burlington, and was born in the year 1730. He resided at York, and married Mary, daughter

of Sir John Swinburne, Bart., and was the father of several children.

*Burke, Baronetage.*

1. **A Hymn to the blessed Virgin Mary.** York, 1797. 12mo.

**Bedingfeld, Frances**, Superioress of the Institute of the B.V.M., was born in 1616, and was one of the daughters of Francis Bedingfeld, of Redlingfield, co. Norfolk, Esq., by Katharine, eldest daughter of John Fortescue, of London, Esq., and great-granddaughter of Margaret Plantagenet, Countess of Salisbury. It is a most remarkable fact that the whole of the twelve daughters of this match entered the religious state. One, indeed, was married to Sir Alexander Hamilton, but after his death was professed at the Augustinian Convent at Bruges.

Of the eleven other daughters, whose memory is still held in veneration by their respective communities, none probably had so eventful and chequered a career as the subject of this notice.

Being sent abroad to finish her education, Frances entered the rising Institute of English Virgins, at Munich, where she was professed in 1633.

This Order had been founded by Mary Ward, at St. Omer, about the year 1603, from whence it removed, in 1629, to Liège, but meeting with no countenance there, settled in Munich. Here Frances Bedingfeld's elder sister, Winefrid, was the first Superioress, and died Dec. 26, 1666, aged 55. Three years later a little colony of "English Virgins," encouraged and probably invited by Catharine of Braganza, queen of Charles II., arrived in London in the year 1669. At their head was Mother Frances Bedingfeld, who, at the time of her appointment to the English mission, was Superioress of the mother-house at Munich. For some years she remained in London with her little community, which she established first in St. Martin's Lane, then at Hammersmith, and opened a school for young ladies.

On coming to England, Mrs. Bedingfeld, to avoid notice, changed her name to "Long," and with her companions exchanged the religious habit for a matronly dress, which was



worn by the Sisters in England for one hundred and twenty years. Notwithstanding these precautions, the community incurred the suspicion of the sharp-eyed pursuivants, and the intrepid foundress was summoned to appear before the magistrates, whom she astonished, during her examination, by her firmness and prudent answers. Through the interest of her family she was liberated, with the injunction that she was "no longer to keep a priest or instruct youth." Faithful, however, to her mission, she at once resumed her former manner of life, constantly keeping a chaplain in the house, and continuing her work of education. After this period the community at Hammersmith was not again molested.

In 1677, responding to the entreaties of the Catholic nobility and gentry, Mother Frances undertook a foundation in the north, of which Sir Thomas Gascoigne was the munificent patron. From 1677 till 1680, the northern colony settled successively at Dolebank, near Fountain's Abbey, at Heworth, near York; then in the northern capital itself, in or near Castlegate; and finally, in a house on the site of the present convent, outside Micklegate Bar.

From 1677 to 1686, Mother Frances had divided her time between her two English communities, but in the last-named year, leaving Mrs. Cicely Cornwallis in superiority at Hammersmith, she settled at York, where she ranks as first Superioress of that convent, which is thus, through her, in direct descent from the mother-house at Munich. The existence of the York community at that time was undoubtedly precarious. The house was repeatedly searched and threatened with destruction. In her 78th year, she and her niece, Mother Dorothy Paston Bedingsfeld, were cited to appear before the Mayor of York, by whom the two religious were committed to Ousebridge Gaol. Knowing the peril to which her imprisonment exposed her community, the rev. mother wrote to the Archbishop of York, petitioning to be released. Through the mediation of some influential persons in the city, who greatly respected the "old lady," the prisoners were set at liberty, only, however, to become the object of renewed persecution. In the year 1695 an outbreak of popular anti-Catholic feeling again threatened the house, but it providentially escaped destruction. After four years of comparative peace, in obedience to the intimation of the newly elected General Superioress, Mother

Frances, in her 84th year, resigned her government of the Sisters at York to her niece, Mother Dorothy Paston Bedingfeld, and returned to Munich.

The peaceful evening of her eventful life was closed in the year 1704, when she was in her 88th year, just one year after the approbation by Clement XI. of the Rule of the Institute which she had loved so well, and for which, in patient endurance and meek heroism, she had prayed, and toiled, and suffered.

Uniting great firmness of character with equal gentleness and simplicity, gifted with heroic fortitude, and burning with an ardent zeal for the salvation of souls, Mother Bedingfeld was from her entrance into religion an example of virtue.

*Foley, Records S.J.*, vol. v. ; *Petre, Notices Eng. Colleges and Convents abroad.*

**Bedingfeld, Sir Henry, Knt.**, of Oxburgh Hall, Norfolk, was twice married, first, to Elizabeth, daughter of Lord William Howard, of Naworth Castle, Cumberland, ancestor of the Earls of Carlisle ; and second, to Elizabeth, daughter and co-heiress of Peter Houghton, Sheriff of London. He was an active and zealous Royalist, and, during the Civil Wars, was made prisoner, and was committed to the Tower, where he was confined for nearly two years. He died soon after his release, Nov. 22, 1657, aged 70.

After the Restoration his only surviving son, Henry, laid before the king, at his Majesty's own desire, a calculation of the losses sustained by the family in the Royal cause, amounting to the sum of £47,194 18s. 8d. Charles II., surprised at the enormity of the amount, replied with concern that he was unable to recompense him, to which Mr. Bedingfeld answered that all he begged of his Majesty was that he might hope for the future to enjoy in tranquillity the small remnant of his fortune free from the penalties imposed upon Catholics. As some recognition of these services, the king conferred upon him the dignity of a Baronet, Jan. 2, 1661.

Sir Henry married Margaret, daughter and heiress of Edward Paston, of Appleton, co. Norfolk, Esq., and died Feb. 24, 1685, aged 80.

Amidst all his losses he had the happiness of living nearly fifty years with a wife of extraordinary ability and prudence,

who, besides the great fortune she brought, equalled him in all his merits, aided him in all his afflictions, and when obliged to fly beyond the seas, managed all his concerns with the greatest prudence ; insomuch that Sir Henry himself declared with his dying words, "that she had been a wife who had never displeased him." Lady Bedingfeld survived her husband eighteen years, which she passed in absolute retreat, in the constant exercise of her devotions and daily distribution of charity. She died Jan. 14, 1703, aged 84. Their son, Sir Henry, second Baronet, was the chief favourite of the Duke of Gloucester, and returning with him to England at the Restoration, was knighted shortly afterwards.

*Neale's Mansions of Eng. ; Baronetage ; Kirk, Biog. Collections, MSS.*

**Bedingfeld, Thomas**, was the second son of Sir Henry Bedingfeld, Knt., of Oxburgh, co. Norfolk, Privy Councillor to Queen Mary, by Catharine his wife, daughter of John Townsend, Esq., son and heir of Sir Roger Townsend, of Rainham, Knt. He was an accomplished scholar, and in recognition of his literary abilities was awarded a pension by Queen Elizabeth. He died in 1613.

*Burke, Baronetage.*

1. **Comforte**, a translation from Cardan's Consolatorium. Lond. 1576. 4to.
2. **The Art of Riding**, a translation from Claudio Corte. Lond. 1584.
3. **The History of Florence**, a translation from Macchiavelli. Lond. 1595, fol.

**Bedingfeld, Thomas, S.J.**, martyr ; *vide* Downes.

**Beegan, Martin**, a printer and publisher in Manchester, issued many Catholic books in the beginning of this century. In 1815, under the style of M. Beegan & Co., Catholic Printers and Publishers, he published a fine edition of Ward's Cantos, and in 1818 a Garden of the Soul.

*Timperley, Typo. Dict.*

1. **The Manchester Magazine ; or, Chronicle of the Times**, published monthly, by Joseph Hemingway and Martin Beegan. Manchester, 1814, price 1s.



**Beesley, George**, priest, martyr, was born at The Hill, in Goosnargh, co. Lancaster, and was probably the brother of Francis Beesley, gent., who suffered repeated fines for his recusancy between 1591 and 1607. The family possessed a considerable estate in Beesley Tythe, in Goosnargh, and besides The Hill possessed an estate called The Brookes, in Bleasdale.

Both these estates became vested in the Blackburnes, a junior branch of the family of Stockenbridge, about the middle of the seventeenth century, but whether by marriage or purchase has not been ascertained. The Hill is now the seat of the Benedictine mission in Goosnargh.

George Beesley was ordained priest at the English College at Rheims in 1587, and was sent upon the English mission in the following year. He was a man of singular courage, young, strong, and robust, before he fell into the hands of the persecutors, but was so frequently and cruelly tortured by the infamous Topcliffe, in order to oblige him to reveal the names of Catholics, that he was reduced to a mere skeleton.

All these tortures he endured with invincible courage and patience, and could not be induced to name any Catholic, or bring any one into danger on his account. His condemnation was merely for being a priest and remaining in England contrary to the statute of 27 Eliz., and he was hanged, bowelled, and quartered in Fleet Street, July 2, 1591.

He left behind him a brother of the same character, who for many years after laboured on the mission in England.

*Challoner, Memoirs ; Recusant Rolls ; &c.*

**Beesley, Richard**, schoolmaster, a member of the ancient Catholic family of that name in Lancashire, established a flourishing school at Chelsea, and subsequently, in 1789, removed to the spacious mansion of Shrewsbury House, Isleworth, Middlesex. Four years later he relinquished the school to his son Richard, who conducted it, with assistants, with great success for several years. Mr. Beesley, senior, returned to Lawrence Street, Chelsea, where he re-opened a boarding-school which existed for some years.

*Laity's Directories.*

**Beeston, Robert, Father S.J.**, was born in Lincolnshire, Aug. 25, 1656, or 1660. He was educated at St. Omer's College, and entered the Society at Watten, Sept. 7, 1680. He seems to have remained here for a number of years, after which he was sent to the mission at Worcester, where he is met with in 1702-3. He was recalled to Watten in 1708, and in 1711 was appointed Rector of the House of Tertians, Ghent, and again returned to Watten. He was Provincial from 1721 to 1724, and died at St. Omer's College, Aug. 9, 1732, aged 72.

*Records S J., Collectanea.*

1. **Treatise on Devotion to the Sacred Heart of our Saviour, J.C.** 1711, 12mo., pp. 53, ded. to his esteemed friends, Mrs. S——th, and Mrs. Margaret S——t. Dr. Oliver appears to think he was the author of this work.

**Belchiam, Thomas, O.S.F.**, an eminent preacher, who declaimed with great zeal and fearlessly denounced the vices of the Court, especially the divorce, and the irreligious dispositions of the men in power, who flattered the king in all his extravagances. For this he and about thirty other Franciscans were thrown into prison, where they were all allowed to perish through starvation and hard treatment. He died Aug. 3, 1537.

*Dodd, Ch. Hist.; Bouchier, Hist. Eccles.; Certamen Scraphl.; Waddingus, Script. Ord. Minor.*

1. **Liber ad Fratres.**

2. **Ecce qui mollibus vestiuntur, in domibus Regum sunt; quo Henrici VIII. errores, vitiorumque labem damnat.** The MS. of which was in the hands of Dr. Bouchier, O.S.F., who intended to publish it.

**Bell, Arthur (Francis), O.S.F.**, was the son of William Bell, of Temple Broughton, in the parish of Hanbury, six miles from Worcester, and his wife Dorothy Daniel, of Acton Hall, Suffolk, and was born Jan. 13, 1590. He was educated under the care of his uncle, Francis Daniel, with whom he remained until he was about twenty-four years of age, when he proceeded to St. Omer's College to improve himself.

After about a year he travelled to Spain, and entered the English College at Valladolid, where he was ordained priest.

He was then admitted a novice in the Franciscan Order at Segovia, Aug. 8, 1618, and was sent to Douay to assist Fr. Gennings in the establishment of the Franciscan convent in that university, and became one of the chief instruments in the happy restoration of the English Franciscan Province. He was appointed confessor to the Poor Clares at Gravelines, in 1622, and was engaged in the same capacity to the nuns of the Third Order of St. Francis at Brussels from 1623 to 1630, where he introduced among them that methodical system of keeping their annals which they have so exemplarily followed. In the latter year, at the first general chapter of the restored Franciscan Province of England, held in their convent of St. Elizabeth at Brussels, he was appointed guardian of St. Bonaventure's convent at Douay, with the charge of teaching Hebrew. In 1632 he returned to England, and shortly afterwards was sent to Spain, but returned to England in Sept. 1634, where he laboured with the zeal of an apostle.

Shortly before his apprehension he was again chosen guardian or superior of the convent at Douay, the letters acquainting him with his appointment actually being delivered to him in Newgate.

He was seized at Stevenedge, in Hertfordshire, Nov. 6, 1643, and was executed at Tyburn, Dec. 11, in the same year, condemned for his priesthood only, in the 54th year of his age, the 25th of his religious profession, and 9th of his mission.

*Mason, O.S.F. Certamen Seraphicum ; Challoner, Memoirs ; Dr. Oliver, Collections ; Dodd, Ch. Hist.*

1. *The Rule of the Third Order of St. Francis*, Brussels, 1624.  
 2. *A brief Instruction how we ought to hear Mass. A Translation from the Spanish of Andrew Soto.* Brussels, 1624. Ded. to Anne, Countess of Argyle.

3. *The Historie, Life, and Miracles, Extacies and Revelations of the Blessed Virgin, Sister Joane of the Crosse, of the third order of our Holy Father S. Francis.* Composed by the Rev. Father, brother Anthonie of Aca. Translated out of Spanish into English by Fr. Francis Bell of the same order, and dedicated to Sisters Margaret and Elizabeth Radcliffe, professed poore dames of St. Clare. St. Omers, 1625, sm. 8vo., pp. 158.

4. *The Testament of William Bel, Gentleman, left written in his owne Hand : with Annotations at the End, and Sentences by his Sonne, Francis Bel.* Douay, Balthazar Bellin, 1632, 12mo.



## 5. After his execution appeared—

The Confession, Obstinacy, and Ignorance of Father Bell, a Romish Priest, wherein is declared the manner of his Tryal, Condemnation, and Execution on Monday, Dec. 10, 1643. Lond. 1643. 4to.

6. *Portrait* by Vosterman, published in the *Certamen Seraphicum*, a rope about his neck, and a knife in his breast, sm. 4to.

**Bell, James**, priest, martyr, was born at Warrington, in Lancashire, and was educated at Oxford, where he was ordained priest in Queen Mary's reign.

When the religion of the nation was changed on the accession of Elizabeth to the throne, he suffered himself, against his conscience, to be carried away with the stream, and for many years officiated as a minister in various places. At length, however, he was reclaimed in 1581, through the remonstrances of a Catholic matron, joined to a severe illness, with which God was pleased to visit him, during which he was reconciled to God and his Church. He had no sooner recovered his health than he applied himself for some months to penitential exercises, and afterwards resumed his priestly functions, labouring with all diligence for the souls of his neighbours for the space of about two years. On Jan. 17, 1583, he was apprehended in a search made for priests in the county of Lancaster, and was brought before the Earl of Derby, to whom he acknowledged himself to be a priest, and confessed that he had been reconciled to the Catholic Church, after having a long time gone astray. He was therefore committed to the gaol at Salford, and was arraigned at the Manchester Sessions holden on the 22nd and 23rd of the same month. He was condemned, according to the statute, for saying Mass in Golborn, near Manchester, upon St. John's-day in the previous month. It seems very probable, from the report sent up to the Council of the proceedings of the Quarter Sessions, that he was apprehended in the act of saying Mass. He was sent back to the Salford gaol, and from thence he was removed to Lancaster, to be tried at the Lent Assizes, and during the journey, a distance of nearly sixty miles by the road in those days, his arms were tied behind him and his legs under the horse's belly. He was arraigned, together with others, under the Act of Supremacy, and at his trial displayed great courage and resolution, boldly professing that he had been reconciled to the Church, and that he did not acknowledge the Queen's ecclesiastical supremacy, but that of the Pope.

Accordingly, he was sentenced to die, as in cases of high treason. Upon hearing the sentence Mr. Bell displayed great satisfaction, and, looking at the Judge, said, "I beg your Lordship would add to the sentence that my lips and the tips of my fingers may be cut off, for having sworn and subscribed to the articles of heretics, contrary both to my conscience and to God's truth." He spent the following night, which was his last, in prayer and meditation, and suffered on the ensuing day, April 20, 1584, not only with great constancy, but with great joy, being then 60 years of age.

*Challoner, Memoirs, citing Bridgwater, Concertatio Ecclesiæ; Dom. Eliz. vol. clxvii. Nos. 40 and 41, P.R.O.*

**Bell, John**, priest, was a native of Snaith, in Yorkshire, and was in his second year's theology at Douay when the college was seized by the French revolutionists. After effecting his escape through many dangers and adventures, in April, 1793, he became tutor to the sons of John Silvertop, of Minster Acres, Esq. When the refugees from Douay had established themselves at Crook Hall, co. Durham, Mr. Bell rejoined his late fellow-students, Nov. 7, 1794, and was followed by Henry Silvertop, one of his pupils. He was ordained priest there, Dec. 23, of that year, and was appointed Prefect-General of the College, and for some years was Professor of Rhetoric and Poetry. In 1817 he left the college, which had been removed in 1808 to the new building at Ushaw, and he was appointed to the mission of Samlesbury, near Preston, in Lancashire.

He remained here until April, 1828, and then removed to Kippax Park, in Yorkshire. At length, on account of his advanced age, he retired from the mission, and resided at Selby, where he died, May 31, 1854, aged 87.

*Cath. Mag. 1832; Rev. Geo. Leo Haydock, MS.; Dr. Gillow, Account of the breaking up of Douay and the establishment of the College at Crook Hall, MS.; Abram, Hist. of Blackburn; Cath. Miscel. 1827.*

1. **The Wanderings of the Human Intellect; or, A New Dictionary of the various Sects into which the Christian Religion, in Ancient and Modern Times, has been divided. With an Impartial Discussion on the Merits of their respective Claims to Ortho-**

doxy. To the above prefixed, *An Introductory Essay on Universal History, as well Civil as Ecclesiastical, from the much admired Historical Discourse of the Learned Dr. Plaquet, in Front of his valuable Dictionary of all Religions; from which, and from other equally respectable sources, the present work is compiled.* Lond. 1814. 8vo.

Second Edit. "Dictionary of all Religions, with an Essay on Ecclesiastical History." Lond. 1839. 8vo.

2. *Lives of the Saints, selected and abridged from the original work of the Rev. Alban Butler, and A Short View of the History of the Church by R. Challoner, Bishop of Debra.* Newcastle-upon-Tyne, 1799. 8vo. 3 vols.

**Bell, William**, at an early age was placed in a grammar school in Warwickshire, where he remained until he was eighteen years of age. He was then sent to Baliol College, Oxford, became a Fellow, and, after seven years' residence, was admitted B.A. He was about to proceed M.A. when he was accused of disaffection towards the new religion introduced by the Queen. He therefore retired for a year, with the consent of his college, in hopes of the accusation being forgotten, but finding, at the end of that period, that the same impediment presented itself, he quitted the University, and was received into the house of Sir John Throckmorton, Chief Justice of the Marches in Wales, with whom he resided in great favour during twelve years, and then, chiefly by Sir John's persuasion, commenced the study of the common law, and was admitted a Fellow of Clement's Inn. The air of London not agreeing with him, after two years' application to study, he returned to the country, and through the influence of Sir John Littleton was appointed Clerk of the Peace at Worcester, in which position he acquired great credit for promptitude and exactitude in the discharge of his duties.

He had a high reputation as an orator, and when Queen Elizabeth visited Worcester he delivered an address before her Majesty, for which the city presented him with £20.

The Queen was so pleased with his discourse, that she also ordered him to be rewarded, but Sir Robert Dudley informed her Majesty that Bell was a Papist, so she revoked her order.

Shortly after he obtained this appointment, Sir John Throckmorton died, and bequeathed him the manor of Temple Broughton, near Worcester, which enabled him to retire in affluent circumstances. He married, at the age of forty



Dorothea Daniel, of Acton Hall, Suffolk, and was the father of Fr. Arthur Francis Bell, O.S.F., who was executed at Tyburn, for his religious profession, in 1643.

He died in his 60th year, June 29, 1598, and was buried in the place where the high altar had stood in the parish church of St. Mary, Hanbury.

*Catholic Miscellany*, vol. iv.

1. **The Testament of William Bel, Gentleman**, left written in his owne Hand; with Annotations at the End, and Sentences by his sonne, **Francis Bel**. Douay, 1632. 12mo.

This will or testament is dated 1587, and is a curious document.

**Bellamy, Jerome, Esq.**, of Uxenden Hall, near Harrow-on-the-Hill, a few miles from London, belonged to a family that had always been noted for its hospitality to missionaries and recusants. When the proclamation was issued against those concerned in Babington's plot, three of their number, Mr. Babington himself, Mr. Barnwell and Mr. Donne, aware of Mr. Bellamy's disposition towards recusants and feeling assured of his secrecy, sought refuge in his house, where they were unfortunately discovered and apprehended. Mr. Bellamy was consequently carried to prison along with them, and by a construction of the law made an accomplice. On this charge he was indicted, Sept. 15, 1586, and, though he pleaded "not guilty," he was condemned and executed on the 21st of the same month.

His general good character, and the fact that he was merely accessory to the conspiracy through aiding and abetting the refugees after the proclamation, made his case much lamented. The Queen had wished that the conspirators might suffer some kind of death more barbarous and excruciating than the usual punishment for treason; but when it was represented to her that such an alteration would be illegal, she consented that the law should have its course, on condition that the executions were "protracted to the extremitie of payne," in the full sight of the people. On the first day, the 20th September, she was obeyed, but the youth, the rank, and the demeanour of the sufferers, so powerfully excited the pity, and the barbarity of the punishment, the horror of the spectators, that it was deemed prudent to concede something to public feeling, and on the

next morning the remaining seven, including Mr. Bellamy, were allowed to expire on the gallows, before their bodies were subjected to the knife of the executioner. Bellamy's brother had died in prison, and Mrs. Bellamy escaped, because she had been indicted, perhaps purposely, by the name of Elizabeth, instead of Catharine.

*Dodd, Ch. Hist. ; Lingard, Hist. of Eng.*

**Bellasis, Edward**, Serjeant-at-Law, was born October 14, 1800, and was the son of the Rev. George Bellasis, D.D., of Queen's College, Oxford, Rector of Yattendon, and Vicar of Basilden and Ashampstead, co. Berks, by his second wife, Leah Cooper, only surviving child and heiress of Emery Viall, of Walsingham, co. Norfolk, Esq. As a lawyer, Mr. Serjeant Bellasis was engaged almost entirely before the Parliamentary Committees, and soon obtained a high reputation, but it is to theological matters that most of his publications have reference.

He followed the course of the Tractarian Movement with much interest and sympathy. In several visits to Oxford University he became acquainted with Newman, Pusey, Archdeacon Manning, Dr. Ward, and Mr. Oakeley, of whom, as incumbent of Margaret Street Chapel, he was a zealous parishioner and supporter.

In 1847 the Serjeant took up his pen in support of his religious opinions, and was soon engaged in controversy with Cardinal Wiseman and others, which speedily resulted in his conversion, and he was received into the Church by Fr. Brownbill, S.J., under the advice of Cardinal Wiseman, Sept. 28, 1850. From this time he became an active defender of the Catholic cause.

As a magistrate for Middlesex and Westminster, Mr. Serjeant Bellasis, in conjunction with Mr. Swift, was indefatigable in the matter of securing Catholic chaplains for Catholic prisoners, and had to contend with strong prejudice against this act of justice.

He and Mr. Hope Scott, Q.C., as trustees of Bertram, seventeenth and last Catholic Earl of Shrewsbury, defended the rights of Lord Edmund Fitzalan-Howard, a minor, against Earl Talbot, who claimed both the old title and the estates.

Eventually, however, in 1866, they only secured certain entailed portions of the property for their client.

He died Jan. 24, 1873, aged 72.

*MS. Autobiography, &c., in possession of the Serjeant's family.*

1. House of Commons Speech before the Committee on the Manchester and Cheshire Junction Railway, in summing up the case on the part of the Manchester South Union Railway Co. Lond. 1836. 8vo.

2. The Judicial Committee of the Privy Council, and the Petition for a Church Tribunal in lieu of it: A Letter by an Anglican Layman. Lond. 1850. pp. 16. Published anonymously.

3. Convocations and Synods, are they the Remedies for existing Evils? A second Letter by an Anglican Layman. Lond. 1850. 8vo., pp. 16.

4. The Archbishop of Westminster, a Remonstrance with the Clergy of Westminster, from a Westminster Magistrate. Lond. 1850. 8vo., pp. 22. A protest against the outcry on the re-establishment of the Catholic Hierarchy.

5. The Anglican Bishops versus the Catholic Hierarchy; a Demurrer to further Proceedings. Lond. 1851. 8vo., pp. 16. In which he collected from the Protestant Bishops' charges nearly 200 passages of invective against the Church, and commented on their attitude in trenchant language.

6. Anglican Orders, by an Anglican, since become a Catholic. Lond. 8vo., pp. 15. The Serjeant had written, in 1847, four letters on the question of Barlow's Episcopal consecration, which were printed in a newspaper, and long subsequently privately reprinted under the above heading.

7. Preliminary Dialogues between two Protestants approaching the Catholic Church. Lond. 1861. 8vo., pp. 66. Being the substance of conversations on religious topics between himself and his wife, written about 1850. The dialogues, twelve in number, were between "Philotheus and Eugenia," and were published anonymously.

8. A dialogue on the Jesuits, the thirteenth, in addition to the above series, with the authorship avowed, appeared in the "Messenger of the Sacred Heart," and also separately. Lond. sm. 8vo., pp. 16.

9. Other dialogues of the same kind remain in MS. in the Serjeant's family.

10. His Autobiography, MS.

**Bellasis, John**, Lord, Baron of Worlabye, was the second son of Thomas, first Viscount Falconberg, by Barbara, daughter of Sir Henry Cholmondeley, of Roxby, co. York, Knt. and Bart. During the Civil War he raised a regiment of foot, joined the king at Nottingham, and was engaged in the battles of Kynton, Brentford, Newbury, and the storming of Bristol, for which he was created Baron of Worlabye in the 20 Charles I.



He was also appointed Lord-Lieutenant of the counties of York, Nottingham, Lincoln, and Derby, Governor of the city of York and of the garrison of Newark-upon-Trent, and Captain-General of his Majesty's Guards.

After the Restoration, Charles II. appointed him Captain-General of the forces in Africa and Governor of Tangier; and he was also Lord-Lieutenant of the East Riding of York, Governor of Hull, and Captain of the Guard of Gentlemen Pensioners to his Majesty. When the Catholic interest began to decline at Court, some time after the Restoration, he was obliged to resign all his offices; and later, when the infamous Titus Oates included the name of Lord Bellasys in the narrative of his pretended Catholic plot, in the year 1678, his lordship was committed to the Tower, with other Catholic noblemen, and there detained until released by James II., who in 1686 appointed him one of the Commissioners of the Treasury.

Lord Bellasys was thrice married; first, to Jane, daughter and heir of Sir Robert Butler, of Woodhall, in Gloucestershire, by whom he had one son, Henry (who was made a Knight of the Bath at the coronation of Charles II.), and one daughter, Mary, wife of Viscount Dunbar; secondly, to Anne, daughter and co-heir of Sir Robert Crane, of Chilton, in Suffolk, relict of Sir William Airmerie, of Osgodby, Lincolnshire; and thirdly, to Lady Jane, daughter of John, Marquis of Winchester, by whom he had four daughters.

The title became extinct upon the death of his grandson Henry, third Baron Bellasys of Worlabye.

Lord Bellasys died in 1689.

*Dodd, Ch. Hist.*

1. **Portrait**, in a square frame, bearing his arms and a long inscription, A. Van Dyck, pinx.; R. White, sculp.; published in Guillim's *Heraldry*, 1644.

**Bellasys, Sir Rowland**, was the son of Thomas, first Lord Falconberg, and younger brother of Thomas, created Earl Falconberg in the first year of the reign of William III. His mother was Grace, daughter of Thomas Barton, of Smithells Hall, Lancashire, Esq.

He was created a Knight of the Bath at the coronation of Charles II., and married Anne, eldest daughter and eventually sole heiress of James Davenport, of Sutton, co. Chester, Esq.,

by whom he had four sons, Thomas, Henry, John, and Rowland, and two daughters, Anne and Mary.

The eldest son, Thomas, succeeded his uncle as Viscount Falconberg, the earldom becoming extinct, and married Bridget, daughter of Sir John Gage, of Furle, near Lewes, in Sussex, one of the co-heirs to Mr. Middlemore, of Edgbaston, co. Warwick, by whom he had a large family. His eldest son, Thomas, third Viscount Falconberg, born April 27, 1698, unfortunately conformed to the Established Church, and was soon after created Earl Falconberg of Newborough, and died in 1774.

Sir Rowland Bellasys died in 1699. His fourth son, Rowland, married Frances, daughter of Christopher, Lord Teynham, by whom he had a son, Anthony Bellasys, a merchant at Leghorn, who married Susannah, daughter of John Clarvet, Esq., and had issue—Rowland, who succeeded his kinsman, Henry, second Earl and fifth Viscount Falconberg, to the latter title and the baronetcy only, and died s.p. in 1810; and Charles Bellasys, D.D., of the Sorbonne, who succeeded his brother as eighth Baronet and seventh Viscount Falconberg, at whose decease at Lancaster, in 1815, the Barony and Viscountcy of Falconberg and the ancient Baronetcy became extinct.

*Dodd, Ch. Hist.; Collins, Peerage.*

**Belson, John, Esq.,** was much esteemed for his knowledge in history and the abilities he displayed in controversy, in which he assisted White, Austin, Thomas Blount, Sergeant, and other distinguished writers of his day. He was still alive at the time of the revolution of 1688.

*Dodd, Ch. Hist.*

1. **Tradidi Vobis, or the Traditionary Conveyance**, 1662, 8vo., against "A Discourse of the Infallibility of the Church of Rome," by Lucius Cary, Viscount Falkland.

**Belson, Thomas**, martyr, was a gentleman born at Brill, the family seat in the county of Oxford. He was at the College at Rheims in 1584, departing from thence for England, April 5, in that year. In 1589 he was apprehended in the house of a pious Catholic widow, who kept the St. Catherine's Wheel, in Oxford. He had come to visit his confessor, George Nicols, a Douay priest, when the officers of the University broke into the house at midnight, and seized Mr. Belson,

Mr. Nicols, Richard Yaxley, another Douay priest, and Humphrey ap Richard, a servant of the inn.

The next morning they were examined concerning their religion, and they all readily answered they were Catholics, and on further pressure Mr. Nicols confessed he was a priest.

Subsequently they were sent to London, and after examination by Walsingham and the Council, and repeated tortures in Bridewell and the Tower, they were ultimately conducted back to Oxford to be tried at the assizes there.

The two priests were condemned on account of their priestly character, and Mr. Belson and the servant were convicted for aiding and assisting the priests, and were, on that account, sentenced to die, as in the case of felony.

Accordingly the priests were hanged, drawn, and quartered, and the laymen hanged, at Oxford, July 5, 1589.

At the execution, after the two priests were dead, Mr. Belson was ordered up the ladder to finish his course. He first embraced the dead bodies of his pastors, which were then in process of quartering, and begged the intercession of their happy souls, that he might have the grace to imitate their courage and constancy. He added that he considered himself very happy in having had the privilege of being their ghostly child, and that he was now to suffer with them, and should so soon appear before the Almighty in such good company. In this spirit he cheerfully delivered his body to the executioner, and his soul to his Maker.

*Challoner, Memoirs ; Douay Diaries.*

**Bennet, Henry**, Earl of Arlington, was the second son of Sir John Bennet, of Arlington, in Middlesex, by Dorothy, daughter of Sir John Croft, of Sexham, in Suffolk. He was educated at Christ Church, Oxford, where he took degrees and exhibited considerable genius for poetry. In the beginning of the Civil War he was made under-secretary to George, Lord Digby, Chief Secretary of State, and afterwards he volunteered in the Royal army and distinguished himself in a sharp engagement, near Andover, in Hampshire. On the failure of the Royal cause he retired abroad, visiting Italy and other countries, and omitting no opportunity of improving himself in his travels. He returned to the Royal exiles in Flanders, and was appointed secretary to the Duke of York, and the King



conferred upon him the honour of knighthood at Bruges, in 1658. Shortly afterwards he was sent to Spain, to represent the King's interest at that Court, where he remained until the Restoration.

Echard states that it was during this time that he secretly espoused the Catholic cause and exerted his influence with considerable effect to induce the King to embrace Catholicity, the year before his restoration, at Fontarabia. No sooner was Charles II. established on the throne than he ordered Sir Henry to return from Spain, and on his arrival at Court he was received with marked favour. He was first made Privy Purse, and, in Oct. 1662, principal Secretary of State. In the following year he was created Baron Arlington, of Arlington, in Middlesex, and in April, 1672, he was elevated into the title of Earl of Arlington.

The same year he received the Garter, and conjointly with the Duke of Buckingham was sent as ambassador extraordinary and plenipotentiary to conclude peace with the King and the States of Holland.

In 1673 he was one of the three plenipotentiaries sent to Cologne to mediate between the Emperor and the King of France, and in the following year he was made Lord High Chamberlain of the King's household, in which he was confirmed by James II. on succeeding to the throne. He died, July 28, 1685, acknowledging himself a Catholic, though we are told by Echard and other historians that in his latter days he had endeavoured to strike in with the Protestant party, and had even done all he could to prosecute Catholics and oppose the French interest, which made the King regard him with coldness. If this is truly represented, it must be interpreted as a political move to secure his own and the King's popularity, nothing unusual to politicians who can smother their consciences under a reserve. He did not escape the favourite's fate; as he had been instrumental in Lord Clarendon's disgrace, so was he supplanted by the Earl of Danby, who had made him a tool in some of his policy, especially in espousing the Protestant interest more than he had intended. However, his last moments were better employed, and there is little doubt he died in regret for much of his life.

*Dodd, Ch. Hist.*

1. Letters to Sir William Temple, Bart., 1665-70, giving a perfect account of the Treaties of Munster, Breda, Aix-la-

Chapelle, and the Triple Alliance, &c., Vol. I.—Letters to Sir Rich. Fanshaw, the Earl of Sandwich, the Earl of Sunderland, and Sir Wm. Godolphin, during their respective Embassies in Spain, 1664–74; as also to Sir Robert Southwell, in Portugal. Lond. 1701, 8vo., 2 vols. pp. 454 and 480; pub. by Thomas Babington. Translated into French, Utrecht, 1701–1706. 12mo., 2 pts.

These letters afford an insight into the secret and obscure management of affairs during the above interesting periods.

2. Letters to Sir B. Gascoign about the intended match of the Duke of Yorke with the Archduches of Inspruck. Letters of State to the Duke of Ormond, as likewise to the Duke of Buckingham, &c. Lond. 1702. 8vo.

3. Original letters and negotiations of Sir R. Fanshaw, the Earl of Sandwich, &c., with the several letters and answers of the Lord Chancellor Hyde, the Lord Arlington, &c. 1724. 8vo.

4. Letters from the Secretaries of State (i.e. the Earl of Arlington, H. Thynne, &c.) in the reign of King Charles the Second, to F. Parry, &c. Lond. 1817. 8vo.

5. T. Clifford's Engelse en Schotse gravaminesse benefens des parlaments proceeduerentegen de Lords Arlington, Buckingham en Lauderdale, &c. 1674. 4to.

**Bennett, Edward**, divine, brother of John Bennett, received minor orders at Douay College (then at Rheims), in 1590, from whence he was sent to the English College, Rome, where he was admitted June 28, 1591. Here he was ordained priest, March 12, 1594, and was sent to the English mission Dec. 16, 1597. He was soon apprehended and imprisoned with the other priests in Wisbeach Castle. He was one of the thirty-three clergymen, mostly confined in Wisbeach, who signed the Appeal, Nov. 17, 1600, against Blackwell, the Archpriest, and he took an active part in the Archpriest Controversy, though no work bears his name. Later he acquired a great reputation amongst the secular clergy, and was also much respected by the regulars, especially the Benedictines.

In 1621, shortly before the death of Dr. Harrison, the third and last Archpriest, whose own experience, and the desire of the Catholic body, was in favour of the appointment of a bishop in place of an archpriest, Mr. John Bennett was sent to Rome to urge the Holy See to nominate a bishop for England. Panzani says that this demand was secretly made, under pretence of seeking a dispensation for marriage between the sister of the King of Spain and Prince Charles, afterwards King of England. William Bishop and Edward Bennett were nominated with others for this dignity. Mr. Bennett was considered

a most eligible candidate, for though 68 years of age, he was in possession of full vigour, and was in a position to support the dignity out of his own ample patrimony. But the selection fell upon William Bishop. In 1635, Mr. Bennett was elected Dean of the Chapter, on the death of Mr. John Colleton, in which dignity he died in 1637.

*Dodd, Ch. Hist. ; Memoirs of Panzani ; Maziere Brady, Episcopal Succession ; Sergeant, Account of the Chapter ; Foley, Roman Diary.*

**Bennett, John**, divine, was the brother of Edward Bennett, of the diocese of St. Asaph, in Wales, and nephew of John Bennett, son of Hugh John Bennett, of Brencanellan, co. Flint, who, after being ordained priest at Douay, became a Jesuit, and was known by the names of Price, Floyd, and Baker. John Bennett went to Douay in 1588, and two years later went to Spain, where he was probably ordained.

After coming on the mission he was apprehended, and confined with the other priests in Wisbeach Castle. Here he took an active part in what is known as the Archpriest Controversy. Twenty years later, in 1621, when the clergy were again petitioning the Pope for the appointment of a bishop, Mr. Bennett was despatched to Rome as their agent, his commission being signed by John Colleton. He was joined by William Farrar, a clergyman of undoubted character and Protonotarius Apostolicus. They arrived at Douay, Sept. 30, on their way to Rome. Their injunctions were in the first place to petition for a bishop, and secondly to adduce reasons for granting a dispensation for the proposed match between Prince Charles and the Infanta of Spain. Mr. Bennett remained in Rome until the restoration of episcopal government was arranged, when he returned to Paris with instructions to wait upon Dr. Bishop, on whom it was decided to confer the episcopal dignity. After the bishop's consecration, they both proceeded to Douay on their way to England, in July, 1623, where Mr. Bennett spent the remainder of his days.

The result of this agency gained him great reputation with his brethren, who had previously met with so many repulses in the same cause.

*Dodd, Ch. Hist. ; Douay Diaries ; Tierney's Dodd, vol. iii.*



1. **The Hope of Peace.** By Laying open such doubts and manifest untruths as are divulged by the Archpriest in his Letter or Answer to the Bookes which were published by the Priests. Franckford, by the heires of D. Turner. 1601. 4to., pp. 45. The preface of this work is signed J. B. It contains copies of Blackwell's letters of April, 1599, Feb. 21, and March 2, 1600, &c. Incidentally it alludes to "An Appeale," which Blackwell in his letter to a Laie Gentleman, dated April 16, 1601, terms a seditious pamphlet. This was the Appeal of the thirty-three Clergymen against Blackwell, dated from Wisbeach, Nov. 17, 1600. At the end of the work, Bennett says, "after, that this answe to M. Blackwell his Letter was printed, an other copie of the same letter came to our sight, which hath caused us to amend the first copie by way of errata," &c.; one page of additional matter is therefore added. Bennett was no doubt assisted in this work by several of the Appellant clergy in Wisbeach. Persons replied to it with his Appendix to the Apologie, in which he remarks that the book bears the imprint of Frankfort, whereas it is known to have been printed at London by favour of Bancroft, Bishop of London, and the permission of the pursuivants. *Vide*, for Archpriest Controversy, Xfer. Bagshaw, W. Bishop, G. Blackwell, T. Bluet, J. Mush, Ant. Rivers, S. J., W. Watson, &c.

2. **A Censure upon the Letter which F. Parsons writ, 9 Oct. 1599, to Dr. Bishop and Mr. Charnock,** printed in Copies of Discourses, by Dr. Bishop, in 1601.

3. **Summarium informationis de Congregatione Thomæ Worthington in Anglia.** MS. 2 pp. Old Chapter Archives, Spanish Place, 5th Report, Hist. MSS. Com.

4. **Narratio historica, ea summam complectens quæ ab initio regni Elizabethæ ad religionem et jurisdictionem in Clero Anglicano ad præsentem annum 1621 declarandum spectare videntur.** Auctore Joanne Bennetto, Sacerdote Anglo. MS. 2 copies. Old Chapter Archives.

**Bental, Cassy**, a colonel in the Royal army in the time of Charles I., who was killed at Stow-on-the-Wold, Gloucestershire.

*Lord Castlemain, Cath. Apology.*

**Bentney, William, Father S.J., alias Bennet**, was a native of Cheshire, born in 1609. He entered the Society of Jesus in 1630-1, and was sent to the English mission in 1640. A victim of the Oates Plot, he was betrayed and arrested, and committed to Leicester Gaol. As no one in the county could be found to appear against him, being so universally esteemed, he was removed to Derby for trial, and at the Spring Assizes, March, 1682-3, he was called to the bar, tried for high treason for being a priest and a Jesuit, and condemned to death. The

sentence, however, was respited, and he was remanded back to Leicester Gaol. It is most probable that he was released on the accession of James II., in 1685, but was a second time arrested, tried, and condemned to death in the persecution which followed the Orange Revolution of 1688. He died, a confessor of the faith, in Leicester Gaol, Oct. 3 (or 30), 1692, in his 84th year.

*Foley, Records S.J. Collectanea.*

**Bere, John**, martyr, was one of the nine Carthusians from the Charterhouse starved to death in Newgate, in 1537, for refusing to acknowledge the king's spiritual supremacy.

*Lewis, Sanders' Angl. Schism ; Morris, Troubles, First Series.*

**Berington, Charles, D.D.**, Bishop of Hierocæsarea, was the third son of Thomas Berington, of Moat Hall, Salop, by his wife Anne, daughter and heiress of Mr. Bates, of Stock Hall, in Essex.

The Beringtons were a very ancient Shrewsbury family, and several of them were eminent physicians ; indeed, during the last century, the town of Shrewsbury was seldom without a physician of the name of Berington.

Their residence was in Berington Square, afterwards called St. Alkmund's Square, and it was in the chapel in this house that the Catholics of the town were enabled to hear Mass.

The Beringtons of Winsley, in Herefordshire, were a different family, though allied to this by the marriage of Anne, daughter of John Berington, of Winsley, Esq., with Thomas Berington, of Moat Hall, co. Salop, Esq., in the latter half of the seventeenth century.

Charles Berington was born in 1748, at Stock Hall, in Essex, where his family had removed in the reign of George II., from Moat Hall, near Hanwood. He went over to Douay College in Aug. 1761, and thence proceeded to St. Gregory's at Paris, in Oct. 1765, to study philosophy and divinity. Here he was ordained priest, in 1775, and took his degree of D.D. of the Sorbonne in the following year. He then came on the mission and was placed at Ingatestone Hall, in Essex, where he remained until he accepted the appointment of tutor to the young Mr. Giffard of Chillington, with whom he travelled for about two years through France, Italy, and Germany. On his return to England, he was elected coadjutor to Bishop Thomas

Talbot, of the Midland district, and was consecrated at Long-birch to the See of Hierocæsarea, Aug. 1, 1786.

When the Catholic Committee (afterwards resolved into the Cis-Alpine Club) was formed in 1783 to watch over the concerns of the Catholic body, and to procure the repeal of the Penal Laws, Bishop Berington, with Bishop James Talbot and the Rev. Joseph Wilks, formed the ecclesiastical portion of the Committee. With them was also associated his relative, the Rev. Joseph Berington, with whom he resided for some time at Old Oscott, and they were the principal clergy who supported that Society from its commencement.

The Bishop signed the "Protest" and otherwise identified himself with a party whose policy was at variance with that of the Vicars Apostolic as well as of the Court of Rome. The Catholic Committee made efforts, in 1790, to obtain the translation of Bishop Berington to the London district, on the death of Bishop James Talbot, but failed. The Holy See regarded with suspicion the defender of the condemned "oath," and declined to promote him. Party feeling ran very high, and many of the clergy held Bishop Berington in great dislike. Fr. Robert Plowdon, S.J., who was chaplain of St. Joseph's, Bristol, in 1795, when Bishop Thomas Talbot died, went so far as to prevent Bishop Berington from saying Mass in suffrage for the soul of the friend and bishop to whom he had been coadjutor. It was rumoured that the other Vicars Apostolic approved the conduct of Fr. Plowdon, whose chapel was situated within the district of Bishop Walmesley. But the Holy See had never pronounced against Bishop Berington, and it was judged by calmer heads that in this case zeal was not confined within just limits.

Upon the accession, in 1795, of Bishop Berington to the Vicariate, for he had been elected coadjutor *cum jure successionis*, the Holy See required of him, as an indispensable condition for the despatch of the extraordinary faculties usually conceded to Vicars Apostolic, that he should renounce the condemned *Oath* and the *Blue-Books*, and retract his subscription to them. A long correspondence between the Bishop and Propaganda ensued before he could be induced to sign a satisfactory form of retractation.

In 1797, Cardinal Gerdil, Prefect of the Propaganda, signified to the senior Vicar Apostolic, Bishop Walmesley, that if it



met the approbation of the Vicars Apostolic, he would recommend Mr. John Milner to be coadjutor to Bishop Berington, that he might exercise those faculties which were withheld from that Bishop, owing to his refusing the required retractation. One of the Vicars Apostolic objected to this arrangement, because he still hoped that Bishop Berington would yield. At last, after an interchange of letters, for a space of nearly three years, between Cardinal Gerdil, Bishop Berington, and Mgr. Charles Erskine (afterwards Cardinal), the negotiation was virtually terminated on Oct. 11, 1797, on which day the Bishop signed, at Wolverhampton, the retractation which was required of him. The papers containing the faculties were sent from Rome, and reached the hands of Bishop Douglass, the Vicar Apostolic in London, June 5, 1798; but, on the 8th, Bishop Berington died without having received them.

Some time previously, in his confirmation progress through Norfolk, his horse came down, and his collar-bone was broken, but it was not discovered until some days after the accident. He then went to Ingatestone, where his brother Thomas had succeeded him, and was long seriously ill. Indeed, he never recovered from the shock his constitution, otherwise very robust, suffered from that accident. Not long after he had the misfortune to sleep in a damp bed in Worcestershire, where he was giving confirmation, which was followed by a rather severe illness, and on June 8, 1798, he died, almost suddenly, of a fit of apoplexy. On the preceding day, the feast of Corpus Christi, he had said Mass as usual, and on the fatal day itself had assisted at the Mass of his chaplain.

"Endowed," says Bishop Milner, "with superior talents and the sweetest temper, he wanted the firmness requisite for the episcopal character in those times, to stem the tide of irreligious novelty and lay influence, and so lent his name and authority to the *Oath* and the *Blue-Books*, and to every other measure which his fellow-committee-men deemed these might serve."

The *Gentleman's Magazine* describes him: "A prelate whose amiable virtues gave an impressive charm to the truths of religion; a scholar of great classical tastes; a man whose judgment was profound, whose manners were peculiarly conciliating, and whose hilarity of conversation rendered him the delight of society."

*Maziere Brady, Epis. Succession ; Owen & Blakeway, Hist. of Shrewsbury ; Cath. Mag. 1832 ; Burke, Commoners.*

1. **Letter to the Catholic Committee, Nov. 4, 1790.**

2. Interesting correspondence between Bishop Berington and Propaganda. MSS.

**Berington, Joseph, Rev.,** was born at Winsley, in Herefordshire, Jan. 16, 1743. He was the son of John Berington, of Winsley, and Devereux Wootton, Esq., by Winifred, daughter of John Hornyold, of Blackmore Park, Esq., whose father, John Berington, had married Ann, daughter of Rowland Andrews, of Winsley, Esq. The Beringtons of Winsley, and their relatives and namesakes of Moat Hall, in Shropshire, always ranked amongst the most respectable Catholics in their respective counties.

Having learnt his rudiments at home, he was placed, for a twelvemonth, under the care of his relation, Bishop Hornyold, at Longbitch, and, when eleven years of age, was sent to the preparatory school at Esquerchin, and from thence to the College at Douay, where he was admitted, Aug. 2, 1755. Here he was ordained and remained as a professor for some years, and was made Licentiate of Divinity of the University of Douay in 1770. Whilst Professor of Philosophy at Douay College he published, in 1771, "*Theses ex Logica et Psychologia*," which caused considerable stir, owing to his rejection of the old and adoption of the new system of metaphysics ; to the boldness of some of his opinions ; and not a little, perhaps, to his manner of answering his opponents in a public disputation. In 1772, at the end of the course of philosophy which he had been teaching, he left Douay, and returned to England.

For some time he resided as chaplain with his own family at Winsley, but in 1775 he took charge of the Wolverhampton mission. At the close of the following year he resigned this charge, and went to reside with his friend, Mr. Stapleton, at Carlton, in Yorkshire, to allow himself more leisure for literary pursuits. About 1782 he left Carlton to travel with Mr. Miles Stapleton. They passed two years abroad, and visited the principal parts of France, and about the Rhine, where he acquired that knowledge of the German language which he so highly prized through life. On his return to England, in 1785, Bishop Talbot gave him the charge of the mission at

Oscott, its solitude and quiet being favourable to study, and the smallness of the congregation affording ample time for literary pursuits. Soon afterwards his relative, Dr. Charles Berington, coadjutor to Bishop Talbot, came to reside with him. It was here Mr. Berington wrote the greater part of his works. In May, 1793, he was induced to leave his retirement at Oscott, and remove to Buckland, the seat of his friend, Sir John Throckmorton, Bart.

Some years previous to this, in 1783, a Committee assembled, consisting of five laymen, stating themselves to be "the Committee appointed to manage the public affairs of the Catholics of this kingdom," and Mr. Berington was one of the few priests who seem from the very first to have sanctioned and assisted them. Two years later the Committee, outstepping its proper limits in its zeal to enlighten Protestants, laid for signature before the Catholic public, both lay and clerical, what was not unreasonably denominated a "doctrinal test." It was the exposition of Catholic principles, with reference to God and the country, which Mr. Berington had just republished, though with great alterations, from a collection of old anonymous tracts in his "Reflections" addressed to the Rev. J. Hawkins. This raised the decided opposition of the bishops, and there can be no doubt but that this exposition would have been chosen by the lay theologians of the Committee, instead of what is called the Protestation, as the test of Catholic religious and civil principles. The consequence was that an Episcopal Synod pointed out and censured a number of errors in three of his works, the above "Reflections," the "State and Behaviour of Catholics," and the "History of Abeillard and Heloisa." Bishop Douglass, therefore, deprived him of his faculties in the London district, for though he did not really belong to that district, he then resided in it.

In 1797, his Letter to Bishop Douglass was considered by that prelate a sufficient retraction of the objectionable passages, and his faculties were restored to him. Afterwards this retraction was considered illusory, and Dr. Douglass again suspended him until Mr. Berington had subscribed, Feb. 13, 1801, to a more ample and formal retraction.

His love of novelty and of the affected liberality of the day created great prejudice against his writings, which, however, was considerably removed before his death. If we may believe



his warm but conscientious opponent, the Rev. Charles Plowdon, S.J., he had, for the strong manifestation of such a spirit in his "*Theses ex Logica et Psychologia*," been removed from his chair as a professor at Douay,

He died at Buckland, Dec. 1, 1827, aged 85. His writings, both religious and historical, many of the latter being of great value, are marked by extent of research, depth of thought, and energy of expression.

Mr. Rawbone, Vicar of Buckland, says that here, "for the long period of thirty-four years, this truly venerable man discharged his sacred functions in so even and upright a manner as to merit and secure the affections of those over whom he had the charge, and at the same time to avoid giving offence to his Protestant brethren; to all he was equally kind, benevolent, and bountiful. Sincere, pious, just, and true, he walked through his pilgrimage on earth respected and beloved, and it may be doubted whether his loss is most regretted by those under his own charge, or by the Protestants of Buckland and its neighbourhood."

Providence had blessed him with a constitution naturally strong, and by great regularity and abstemiousness he so preserved it that he never experienced any illness till that which put an end to his life.

Mr. Berington was an amiable man in society, an accomplished gentleman, a distinguished scholar, and, which is of infinitely more importance, an excellent Christian and worthy clergyman, who daily exemplified in his own person those great lessons which, in a manner peculiarly his own, he every Sunday, until the period of his death, preached and forcibly pressed on his hearers from the altar.

Besides his own, the Latin, Greek, Italian, French, Spanish, and German languages were familiar to him, and while at college he also acquired a tolerable knowledge of Hebrew.

He was buried in the chancel of the church at Buckland, by the particular desire of his friend Sir Charles Throckmorton, who raised a mural monument to his memory, inscribed with a long characteristic epitaph, written by Dr. Bew, who, during an intimate acquaintance of more than forty years, was well able to appreciate his merits.

Dr. Husenbeth, in his *Life of Mgr. Weedall*, alludes to the fact that Mr. Berington was the first priest to appear in a

black coat, and was in consequence blamed by many for needlessly exposing the clergy to insult and persecution. Previously Catholic priests almost all wore brown clothes.

*Cath. Miscellany*, 1828; *Orthodox Journal*; *Flanagan, Hist. of the Ch.*; *Kirk, Biog. Collections, MSS.*

1. **Theses ex Logica et Psychologia**, Douay, 1771. Publicly defended by six of his pupils. This, as already stated, gave considerable offence, and was censured by the Rev. Alban Butler, V.G., of St. Omer's, Iprès, and Boulogne, much of the opposition to it arising from its novelty and boldness. *Vide* also No. 30.

2. **Letters on Materialism, and Hartley's Theory of the Human Mind, addressed to Dr. Priestley.** 1776. 8vo. (anon.).

This arose out of an abridged form of "Dr. Hartley's Theory of the Human Mind," published by Dr. Priestley, who replied at the end of his "Disquisitions on Matter and Spirit," to which Mr. Berington answered—

3. **Immaterialism delineated, or a View of the First Principles of Things, and an Examination of Materialism, or Reply to Dr. Priestley's Disquisitions on Matter and Spirit.** 1779.

4. **A Letter to Dr. Fordyce, in Answer to his Sermon on the delusive and persecuting Spirit of Popery.** 1779. 8vo. Dr. Fordyce's drift was to raise the No-Popery cry, which afterwards broke out with such violence in 1780.

5. **The State and Behaviour of English Catholics from the Reformation to the year 1780, with a view of their present Number, Wealth, Character, in two Parts.** Lond. 1780. 8vo., pp. xiii. 190.

The sale of this work was so rapid and extensive, that in the following year he published a second edition, "with several additions and alterations," 1781. 8vo., pp. xiii. 199.

6. **Reflections addressed to the Rev. John Hawkins.** 1785. 8vo.

Some time previous to this, Wharton, a Jesuit and priest at Worcester, apostatized and went to America. He then addressed a letter to the Catholics of Worcester, which was published by his friend, John Hawkins, an ex-Benedictine, who had also read his recantation, and having taken to himself a wife, wrote "An Essay on Celibacy," followed by his "Appeal to Scripture, Reason, and Tradition," in support of the doctrines contained in Wharton's "Letter to the Roman Catholics of the City of Worcester," a work of 379 pages 8vo. It was to this Mr. Berington replied with the above work, and Hawkins again responded with "A general defence of the Principles of the Reformation, in a letter to the Rev. J. Berington, being a reply to a work of the latter, entitled 'Reflections,' &c. 1788. 8vo.

7. **The History of the Lives of Abeillard and Heloisa, comprising a period of eighty-four years, from 1079 to 1163.** Lond. 1784. 4to., pp. 498.

To the second edition, "with their genuine Letters, from the collection of Amboise," Birmingham, 1787, 4to., he prefixed a long Introduction, containing a general view of that part of the eleventh century preceding the period described.

8. **An Address to the Protestant Dissenters, who have lately**

petitioned for a repeal of the Corporation and Test Acts. Lond. 1786. 8vo.; Birm. 1787. 8vo.

9. **Reflections, with an Exposition of Roman Catholic Principles in reference to God and the Country.** Lond. 1787. 8vo.

This was an edition of a tract entitled "Roman Catholic Principles, in reference to God and the King, explained in a letter to a friend, and now made public, to show the connection between the said Principles and the late Popish Plot," Lond. 1680. This work is supposed by Dr. Kirk, who published an edition of it in 1815, to have been written by Fr. James Corker, abbot of the Benedictine Abbey of Lambspring. It was attacked by Dr. Milner in his "Supplementary Memoirs." It has, however, been reprinted and edited by several clergymen of high standing, as Gother, Weldon, Bishops Hornyold and Coppinger, &c.

10. **An Account of the Present State of Roman Catholics in Great Britain.** Lond. 1787. 8vo.

11. **An Essay on the Depravity of the Nation, with a View to the Promotion of Sunday Schools.** Lond. 1788. 8vo.; Birm. 1789.

12. **The Rights of Dissenters from the Established Church, in relation, principally, to English Catholics.** Birm. 1789. 8vo.

Another edition, Dublin, 1790, 8vo., "A Defence of the Doctrines, Establishment, and Conduct of the Church of England, from the charges of the Rev. Joseph Berington," &c., was issued by the Rev. J. Williamson, B.D. in 1790, 8vo.

13. **History of the Reign of Henry II., and of Richard and John, his Sons, with the Events of the Period from 1154 to 1216, in which the character of Thomas à Becket is vindicated from the attacks of George, Lord Lyttelton.** Birm. 1790. 4to. Ded. to C. J. Fox.

This work is distinguished by industry of investigation, vigour of conception, vivacity, and energy of expression, and the character of St. Thomas à Becket is very finely drawn.

14. **The Memoirs of Gregorio Panzani, giving an account of his Agency in England in the years 1634-5-6; translated from the Italian original, and now first published, to which are added an Introduction and Supplement.** Birm. 1793. 8vo.

Panzani's objects were the reconciliation of the differences between the Seculars and Jesuits, and to obtain the settlement of episcopal government in England, and his attention was much directed to the oaths required, being favourable himself to some middle course offering a prospect of satisfying the existing Government. The publication of this work gave very great offence to the Jesuits, and Fr. Charles Plowdon, S.J., published "Remarks" on Berington's publication, Liège, 1794, in which he questioned the authenticity of the Memoirs. On this point, however, there can be no doubt. Dodd's copy of the original MS., which is in the Archives of Propaganda at Rome, is now at Oscott College. Bishop Witham also made a translation of the original into English, while in Rome, and entitled it "The Reasons for which Urban VIII. sent Panzani to the Queen of England, and his negotiation there." This MS. is at Ushaw College. A very imperfect and false narrative of Panzani's negotiations, the Pope's Nuncio "resident here in



England with the Queen, and treating about the alteration of Religion with the Archbishop of Canterbury and his adherents, in the years 1634, 1635, 1636," &c., was printed for R. B. in 1643, 4to.

The subject has been treated at length by Dodd, "Ch. Hist.," Butler, "Hist. Mem. of Catholics," and others.

15. **An Examination of Events termed Miraculous, as reported in Letters from Italy.** Lond. 1796. 8vo.

In which he maintained that the facts were not sufficiently established, and that therefore the publication of the letters was more likely to be prejudicial than beneficial to religion. Fr. Geo. Bruning, S.J., published, in 1796, "Remarks on the Rev. Joseph Berington's Examination of Events termed Miraculous in Italy," and soon afterwards, Bishop Douglass sent to him thirteen propositions, extracted, as he said, from his works, and desired he would give an explanation of them. To this Mr. Berington readily assented, and published the following—

16. **A Letter to the Right Rev. John Douglass, Vicar Apostolic of the London District.** 1797. 8vo.

It is dated Feb. 25, and was acknowledged by Bishop Douglass as adequate to the removal of the scandal that had been taken, and he concluded his letter by saying "I deem your faith pure and orthodox." *Vide* also No. 29.

17. **Gother's Prayers for Sundays and Festivals, adapted to the use of Private Families, or Congregations; to which is added an Appendix, containing Prayers before and after Mass, and some Evening Devotions.** Lond. 1800.

This arrangement of Gother's Prayers was undertaken by Mr. Berington at the request of his cousin, Bishop Berington, and after the latter's death, in 1797, was published by his chaplain, the Rev. J. Kirk.

18. **The Faith of Catholics, confirmed by Scripture, and attested by the Fathers of the five first centuries of the Church.** Lond. 1813. 8vo.

In a note Mr. Berington states that he was assisted by the Rev. John Kirk, "who revised and verified all the passages in the work," hence the Dedication is signed by both of them.

A second edition with additions was published by Dr. Kirk, Lond. 1830, 8vo., which elicited from the Rev. J. Waterworth, M.A., "Against the authenticity or validity of certain passages from the Fathers, contained in the 'Faith of Catholics, on certain points of Controversy, compiled by Rev. Joseph Berington and Rev. John Kirk.'" Lond. 1834. 8vo., pp. 76.

A third edition, edited, revised, and enlarged by the Rev. J. Waterworth, appeared in 3 vols. Lond. 1846. 8vo.

In 1844, tom. i. 8vo., J. Braun (*Bibliotheca regularum fidei*) edited "Fides Catholicorum de quibusdam capitibus quæ controversa sunt, ex libro J. Berington et J. Kirkii desumpta."

"Roman Misquotation; or, Passages from the Fathers, adduced in a work entitled 'The Faith of Catholics,' brought to the test of the originals," was published by R. F. P. Pope. 1840. 8vo.

19. **The History of the Decline and Fall of the Roman Catholic Religion in England, during a period of two hundred and forty**

years from the reign of Elizabeth to the present time, including the *Memoirs of G. Panzani*. With many particulars relative to the Court of Charles the First, and the causes of the Civil War. Translated from the Italian original. Lond. 1813. 8vo.

This is the same work as the "*Memoirs of Panzani*," Birm. 1793, with a new title-page.

20. **A Literary History of the Middle Ages; comprehending an Account of the State of Learning, from the close of the Reign of Augustus to its revival in the 15th Century.** Lond. 1814. 4to., pp. 747.

This is the most voluminous and learned of all his works, and is the result of great labour, extensive reading, and deep research.

It was at once translated into French by A. M. H. Boulard, "*Histoire littéraire des huit premiers siècles de l'ère Chrétienne depuis Auguste, jusqu'à Charlemagne. Traduite de l'Anglais.*" Paris, 1814, 8vo.; 1816, 1821, and 1822. M. Boulard also published a translation of Appendix I. of the "*Literary Hist. of the Middle Ages*," Paris, 1822, 8vo., and Appendix II., in 1823. It was again published for the "*European Library*," with a biographical notice of the author, by W. Hazlitt, 1846, 8vo., and also by the same editor, Lond. 1882. 8vo., pp. x. 469.

21. **The History of the Rise, the Progress, and the Decline of the Papal Power.** MS. 4 thick vols. 4to. In which is given a comprehensive view of all the principal transactions of the Church, from its first foundation to the occupation of Rome by the French Army in 1798, and the captivity of Pius VI.

From a note it appears that it was begun Dec. 1, 1794, and finished, after many interruptions, Aug. 16, 1799. "Though compiled," he says, "with the utmost care, from authentic monuments, it is not my intention that it should ever see the light. In it are many reflections—some, perhaps, hazarded—that would alarm timid minds, and give offence to the well-meaning, though by the more discerning, and the learned, the work, I flatter myself, would be perused with pleasure and profit. It has been seen by few. Into whosoever hands it may fall after my death, my solemn instruction is, that it be not published. I write this, after mature thought, on the 2nd of October 1819. Joseph Berington." The MS. is now at Oscott College.

22. **A Prayer-Book for the Use of the London District.** 1813. MS.

Lamenting the want of uniformity in our prayer-books, Mr. Berington proposed a plan to Dr. Poynter, "who approved of it, and threw the whole execution on him." The MS. was afterwards made over to Dr. Fletcher, who made great use of it in his "*Catholic's Prayer-Book*."

23. **Metaphysica primum tradita Parisiis, dein Duaci à D. Jos. Berington, S.T. Licentiato.** MS. in the Old Chapter Archives, Spanish Place.

24. **An Exposition of the Doctrine of the Catholic Church.** MS., pp. 92 folio, written before the passing of the Bill of 1792.

25. **A Letter on the Use of the Latin Tongue in the Service of the Church.** MS.

In which he proposes "that that part of the Altar Service which is read aloud, should be read in English, when approved of by that tribunal where

alone rests the power of enforcing or relaxing the general discipline of the Catholic Church."

26. The Case of Fr. Garnet further considered; occasioned by the defence of him by Philoletes. *Gent. Mag.*, vol. i. p. 633.

27. Observations on Dr. Milner's Unpublished Pastoral Charge of March 30, 1813, in two Letters to the Editor of the *Orthodox Journal*, but refused admission. MS.

28. Queries proposed to the learned Members of the University, who lately presented an Address to his Majesty, dated May 4, 1807. MS.

29. A Letter to Rev. G. Bruning on his "Remarks on Mr. Berington's Examination of Events termed Miraculous." MS.

30. A Letter to Rev. Turbervill Needham, Director of the Imperial Academy at Brussels, in answer to two from him on his Theses ex Logica et Psychologia. 1772. MS.

31. An Hypothesis calculated to illustrate the mystery of the Trinity. MS. pp. 10.

31. Observations on the Apostles', Nicene, and Constantinopolitan Creeds, and on those of St. Athanasius and Pius IV. With an Analysis of Dr. Holden's Analysis Fidei. MS. "I know not," he says in the last page, "why I did not proceed with this analysis, which might have been useful. But it was suspended, and I never resumed it. Nov. 1, 1823."

33. Extracts from the "Observations sur l'ouvrage de M. De Colonac. Par M. Boissy D'Anglos, Deputé à l'Assemblée Nationale." MS.

34. Letters to Mrs. Hannah More on her work "Cœlebs." MS.

35. A Letter to Dr. Barrington, Bishop of Durham, on his Charge.

36. A Letter to a Protestant Gentleman on the Doctrine of the Real Presence. MS.

37. Reasons for Altering our Church Government. MS.

38. An Introduction to "A Discourse proposing considerations why and how the Oath of Supremacy may lawfully and without scandal to any be taken. By A. B." MS., pp. 95, fol.

He conjectures A. B. to be John Serjeant.

39. A Letter to the Protestant Fabulist. Pub. in 1821.

40. A Letter to the Right Rev. the Bishop of Winchester. Pub. in 1821.

41. Besides the foregoing, Mr. Berington wrote in several periodicals. He had a controversy with Bishop Milner in the *Gentleman's Magazine*, 1787, &c. Dr. Milner pays Mr. Berington's style a high compliment: "Mr. Joseph Berington possesses an enlivening pen, which will not suffer any subject that it touches to languish, or grow insipid. Amongst all the periods that have been objected to in his numerous compositions, no one ever objected to a dull period."

A second edition, corrected and enlarged, was published, Lond. 1812, of J. Evans's work, "Protestantism and Popery Illustrated. Two letters from a Catholic Priest (Joseph Berington) to the author of the 'Sketch of the



'Denominations of the Christian World,' with his reply ; tending to illustrate the real sentiments of the Catholics throughout the United Kingdom. With remarks on the subject."

Some of Mr. Berington's correspondence with his friend Dr. Carroll, Bishop of Baltimore, in 1786; the Rev. Mr. Evans, Unitarian Minister, to whose work reference has been made, in 1811; Dr. Barrington, Bishop of Durham; and Mrs. Hannah More, in 1809, was published by Dr. Lingard in the Catholic Miscellany, August, 1828.

Dr. Milner and Mr. Berington were very antagonistic, and in their literary encounters some hard thrusts were exchanged. In Feb. 1795, Dr. Milner wrote a letter to Mr. Gough (Nichols's "Lit. Illus.," vol. v. p. 721), in which he took exception to Dr. Geddes and Mr. Berington as "not in general considered as orthodox brethren."

After Dr. Milner had published his History of Winchester, in 1798, Mr. Berington addressed a letter on the subject to Urban, in the *Gentleman's Magazine*, vol. lix. p. 653, vindicating the Catholic Church from being party to Dr. Milner's intemperance of language. In 1808 Dr. Milner retaliated with "A Serious Expostulation with the Rev. J. B. on his Theological Errors concerning Miracles."

42. Portrait, a silhouette, published in the Laity's Directory, 1831. 8vo.

**Berington, Simon**, priest, was the son of John Berington, Esq., of Winsley, in Herefordshire, by Elizabeth, daughter of Sir Thomas Woolryche, Knt. and Bart., of Dudmaston, co. Salop, and was born Jan. 11-21, 1679-80.

He was educated at Douay College, where he was ordained priest, and sometimes assumed, as was customary in those dangerous times, his mother's maiden name. He taught poetry and philosophy at Douay for some time, and eventually was sent upon the English mission. He succeeded his cousin, Thomas Berington, to the chaplaincy at the Priory of St. Thomas, in Staffordshire, the seat of the Fowlers, about 1720, and here he remained until about 1733. This Thomas Berington was the son of Thomas Berington, of Moat Hall, co. Salop, Esq., a distinct family from the Winsley Beringtons, but connected by the marriage of one of the latter with Anne Berington, Mr. Simon's aunt.

Mr. Berington was a member of the Chapter, and, in 1748, was elected its Secretary, at which time he had the charge of the Clergy Library in Gray's Inn. He died at his chambers there, April 16, 1755, aged 75.

The many and various works which he wrote and published are the best proof of his great abilities and acquirements.

*Owen and Blakeway, Hist. of Shrewsbury ; Douay Diaries ; Cath. Mag. 1832 ; Kirk, Biog. Collections, MSS. ; Burke, Commoners.*

1. **The Memoirs of Signor Gaudenzio de Lucca** (Douay), 4to., 4 leaves.

A moral and encomiastic poem of 153 lines, dedicated "To His Most Excellent Majesty James III., King of England, Scotland, France, and Ireland, Defender of the Faith," &c., signed "Simon Berington, Priest and Present Professor of Poetry in the English College at Douay;" in which a new Utopia is described in elegant language, and with great fertility of imagination.

2. **The Great Duties of Life. In three Parts. With respect to the Supreme Being, the Laws of Morality, and the Law of Christ, against the Deist, Free-Thinkers, and other Infidels.** Lond. 1738. 8vo.; 2nd Edit. Lond., Meighan, 1750. 8vo.

Original MS. in the Old Chapter Archives, Spanish Place.

3. **A Dialogue between the Gallows and a Free-Thinker.** 1738. It was perused, he says, and approved of by Dr. Hawarden, Dr. Rider, Dr. Challoner, and several other learned friends, who advised him to print it. The MS. contained 400 pages.

4. **An Apology for the Catholicicks.**

5. **A Letter of Thanks from the Jews to the Cosmopolite, for his Present to Protestants, Romanists, and Jews.** Lond. The original MS. is in the Archives of the Old Chapter.

6. **A Letter to a Doctor of Sorbonne, concerning the practice of Inoculation.**

7. **A Popish Pagan the fiction of a Protestant Heathen. Translated from the Dutch.** Lond. 1743.

This was in answer to Dr. Conyers Middleton's "Letter from Rome; shewing an exact Conformity between Popery and Paganism."

8. **A Modest Enquiry how far Catholicicks are guilty of the horrid tenets laid to their charge. By S. B.** Lond. 1749.

9. **The Life of Abraham Woodhead**, prefixed to the Third Part of his "Ancient Church Government," with a Preface.

Mr. Berington endeavoured to give Mr. Woodhead the honour of being the author of "The Whole Duty of Man." On this point Alban Butler says, "Certain it is, that Dr. J. Fell, Dean of Christ Church, afterwards Bishop of Oxford, who published the other works of the author of 'The Whole Duty of Man,' in folio, at Oxford in 1675-78, and wrote the preface, and who was the only person then living who knew the true author of 'The Whole Duty of Man,' gave this book, with other pieces of Mr. Woodhead's, to Hawkins, his bookbinder and bookseller, and ordered Mr. Woodhead's name to be added to the title of this as well as of the other works which he gave to be bound. If Mr. Woodhead wrote that celebrated work, it was before he travelled abroad, or had any thoughts of embracing the Catholic Faith."

10. **Dissertations on the Mosaical Account of the Creation, Deluge, Building of Babel, Confusion of Tongues, &c., grounded on the Scriptures, &c.** Lond. 1750. 8vo.

In these dissertations the author combats Infidels and Hutchinsonians, La Pluche, Woodward, Sir Isaac Newton, and many other writers. He displays considerable research and a great respect for revelation, but in the opinion of an adversary (Orme, "Bib. Bibl.") "advances many things that are absurd in philosophy and weak in religion."

11. **Miscellaneous Dissertations, Historical, Critical, and Moral, on the Origin and Antiquity of Masquerades, Plays, &c.** 1751. 8vo.

The original MS., pp. 92 folio, is in the Archives of the Old Chapter, Spanish Place.

12. **The Quarrel between Venus and Hymen. An heroic Satyrical Poem in 6 Cantos.** MS. in Old Chapter Archives.

13. **The Astrologer, or the Predictions of Tycho Brahe, Junior.** MS. in Old Chap. Arch.

14. **A Dissertation on Birds of Passage, such as the Woodcock, Stork, Felfare, Cuckoo, Swallow, &c.; Whither they go; Whether to the Moon? A Letter to Dr. A——ne.** MS. in Old Chap. Arch.

15. **Vis Matrix, or Philosophical Essays on Continued Motion, Mutual Attraction, and Gravitation.** By S. B., Gent. Dies diem docet. MS. in Old Chap. Arch.

16. **Free-Thinking dissected.** By S. Berington. "Free-thinking, which in propriety of speech is no thinking at all," Dean Swift.

MS. in Old Chap. Arch.

17. **A true and genuine account of the Brazen-head, invented by Roger Bacon, which told him, time is, time was, and time is past.**

MS. in Old Chap. Arch.

18. **The Charms of Hampton Court, the seat of the Countess of Coningsby in Herefordshire.**

19. **Critical Remarks on a late poem entitled "The Quarrel between Venus and Hymen."** The pulpits alone will never preach down the sins of the town. MS. in Old Chap. Arch.

20. **The doctrines and practices of the Jesuits no just argument against the Church, in Three Dialogues between Patrophilus and Misopater, with some animadversions on a late pamphlet entitled, Much may be said on both sides. Extrema fuge.** MS., pp. 90 folio, in Old Chap. Archives.

**Berington, Thomas**, priest, was the son of Thomas Berington, Esq., of Moat Hall, co. Salop, by Anne, daughter of John Berington, of Winsley, co. Hereford, Esq., which seems to have been the only connection between the two families.

He was born Dec. 11 or 12, 1673, and was sent to Douay College, where he was ordained priest.

Mr. Pegg died in 1711, chaplain to William Fowler, Esq., at St. Thomas's, in Staffordshire, and it was either at this time,



or on the translation of Dr. George Witham, V.A. of the Midland district, to the Northern district, in 1715, that Mr. Berington became chaplain at St. Thomas's; for in an information of the altar plate and furniture sent to the Commissioners for Forfeited Estates by the infamous apostate priest, Richard Hitchmough, in 1717, it appears that Bishop Witham used to reside here.

Mr. Berington remained here for at least nine years. He was afterwards given the charge of the mission at Hore Cross, Staffordshire, the seat of Mary Ann Howard, widow. He was a member of the Chapter, and as Senior Capitular presided at the General Assembly, held in 1748. In the second session, on the death of Mr. Day, he was chosen Dean, and on this occasion he made a rather remarkable address to his assembled brethren. He also presided at the General Assembly held in 1755. He died in London, Dec. 20, in that year, aged 82, highly esteemed and respected by all his brethren, as well as by the members of the chapter.

He was uncle to Thomas Berington, Doctor of the Sorbonne, who died at Ingatestone Hall, Essex, Oct. 24, 1805, aged 75.

*Cath. Miscel.* 1825; *Douay Diaries*; *Cath. Mag.* 1832; *Kirk, Biog. Collections, MSS.*; *Forfeited Estates*, P. 21, P.R.O.

1. **News from the Dead; or, The Monthly Packet of True Intelligence from the other World**, written by Mercury. Lond., Meighan, 1719, 8vo.; a curious publication.

2. He probably published some other works.

3. **Address to his assembled brethren at the Second Sessions of the General Assembly of the Chapter, 1755.** MS. Archives of the Old Chapter, Spanish Place.

**Berisford, Humphrey**, gentleman, was the son of a Protestant Derbyshire squire. He studied at Douay for about two years. Returning home, he was engaged in prosecuting an action at law for his father, when he was accused by his opponent of being a recusant. The judge thereupon examined him, and as he courageously professed his faith, he was committed to prison. His Lordship offered him both favour to his cause and liberty if he would but only say he would go to the Protestant church, which he utterly refused. He remained in prison seven years, and then died a prisoner in Derby Gaol about 1588.

*Foley, Records S.J.*, vol. iii.

**Berkeley, Joanna, Abbess, O.S.B.**, was the daughter of Sir John Berkeley, of Beverston Castle, near Tetbury, Gloucestershire. Passing over to the Continent, she was clothed at St. Peter's Abbey, Rheims, Nov. 12, 1580, and made her solemn vows Dec. 6, 1581, at the age of 25. In 1598 she was sent to the infant community at Brussels, founded July 11, in that year, by the Lady Mary Percy, daughter of Thomas, Earl of Northumberland. She was consecrated first Abbess of the new monastery by Mathias van Houé, Archbishop of Mechlin, Nov. 14, 1599. She brought with her some of the professed nuns from St. Peter's to assist her in training the eight novices with whom the Abbey was commenced.

She died Aug. 2, 1616, aged 61.

Lady Mary Percy, the foundress, succeeded as second Abbess, followed by other ladies of ancient English families.

The Abbey was the first monastery of English nuns founded on the Continent, and continued until its peaceful inmates were compelled to quit their house during the upheaval caused by the French Revolution. They quitted Brussels, June 24, 1794, and it is curious to observe that its members were the first of the communities who returned to England after the Revolution. They were provided with a house in Winchester by Bishop Milner.

*Petre, Notices of the Eng. Colleges and Convents.*

**Berkeley, Robert, Esq.**, was the son and heir of Thomas Berkeley, of Spetchley Park, co. Worcester, Esq., by his wife Mary, daughter and heiress of Robert Davis, of Clytha, co. Monmouth, Esq. He succeeded to the family estates on the death of his father in France, and married first, Anne, sister and co-heiress of John Wyborne, of Flixton, co. Norfolk, Esq.; secondly, Catherine, daughter of Thomas Fitzherbert, of Swinerton, co. Stafford, Esq.; and thirdly, Elizabeth, daughter of Peter Parry, of Twysog, co. Denbigh, Esq.

Mr. Berkeley died at Spetchley Park without issue, Dec. 19, 1804, aged 91, and was succeeded by his nephew Robert.

He was held in great respect by the general body of Catholics, and was, perhaps, the first in the agitation which preceded the repeal of some of the laws against Catholics in 1778, to call the attention of the public to the absurdity and cruelty of the Penal Laws.

*Kirk, Biog. Collections, MSS., Archiepisc. Archives, Westm. ; Burke, Commoners.*

1. **Considerations on the Oath of Supremacy.**
2. **Considerations on the Declaration against Transubstantiation, in a letter to a friend.** Lond. 1778. 8vo., pp. 29.

**Bernard, William,** *vide* William Husband.

**Bernardi, John,** a Major in the Army, was conspicuous for his sufferings as an adherent of James II. His family was originally Genoese, and had flourished at Lucca for many centuries. His grandfather, Philip de Bernardi, was created, in 1629, a Count of the Holy Roman Empire, for services to the House of Austria, and settled in England, where he resided twenty-eight years in some public capacity. Marrying into an ancient English Catholic family, Philip de Bernardi had two sons, of whom Francis, the younger, was the father of Major Bernardi. Francis went to reside for a time in the Republic of Genoa, but disgusted with something that occurred in his intercourse with that State, he determined to return to his native country, and he retired into Worcestershire. He is represented by his son John, the major, as a man of austere temper, who made no scruple of treating him with great severity for very insufficient reasons. The boy, accordingly, ran away from his paternal roof at the age of thirteen, and meeting with persons who felt for his case, he was enabled to avoid the necessity of a return. His friends first attached him to the garrison at Portsmouth, where he learnt the duties of a military life, and afterwards sent him over to Holland as a private in one of the English companies employed by the States. During a residence of several years abroad in this service he was repeatedly in action, and received some severe wounds, but his career was otherwise prosperous ; he rose in his profession, and, in 1677, married a Dutch lady of good family and fortune. In 1687, however, James II. demanded from the States the six British regiments which had been in the Dutch service for fifteen years. The demand was refused, but permission was given to any of the officers who chose to withdraw. Only about sixty did so, out of the two hundred and forty, and Major Bernardi was amongst them. King James received the sixty with great distinction, and declared rebels those of their late comrades who remained. At the Revolution, in the follow-



ing year, Major Bernardi followed James II. into France and Ireland, and also endeavoured to serve him in Scotland. When the deposed monarch's cause was irretrievably ruined, Bernardi, after some difficulties and dangers, settled himself in a place of retirement near London. Subsequently he took up his abode in the city itself, but in 1696 he was taken into custody on pretence of being an accomplice in a plot for the assassination of King William. There was not sufficient evidence to convict him, and, as he has himself asserted in his autobiography, he was wholly guiltless. But six successive Parliaments passed Acts to detain him and some others in prison, and he died in Newgate, in 1736, after a confinement of nearly forty years, having in the course of it married a second wife, by whom he had ten children.

*Rose, Biog. Dict.*

1. **Life of Major John Bernardi.** Lond. 1729. 8vo.
2. **Portrait,** by G. vr. Gucht, pub. with his Autobiography.

**Beste, Henry Digby**, novelist and miscellaneous writer, was born on Oct. 21, 1768, and was the son of the Rev. Henry Beste, D.D., Prebendary of Lincoln Cathedral, and senior wrangler at Cambridge, by Magdalen, daughter and heiress of Kenelm Digby, Esq., of North Luffenham, co. Rutland, who claimed to be the representative of the extinct male line of the historic Sir Everard and Sir Kenelm Digby. He became a commoner of Magdalen College, where he proceeded M.A. in 1791, and was afterwards elected to a fellowship, which he vacated when the family estates of Mavis Enderby and Sutterton came to him on the death of his mother.

He thereupon retired to Lincoln, where he resided for some time. He had taken deacon's orders and was very active as a preacher, but doubts sprang up in his mind concerning the character of the Established Church, and the result was that he was received into the Catholic Church by Mr. Hodgson, V.G. of the London district, May 26, 1798, and subsequently he travelled abroad and spent four years in France.

He married, in 1800, Sarah, daughter of Edward Sealy, Esq., of Castle Hill House, Somerset, and was the father of the well-known author, John Richard Digby Beste. He purchased the estate of Botleigh Grange, Hants, where he generally

resided, but died at Brighton, May 28, 1836. He was the originator of modern Tractarian doctrines.

1. **The Christian Religion defended against the Philosophers and Republicans of France.** Lond. 1793. 8vo.

2. **A Sermon on John xx. 23, preached before the University of Oxford.** Oxford, 1793. 8vo., pp. 32.

In which he seems earnestly desirous of restoring to the priesthood the power of the keys.

A third edition, entitled "Sermon on Priestly Absolution, with Notes," &c., was pub. 1874. 8vo.

3. **Four Years in France; or, a Narrative of an English Family's Residence there during that period, preceded by some account of the Conversion of the Author to the Catholic Faith.** Lond. 1826. 8vo. Published anonymously.

4. **Italy as it is.** Lond. 1828. 8vo.

5. **Personal and Literary Memorials.** Lond. 1829. 8vo.

6. **Poverty and the Baronet's Family. A Catholic Novel. With a Memoir of the Author.** Lond. 1846. 12mo.

**Betham, John, D.D.**, Chaplain and Preacher to James II., was born in Warwickshire, where his father possessed a large estate. He was ordained priest at Douay, and then proceeded, in 1667, to Paris to resume his studies, by the advice of Mr. Carr, in order to take degrees in that university. He was elected President of the Secular College of St. Gregory there, and passed M.A. at the university in 1671, after which he returned to Douay as confessor, leaving St. Gregory's in charge of Dr. Meynell. He then returned to England, but was obliged to remove to Paris during the frenzy raised by Oates' plot in 1678. In that year he was created D.D. of the Sorbonne.

In 1685 he was called to London by James II., who appointed him one of his preachers-in-ordinary, and in consequence he resigned the presidency of St. Gregory's, which he had been instrumental in completing, and over which he had so ably presided for seventeen years. After the Revolution of 1688, the royal family retained their affection for Dr. Betham, and he followed his Majesty to St. Germain's. When the Chevalier de St. George was old enough for a preceptor, that honour was conferred upon Dr. Betham, and confirmed after the exiled monarch's death by commission dated Oct. 30, 1701.

Feeling his health declining, and his end approaching, he wished to withdraw from public life and devote the remainder of his days to privacy and devotion. Accordingly he retired, in 1705, to his seminary at Paris, where he died April 20, 1709.

He was a learned divine, a strict disciplinarian, grave and reserved in conversation, and seldom appeared in public save when duty called.

A fine portrait of Dr. Betham was preserved at St. Gregory's.

*Dodd, Ch. Hist. ; Cath. Mag. 1833.*

1. **The Annunciation; A Sermon on Luke i. 31, preached before the King, March 25, 1686.** Lond. 4to. Reprinted in "Catholick Sermons," Lond. 8vo. 2 vols.

Two of his sermons were printed in the Court Collection.

2. **Observations upon the Bulla Plantata, at the request of the Pope's Nuncio.** MS.

**Betts, Edward, M.D.,** was the son of Dr. John Betts. He was created a Fellow of the College of Physicians by the charter of James II., and was admitted as such at the Comitia Majora Extraordinaria of April 12, 1687. He died April 27, 1695, and was buried in the churchyard attached to the old church of St. Pancras. His gravestone bore the following inscription:—

Hic jacet sepultus

EDVARDUS BETTS, M.D.

Collegii Medicorum Londin. quondam Socius

præclari viri Johannis Betts, M. Doctoris,

ejusdem Collegii quondam Præsidis filius.

Ob. die 27mo mensis April. Anno Salutis MDCXCV.

C. A. R. I. P.

*Munk, Roll of Coll. of Physicians,*

**Betts, John, M.D.,** Physician-in-Ordinary to Charles II., was the son of Edward Betts by Dorothy, daughter of John Venables, of Ropeley, in Hampshire. He was born at Winchester, and educated at the collegiate school there, whence he was elected, in 1642, a scholar of Corpus Christi College, Oxford. He took his degree of B.A. Feb. 9, 1646, but, being ejected by the parliamentary visitors in 1648, applied himself to physic, and accumulating his degrees, proceeded Doctor of Medicine April 11, 1654. He was admitted a Candidate of the College of Physicians Sept. 30, 1654, and a Fellow Oct. 20, 1664.

It does not transpire whether he was a Catholic by birth or conversion, but it is certain that he openly maintained his religion with great fortitude, and was held in high esteem both by Catholics and Protestants. Though one of the physicians-in-ordinary to Charles II., his position in the College of Physicians would



seem to have been influenced by his religious opinions, and the varying tendencies of the times in which he lived. He was Censor in 1671, and again two years later, yet in 1679 he was excluded the college on account of his faith. He was, however, restored in 1684, and was a third time Censor in the following year, being also named an Elect on June 25, and in 1686 Censor once more. On July 1, 1689, he was returned to the House of Lords as "a Papist," and on Oct. 25, 1692, was threatened with the loss of his place as an Elect, if he did not take the oath of allegiance to the king. He did not take the oath, but was not disturbed in his position, probably on account of his age. Dr. Betts must have died shortly before May 15, 1695, when Dr. Hulse was named as an Elect in his place. He was buried at St. Pancras.

*Dodd, Ch. Hist. ; Munk, Roll of the Coll. of Physicians.*

1. **De Ortu et Naturâ Sanguinis.** Lond. 1669. 8vo.

George Thompson, M.D., reflected on this work in his book entitled "The True Way of Preserving the Blood in its Integrity," &c. Lond. 1670. 8vo.

2. To a second edition of his "De Ortu," Dr. Betts added—"Medicinæ cum Philosophia Naturali consensus." Lond. 1692. 8vo.

3. **Anatomia Thomæ Parri, annum centisimum quinquagesimum secundum et novem menses agentis ; cum clarissimi viri Gulielmi Harvæi, aliorumque adstantium medicorum regionum observationibus.**

**Betts, John Philip**, priest and schoolmaster, was educated at Douay. In 1732, or the following year, he succeeded the Rev. Walter Fleetwood, then a secular priest, in the charge of Twyford School, near Winchester, where he had been for some time assistant. Here most of the Catholic nobility and gentry, who did not go to any of the English Colleges abroad, received their early education. Among them were the Earl of Fingall, the two Bishops Talbot, the Blounts of Mapledurham, &c.

Pope was also an inmate of Twyford in 1696, and was expelled, it is said, in consequence of writing a lampoon on his master. Some of his verses were still to be seen scratched on the windows in Dr. Kirk's time.

The school is said to have been founded in the reign of James II., and at the time when Mr. Fleetwood handed it over to Mr. Betts, it was in a very flourishing state.

A curious old pamphlet, entitled "The Present State of

Popery in England," 1733, represents the school as then containing upwards of one hundred scholars.

Mr. Fleetwood, on leaving, went for a short time to Paynsley, Lord Langdale's seat in Staffordshire, and then proceeded to Liège, where he entered the Society of Jesus, June 30, 1735. It was then, Bishop Stonor says, difficult to supply Mr. Fleetwood's place, and Mr. Betts was obliged to apply to the Dean and Chapter, who advanced him £200, for which he gave a bill of sale on all his household goods and chattels, dated Feb. 15, 1734, N.S., to Mr. John Shepherd, the treasurer. The house, too, was mortgaged to Mr. Holman, of Warkworth, who had property near Winchester.

Mr. Gildon, a Lisbon priest, was appointed assistant master, who died July 26, 1736, and was succeeded by a Mr. Taverner, who retired to Mr. Holman's house at Warkworth, and died in 1745.

The pecuniary difficulties, however, with which Mr. Betts had to contend, caused the school to languish, and the alarms consequent on the Stuart rising of 1745 are thought to have occasioned the close of the establishment as an act of precaution.

On quitting Twyford Mr. Betts retired to Gray's Inn, London, where he had the care of the Clergy Library. In 1758 he "found in an old neglected box the original instrument constituting the Chapter, and produced it at the Consult held May 11, in that year; so that it appears," says Bishop Walton, "there are two originals, one at Rome, found there by Mr. Holt, who sent a copy of it to England."

Mr. Betts died at Gray's Inn, March 28, 1770. He was a member of the Chapter, and had the title of Archdeacon of London and Middlesex, and was held in high estimation by both clergy and laity.

Mr. William Sheldon, of Gray's Inn, told Dr. Kirk that Mr. Betts "was a quaint queer old chap, and that he sometimes plagued him with questions."

Twyford School was probably founded at Silksteed, near Winchester, as previously stated, in the reign of James II., and in 1692 Mr. William Bernard, *alias* Husband, was the master.

*Gillow, Cath. Schools in England, from the so-called Reformation to the Restoration of the Hierarchy in 1850; Kirk,*

*Biog. Collections, MSS.; Douay Diaries; Foley, Records S.J., Collectanea.*

1. Devotions to Jesus Christ in the Most Holy Sacrament of the Altar; containing Several Pious Exercises for honouring this Divine Mystery, and Approaching it Worthily. Composed in French by Dom. Morel a Benedictine Monk, who died in 1731, and in the 79th year of his age, author of several other works of Devotion and Piety. Lond., Thos. Meighan, n.d., 16mo.; title, &c., 4 ff., pp. 435.

**Betts, Joseph**, Carthusian, was the youngest son of Dr. John Betts, and, after the death of his wife Frances, daughter of Mr. Sergeant Trinder, of Berry Court, near Bentley, Hants, became a Carthusian monk.

*Dodd, Ch. Hist.*

**Bevil, Jordan**, a Colonel in the Royal Army, killed at Preston, in Lancashire, in the time of Charles I.

*Castlemain, Cath. Apology.*

**Bew, John, D.D.**, was born in London, and sent at an early age, in 1764, to Sedgley Park School, from whence he was sent, in June, 1769, to Douay College. After one year's philosophy he removed to St. Gregory's, at Paris, and took the College oath in 1778. He entered his licence, Jan. 1, 1784, and was created D.D. of the Sorbonne two years later.

When Dr. Howard became totally unfit to conduct the affairs of St. Gregory's, and retired in 1782, Dr. Bew acted as procurator; and on the departure of Dr. John Rigby, in 1784, who had acted as Superior but had not been appointed President, he was the only student left in the house.

The united opinion of Bishop Talbot, of the Archbishop of Paris, and of Dr. William Gibson, President of Douay (and at that time Provisor of St. Gregory's, Paris), was, that the most expeditious method of retrieving the disordered affairs of the house was to interrupt the usual course of studies for some time, to commit the management of the revenues to Dr. Bew, and to receive ecclesiastics into the house as boarders.

But though he was very particular in his choice, and did not receive any without good recommendations, he found the latter to be mere ceremony. Several whom he received, so far from answering his expectations, gave him much trouble, and their



conduct was so contrary to the constitutions of such an establishment, that, after fifteen months, he dismissed them all, and lived quite alone for some time.

In 1786 Dr. Bew was formally appointed President by the Archbishop of Paris. In August of that year, President Gibson visited the college as Provisor, and found the debts of the house were nearly extinguished.

Dr. Bew was, therefore, enabled again to receive students, and resume the usual course of studies.

But the Revolution soon dissipated all his hopes and flattering expectations, and he was obliged to abandon the college.

On his arrival in England he went to reside with John Giffard, Esq., at Rearquison, in Flintshire.

At this time it happened that the mission at Oscott was vacant through the death of the Rev. Anthony Clough, Sept. 7, 1793, and as the house attached to this ancient mission, founded by the Rev. Andrew Bromwich in the seventeenth century, was far too large for the ordinary requirements of a mission, and at one time had been tenanted as a ladies' school, it struck the Rev. John Kirk, then President of Sedgley Park, who was temporarily serving Oscott, that it might be utilized with great advantage as a seminary for educating a few students for the Church, as the breaking up of the seminaries on the Continent had induced the necessity of speedily devising some means for continuing the supply of priests for the English mission. Dr. Bew was therefore appointed by Bishop Berington to Oscott, and he began, in 1794, with two students professedly for the Church.

After some additions were made to the old house, the College of Oscott was opened, in 1796, under the presidency of Dr. Bew, with the Rev. Thomas Potts as Vice-President, a Douay priest sent to college by the Rev. Alban Butler, in June, 1765.

The President drew up the plan of studies, which was read and approved at the general meeting of the clergy of the Midland district.

Dr. Bew also received the appointment of Vicar-General to Bishop Berington, which he held until the latter's death in 1798. The college was placed under the general government of some of the Catholic nobility and gentry, among whom were Lord Petre, Lord Stourton, Sir John Throckmorton, Mr.

Hornbyold, and Mr. Bernard Howard, afterwards Duke of Norfolk. It was not, however, very successful, and was encumbered with debts amounting to about £600, and therefore, in 1808, it was offered to Bishop Milner, who had decided at this time to use Sedgley Park as a place for ecclesiastical education. The offer was accepted by Dr. Milner, who recognised the great advantage of having a college entirely under his own control and direction, which was already established and every way convenient. Dr. Bew, therefore, withdrew from Oscott, and the new college, dedicated to St. Mary, was opened on the Feast of the Assumption, 1808, under the presidency of the Rev. Thomas Potts.

Dr. Bew then went to London, and soon afterwards was given the charge of the mission at Brighton.

Here he remained until, on the death of Bishop Douglass, he was appointed to succeed Bishop Poynter, as President of St. Edmund's College, Old Hall Green.

Shortly afterwards ill-health obliged him to relinquish this distinguished position, and he retired to Havant, where he died, Oct. 25, 1829.

Dr. Bew's abilities and acquirements were very considerable. During the time he was Vicar-General to Bishop Berington, he was much esteemed and respected by his brethren who had the happiness of his acquaintance.

*Kirk, Biog. Collections, MSS., Archiep. Archives; Husenbeth, Hist. of Sedgley Park, Lives of Drs. Milner and Weedall.*

**Bickerdike, Robert**, martyr, a gentleman born at Low Hall, in Yorkshire, was executed at York for entertaining a priest, Aug. 5, 1585. Another account states that he suffered, as in cases of high treason, for being reconciled to the Church, and refusing to attend the Protestant church.

One MS. gives the date of his execution as July 23, and Challoner makes it Oct. 8.

The latter, quoting a MS. by the Rev. Ralph Fisher, says that Mr. Bickerdike was born near the town of Knaresborough, but resided in the city of York.

In his examination before the magistrate at York, charged on account of his conscience and religion, he was asked if the Pope, or his agent, the King of Spain, should invade England, whether he would take the Queen's or the Pope's side. To

this Mr. Bickerdike answered, that if such an event came to pass, he would then do as God should enlighten him. On this answer he was arraigned for treason at the London Hall of the city, but the jury, being conscientious men, brought him in not guilty. The judge, however, would not allow him to escape, and caused his removal from the city gaol to the castle, and there again indicted him on the same charge.

A fresh jury was empanelled, and he was found guilty of treason, and Judge Rhodes sentenced him to be hanged, drawn, and quartered. And thus he suffered, according to the sentence, because "he would do as God should put him in mind."

*Bridgwater, Concertatio Ecclesiæ; Challoner, Memoirs.*

**Bigod, Sir Francis**, a gentleman of considerable estate, was a native of Yorkshire. He had received an academical education, and was generally looked upon as a man endowed with a good deal of wit and learning, which he brought to bear on the subject of impropriations, representing the custom of annexing benefices to monasteries to be a great abuse, and prejudicial, not only to the clergy, but to the Church in general. This practice had often been deplored in previous times, but it was too firmly rooted to be attacked. It was not any aversion to monastic life which induced him to take up his pen against this abuse, as his subsequent conduct proves, for when the dissolution of the monasteries was decreed, judging that matters were being carried to an extreme, and that the project was a manifest oppression of both civil and religious rights, he joined with others in taking up arms, in 1536, in defence of what they considered the ancient rights of the subject.

It was his fate to be made prisoner, and he was condemned to die. He suffered at Tyburn, in June, 1537, together with several other persons of distinction.

*Dodd, Ch. Hist.; Athen. Oxon.*

1. **A Treatise concerning Impropriations of Benefices.** Lond. 1547, 4to.; again reprinted, Lond. 1571, 4to.; and 1646, 4to. Ant. à Wood says, "Written after the breach which K. Henry VIII. made with the Pope, his marriage with Anne Bolleyn, and the birth of Q. Elizabeth, as 'tis conjectured by circumstances. The epistle dedicated to K. Henry VIII., is reprinted at the end of Sir Henry Spelman's work on Tithes."

2. Several works translated from the Latin into English.

The name is spelt Bigot, by Tanner, Bagot, by Strype, and Bygod, by Ant. Wood.



**Billington, William**, poet, descended from a Lancashire Catholic yeomanry family, locally known as "the Blackburn Poet," was the author of a number of natural effusions, not, however, distinguished for literary merit. He died Jan. 7, 1884.

*Cath. Times*, Jan. 1884.

**Birch, John**, a lieutenant in the army, who lost his life in the Royal cause at Birmingham, in the time of Charles I.

*Castlemain, Cath. Apology*.

**Birchley**, or **Birkley, William**, *vide* John Austin.

**Bird, Francis**, sculptor and engraver, was born in Piccadilly, in 1667, and was sent at eleven years of age to Brussels, where he learnt the rudiments of his art from Cozins, an artist who at one time resided in England. From Flanders Bird proceeded to Rome, and studied under Le Gros. At nineteen, scarcely remembering his native language, he returned home, and worked first for Gibbons, and then for Cibber.

Subsequently he again visited Italy, and it is said that both of these journeys were performed on foot. After his return he set up for himself, and obtained the execution of Dr. Busby's monument in Westminster Abbey. The Doctor, who died in 1695, had never permitted his portrait to be taken, and Bird's sculpture was from a cast taken after death, from which are derived all the likenesses of that famous master.

Bird was also the sculptor of Sir Cloudesley Shovel's monument in Westminster Abbey, the statue of Queen Anne in front of St. Paul's, with the Conversion of St. Paul, on the pediment, and the bas-reliefs under the portico of the cathedral. The statue of Cardinal Wolsey, at Christ Church, and the brazen figure of Henry VI., at Eton College, were also executed by him. For his part of the sculpture of the magnificent monument to the Lord Viscount Mordaunt, in Fulham Church, Bird received £250, and the recumbent figure in his sumptuous monument to the Duke of Newcastle, erected by his daughter the Countess of Oxford, in Westminster Abbey, is, perhaps, one of the best examples of his art. A copy of the faun by him was sold at Lord Oxford's sale.

He resided in the parish of St. Giles, and when a raid was made on all Catholics after the Stuart rising in 1715, Bird was

convicted of recusancy, and in the following year complied with the Act of 1 Geo. I., by which Papists were obliged to register their real estates, returning his annual income from that source at £32.

He died in 1731, aged 64. Considering the low state of sculpture in England during Bird's time, and, indeed, for long after, it is only just to say that his works have been too much depreciated.

In 1717 he describes himself as an engraver.

*Walpole, Anecdotes of Painting ; Stanley, Mem. of Westm. Abbey ; Forfeited Estates, p. 62, P.R.O.*

**Bird, James**, martyr, a young gentleman belonging to a good family at Winchester, where he was born, was educated in the Protestant religion, but being reconciled to the Catholic Church, proceeded abroad, and was for some time a student in the English College, Rheims. On his return his zeal for his religion caused him to be apprehended. The accusations laid to his charge were, that he had been reconciled to the Catholic Church, and that he maintained the Pope to be, under Christ, the Head of the Church. When brought to the bar, he acknowledged the indictment, and was consequently sentenced to death, as in cases of high treason. He was offered both life and liberty if he would but once go to the Protestant church ; he chose, however, rather to die than to act against his conscience.

When his father solicited him to save his life by complying, he modestly answered, that as he had always been obedient to him, so would he willingly obey him in this also, if he could do it without offending God. After enduring a long and tedious imprisonment, he was hanged, drawn, and quartered at Winchester, March 25, 1593, aged 19.

*Challoner, Memoirs ; Dodd, Ch. Hist.*

**Bird, John, D.D., Bishop**, was a native of Coventry, though of Cheshire extraction, and joined the Carmelite Order, studying at both universities. He was created D.D. in 1513, and three years later was chosen Provincial of his Order, and so continued three years.

In 1522 he was again made Provincial, and still held the office at the dissolution of the religious houses. When the Papal power

began to decline in this country, he became a strenuous supporter of the king's supremacy and delivered some remarkable sermons in support of that assumption. He was one of the divines sent to confer and argue with Bilney, one of the reformers, then in prison. He was also one of those persons whom the king despatched in 1535 to Catharine of Arragon, to persuade her to forbear the use of the title of Queen. These actions procured him a mitre, and in 1537 he was consecrated Suffragan to the Bishop of Llandaff, taking the title of Bishop of Penrith. In 1539 he was appointed Bishop of Bangor, and in 1541 he was translated to the newly created See of Chester. He went all the lengths of the reigns of Henry VIII. and Edward VI., both as to politics and doctrinal matters, even so far as to take a wife.

When Mary ascended the throne, he was deprived of his See for the latter offence, March 16, 1553-4. He, however, recanted all heretical opinions, expressed contrition as to his marriage, and put away his wife. For some time he lived privately in Chester, but was soon appointed Suffragan to Bishop Bonner, and Vicar of Great Dunmow, in Essex. Strype says he resided for some time with Bishop Bonner at Fulham. He died in 1558.

*Dodd, Ch. Hist. ; Cooper, Athenæ Cantab. ; Strype, Memoirs of Cranmer.*

1. Lectures on St. Paul.
2. De Fide Justificante, lib. 1.
3. Homeliæ eruditæ per annum.
4. Contra missam papisticam ex doctoribus.
5. Contra transubstantiationem.
6. Epicedium in quendam Edmundum Berye obdormientem in Calisia.
7. Conciones coram Hen. VIII. contra papæ suprematum.

**Bird, or Bere, Richard,** *vide* John Bere.

**Bird, Robert,** a gentleman executed at Tyburn, Aug. 4, 1540, for refusing to acknowledge the spiritual supremacy of Henry VIII.

*Stow, Chronicles.*

**Birdsall, John Augustine, O.S.B.,** was born at Liverpool, June 27, 1775. He was first educated amongst the Dominicans, but on Oct. 30, 1795, took the Benedictine habit at Lambspring, and was ordained priest at Hildesheim,



May 30, 1801. Five years later he was sent to the mission at Bath, which he served for nearly three and a half years, and then quitted, in 1809, to commence a new mission at Cheltenham, the chapel of which he opened June 3, 1810. Here he remained until 1834, when he began another mission at Broadway. He was appointed President-General of his brethren in 1826, an office which he held until his death, at Broadway, Aug. 2, 1837.

Few men have deserved better of his order and of religion than this apostolic man. He was the means of saving Ampleforth at a period when the college was threatened with destruction by the withdrawal of Dr. Baines and other eminent Benedictines.

*Oliver, Collections ; Snow, Bened. Necrology.*

1. **Christian Reflections for every day in the month.** Translated from the French of **E. F. Vernage.** Cheltenham, 1822. 16mo., pp. 405.

2. He left in MS. an interesting account of SS. Adrian and Denis' Abbey at Lambspring.

**Birkett, Richard**, priest, of the secular clergy, was tried and condemned at Lancaster, during the persecution raised by the Oates Plot, in 1679-80, and died in prison a confessor of the faith.

*Challoner, Memoirs.*

**Birkhead**, or **Birket, George**, second Archpriest, was born in the diocese of Durham about 1549, and entered Douay College in 1575, where he was ordained priest two years later. In 1578, in company with Richard Haydock and several students, he was sent from Rheims to commence the English College erected by Gregory XIII. in the ancient English Hospital at Rome.

Shortly afterwards, in 1580, he returned to England and laboured very zealously on the mission. On account of his conciliatory disposition, and the general esteem in which he was held, he was chosen to fill the office of the deposed Archpriest Blackwell, in 1608, and governed with great tact in times when the Catholic body was divided by the controversies which had arisen during his predecessor's rule. He was not, however, able to effect much, in consequence of the fierceness of the persecution then prevailing. Six years after his appointment, he was called to his everlasting reward, April 6, 1614.

Though his rule was so short, it was sufficient to convince

him of the absolute necessity of the restoration of episcopal government in England, and for this object he petitioned the Pope, and he left behind him a memorial, in which he implored the Sovereign Pontiff "that his successor might be a man attached to the interests of the clergy, and that the jurisdiction conferred on him might be of that more dignified and independent character, which alone could support religion and maintain subordination among its members." But Paul V. had not forgotten the rebuff he had received from James I., and the attitude of Blackwell and the appellant clergy, and he decided on the appointment of another Archpriest. Upon Birkhead's death, his assistants claimed the right of electing a new Archpriest, or at least of nominating one to the Pope, and chose Antony Champney for the office. Paul V., however, rejecting Champney, referred the recommendation to the French and Flanders Nuncios, who named William Harrison as a fit person, not only to be made Archpriest, but also Bishop, in the event of the restoration of the episcopacy in England.

*Dodd, Ch. Hist.; Maziere Brady, Epis. Succession; Douay Diaries; Foley, Records S.J., vol. v.*

**Bishop**, an artist of this name resided in Liverpool about 1840, and earlier, and painted portraits exhibiting very considerable merit.

**Bishop, Elizabeth**, daughter of Francis Bishop, of Brailes, Esq., having formed the resolution to quit the world and consecrate herself to God in some convent abroad, left England for this purpose, in Sept. 1707, in the company of Winifred Elliot and Elizabeth Hilliard, both actuated by the same spirit. To their care were intrusted Ann Scandrele and Catherine Jeffs, two young ladies under sixteen years of age, who were in search of that education abroad which the penal laws deprived them of in their native land. The former of these two was the daughter of a clergyman of the Established Church, who had lately embraced the Catholic faith.

On their arrival at Ostend, they were soon discovered by a Scotch gentleman, named Douglass, who, though honourable by name and by his commission, yet had dishonoured both by his misconduct. For being prisoner in France on parole, he broke his word of honour, and repaired to Ostend in order to

pass over to England. In his conversation also with these young ladies, he gave himself such liberties, that he was deservedly expelled their company.

Piqued at their reserve and resolution to see him no more, in revenge he accused them to the Mayor of Ostend, as guilty of high treason against their country for going to France without leave, in contravention of the Act of 3 William and Mary, and so far succeeded, that on the 23rd Sept. the ladies were placed under a guard, and forbidden to quit the place. The affair was carried to the Court of Brussels, where the Pastor and Dean of Ostend, Mgr. Willemens, powerfully pleaded by letters the cause of oppressed innocence. But all was in vain, for Douglass repaired to the English Court, and by such acts as the spirit of revenge inspires, obtained an order for their being sent, under strong guard, to England. What was the intention of the Queen, or her Ministry, to do with these ladies, does not appear.

But Divine Providence disposed of them otherwise. Undismayed by their difficulties, they prepared themselves for greater by using the liberty allowed them of frequenting the parish church and receiving the Blessed Eucharist, to the great edification of the people. At length, on the evening of Dec. 8, 1707, they were ordered to embark on board an English vessel, notwithstanding the inclemency of the weather. In less than an hour the vessel was driven back by the storm and tide, and dashed to pieces against the western pier. All assistance proved ineffectual, and of its living freight of sixty-three, only thirteen were saved.

Miss Bishop and her virtuous companions were dashed against the piles, and at last washed ashore, when it was found that their legs and arms were broken, and their bodies dreadfully bruised and lacerated.

On the 10th of December, Mgr. Willemens, and a procession of thirty virgins, conveyed their mortal remains to the parish church, in the midst of an immense concourse of the inhabitants.

And there they were buried, says Mgr. Willemens, in one and the same grave, "but their pure souls were gone to their Spouse, martyrs to His faith, and conquerors of impiety."

*Kirk, Biog. Collections, MSS.*

1. An interesting account of the wreck of the *Deutschland*, with Miss Bishop and her companions, by Hendrik Van Doorme, appeared in the



Flemish periodical "Archieven bock van Rod den Heerd," Brugge, 1873, taken from Pastor Willemens' description in "The Accounts of the Ostend Churchwarden's Receipt Book." Also in the *Tablet*, Dec. 18, 1875.

**Bishop, George**, divine, was a member of the ancient family so long resident at Brailes, in Warwickshire, where William Bishop, Bishop of Chalcedon, was born. Dugdale, in his "History of Warwickshire," records the inscriptions on some of the Bishop monuments in the church of Brailes, of which the family were patrons.

George Bishop was probably the son of Francis Bishop, Esq., of Brailes, who died in 1712, aged 54, and was nephew to the Rev. Henry Harnage. Having finished his logic at Douay College, he went to St. Gregory's at Paris, with Mr. M. Bear, in Sept. 1717, where both took the seminary oath in the following January, and together entered their license.

For some time, after his return to England, he resided at Brailes, and subsequently at Irnham, where he was in 1742-4. On the death of Mr. Charles Williams, in 1750, Mr. Bishop succeeded to the mission at Harvington, Worcestershire, but left it again in the beginning of 1752, and retired to his ancestral home at Brailes. He died at Marnhull, in Dorsetshire, the seat of the Husseys, Aug. 16, 1768.

Mr. Bishop was much respected by his brethren, was Grand Vicar to Bishop Stonor in Oxfordshire, &c., and also a member of the chapter, holding the title of Archdeacon of Hereford and Salop.

*Kirk, Biog. Collections, MSS. ; Dugdale, Hist. Warwickshire.*

1. **Moral Philosophy**: in which a true idea is given of our **Summum Bonum**, and of all the virtues, Theological and Moral, which are to lead us to it, as also of their opposite vices. The Moral Philosophy of the ancient heathens is shewn to be insufficient and not of perfection enough to lead Christians to Heaven. MS. in possession of Rev. Robert Beeston at Eastwell in 1815. The work consists of 28 chapters.

2. **Lambert's Maniere d'instruire les pauvres de la Compagner**. Translated into English. MS. at Longbitch in 1800. Both works have great merit.

3. **Fr. Mannock's Poor-Man's Catechism**. 1752.

Published by Mr. Bishop with a Preface.

4. **Fr. Mannock's Poor-Man's Controversy**. MS. prepared for publication.

**Bishop, William, D.D., Bishop of Chalcedon**, was born about 1553, and was the eldest son and heir of John

Bishop, Esq., of Brailes, in Warwickshire, an estate which this ancient family held for some centuries. His mother was Alice, daughter of John Willington, of Barston, co. Warwick, Esq., and his father, who was patron of the church at Brailes, died April 3, 1601, having lived, as the inscription on his monument at Brailes says, "ninety-two years in good credit." His descendants continued patrons of the living for many generations, and their monuments in the chancel of the church, in Dugdale's time, bore testimony to their position in the parish.

Although a Catholic, William Bishop was sent to Oxford in 1570, and was entered at Gloucester Hall, but after three or four years was so dissatisfied with the tenets and religious intolerance of the dominant party, that he determined to quit the university and devote his life to the reclamation of the country to the ancient faith.

Having settled his estate on his younger brother, he left his relations and his country to join the noble band which had gathered round William Allen in his recent establishment at Douay. Here he spent some time, and then proceeded to the English College at Rome, where he took the mission oath in 1579, being then at the age of twenty-four.

In Sept. 1581, he left Rome for the English mission, in company with William Smith, George Haydock, and Humphrey Maxfield. The Douay Diary states that he was ordained priest at Laon in May, 1583, yet another account says he was at that time a prisoner in the Marshalsea. He was probably ordained, like his companions, before he left Rome, and on his way called at the English College, then at Rheims, which he left Oct. 2, 1581, for the English mission. He was apprehended immediately upon his landing, and was sent up a prisoner to London, and was committed to the Marshalsea prison in Feb. 1582. In Jan. 1585 he was banished, and on this occasion proceeded to Paris, where he went through the usual course in the university, and was made Doctor of the Sorbonne. In the meantime, however, he ventured into England, May 15, 1591, and served the mission for two years, returning to Paris for his degree of D.D., and then back to the mission, where he was a second time arrested, imprisoned, and banished. About this time he took a prominent part in the unhappy disputes between the clergy and Jesuits created by the appoint-

ment of an Archpriest to govern the clergy under the supervision of the latter, and later was engaged in the controversy with Dr. Abbot. He and Robert Charnock were sent to Rome by the appellant clergy to remonstrate against the mal-administration of the Archpriest Blackwell, and to demand his recall. But on their arrival at Rome, Nov. 20, 1598, they were confined in the English College, in the custody of Fr. Persons, by order of Cardinal Cajetan, the Protector of England, on a charge of being the leaders of a factious party. After three months they were released, and were sent one to France, and the other to Lorena, with injunctions never to return to England; but the Pontiff, after a fresh appeal from the clergy, considerably modified his views of the case of the appellants, and Dr. Bishop was subsequently restored to favour, and again proceeded to the English mission.

On Jan. 31, 1602, he, with twelve other priests, offered to Queen Elizabeth the famous Protest of Allegiance, but this did not save him from being some years afterwards committed prisoner to the Gatehouse, where he was confined in 1612. On his release he went to France, and joined several English priests who had founded a small community in Arras College, Paris.

After the death of Harrison, the third and last Archpriest, in May, 1621, the repeated requests of the clergy, backed by the experience expressed by the two last Archpriests, at length found favour at Rome, and it was decided to restore episcopal authority in England. William Bishop was thought to be the most suitable for this dignity, and accordingly, in the month of February, 1623, he was declared Bishop Elect of Chalcedon in Asia, *in partibus infidelium*, his brief for England and Scotland bearing date the 23rd of the following month. He was consecrated June 4, 1623, and proceeded to Douay College in the following month, which he left after five days' stay, July 28, and landed at Dover three days later, about twelve o'clock at night, immediately proceeding thirteen miles on foot to the house of Sir William Roper, where he was hospitably entertained.

He next went to London to be the guest of Lady Dormer, and afterwards visited Lord Montague, in Sussex. Returning to London, he lived in retirement, and used every precaution to



conceal himself and to avoid irritating the Government. He spent the following summer in administering confirmation to the Catholics in and near London, and purposed to visit other parts of the kingdom in the spring, but falling sick at Bishop's Court, near London, the seat of Sir Basil Brooke, died April 16, 1624, being about 70 years of age.

Dr. Bishop behaved with such moderation that he succeeded in reconciling the clergy and Jesuits, and gained the love and respect of all parties. Accounting himself, in virtue of the words of his brief, a true Ordinary over the Kingdom, he instituted a Chapter, consisting of twenty-four Canons, with a Dean at the head. He also divided the country into Archdeaconries, and appointed Rural Deans in subordination to the Archdeacons. The Scotch objected to be under English episcopal authority, and Gregory XV., recognising their appeal, ordered the new bishop to abstain from acts of superiority over the Catholics in Scotland.

The authority of the Dean and Chapter of England was subsequently the source of considerable dispute.

*Dodd, Ch. Hist. ; Masiere Brady, Epis. Succession ; Records S.J., Roman Diary ; Dugdale, Hist. of Warwickshire.*

1. **A Reformation of a Catholicke Deformed, by M. W. Perkins ; wherein the chiefe controversies in Religion are methodically and learnedly handled ; made by D. B. P. Printed with privilege, Part I.** 1604. 4to.

This was in answer to the apostate Jesuit's tract, "The Reformed Catholicke, by William Perkins," Lond. 1599, 8vo. ; and "A Mirror of Popish Shifts and Subtilties," by Dr. Abbot, afterwards Bishop of Salisbury, Lond. 1594, 4to. ; and Dr. Abbot responded with "A Defence against the Counter-Catholicke of D. B.," Lond. 1606. 8vo.

2. **The Second Part of the Reformation of a Catholicke Deformed.** 1607. 4to.

3. **An Answer to Mr. Perkins's Advertisement.** 1607. 4to.

4. **A Reproofe of M. Doct. Abbot's Defence of the Catholicke Deformed by M. W. Perkins. Wherein his sundry abuses of God's sacred Word, and most manifold mangling and falsifying the auncient Fathers sentences be plainly discovered. The First Part. Made by W. B., P(riest) and Doct. in Divinity.** 1608. 4to., pp. 287.

To this Dr. Abbot rejoined with "A Defence of the Reformed Catholicke of Mr. W. Perkins, against the bastard Counter-Catholicke of D. B.," Lond. 1611. 4to. ; and "The True Ancient Catholick, being an Apology against Dr. Bishop's Reproof of the Defence of the Reformed Catholick." Lond. 1611. 4to.

5. **A Disproofe of D. Abbot's Counter-prooffe against D.**

**Bishop's Reproofe of the defence of M. Perkins Reformed Catholike. The First Part.** Wherein the now Roman Church is maintained to be the true ancient Catholike Church, and is cleared from the unjust imputation of Donatisme. Where is also briefly handled, whether every Christian can be saved in his owne religion. By W. B., P. and D. in Divinity. At Paris. Printed by Claude Morell. 1614. 4to. Title, &c., 4 leaves, pp. 423, errata 1 page.

A collective edition of Dr. Bishop's works was published immediately after his death, entitled "Maister Perkins Reformed Catholique, together with Maister Robert Abbots Defence thereof, largely refuted, and the same Refutation newly reviewed and augmented by William Bishop, Dr. of Sorbonne, and late Bishop of Chalcedon." Douay, 1625. 4to., pp. 840.

**6. A Defence of the King's Honour, and his Title to the Kingdom of England.**

This was written at an earlier period, during the controversy about the Oath of Allegiance, in answer to the Conference of Father Persons, on the Succession.

7. Several tracts concerning the Archpriest's Jurisdiction, written shortly before his journey to Rome with Mr. Charnock, as deputies of the appellant clergy. Butler, "Memoirs," refers to a manuscript, by Dr. Bishop, in which he gives an account of his examination by the Archbishop of Canterbury relative to the oath. Forty-eight Doctors of the Sorbonne, whose opinion had been asked—if the oath could be conscientiously taken—replied in the affirmative.

8. **The Copies of certaine Discourses, which were extorted from divers, as their friends desired them, or their adversaries drive them to purge themselves of the most grievous crimes of schisme, sedition, rebellion, faction, and such like, most unjustly laid against them for not subscribing to the late authoritie at the first sending thereof into England. In which Discourses are also many things discovered concerning the proceedings in this matter abroad.** Roane, by the heiress of Ja. Walker. 1601. 4to.

Though not signed, this work is generally attributed to Bishop (*vide* Tierney's Dodd, vol. iii. p. clvi. note), and appears under his name in catalogues. Besides an address to the reader, it contained two discourses on the insufficiency of Card. Cajetan's first letter to Blackwell; the latter's letters to Cajetan; a treatise by Champney on the same subject; a letter from Persons, Oct. 9, 1599, to Bishop and Charnock, "two banished and consigned priests, the one in France, the other in Lorraine, by the suggestions of Fr. Parsons for presuming to goe to Rome in the affaires of the Catholike Church," in defence of his conduct towards those envoys; a censure on this letter by J. B. (*vide* John Bennett); Bishop's answer to the letter of Persons; and finally a letter from Mr. Mu. (*vide* John Mush) to Persons, dated Nov. 13, 1600. For further particulars of the Archpriest Controversy *vide* Xofer Bagshaw, George Blackwell, Thomas Bluet, &c.

9. **An Account of the Faction and Disturbances in the Castle of Wisbech, occasioned by Father Weston, a Jesuit.** MS. in the custody of Mr. Bishop, of Brailles, in the time of Dodd.

10. **A Protestation of Allegiance made by thirteen Missioners**

to **Queen Elizabeth**, Jan. 31, 1603, in which Dr. Bishop was principally concerned; printed in Tierney's Dodd, vol. iii. p. clxxxviii.

11. **Joannis Pitsei, Angli S. Theologiæ Doctoris, Liverduni in Lotharingia, Decani, Relationum Historicarum de Rebus Anglicis. Tomus Primus. Quatuor Partes.** Parisiis, 1619. Thick 4to. The running title is—**De Illustribus Angliæ Scriptoribus.**

This very valuable work was edited by Dr. Bishop, to which he wrote a long and learned preface. It is largely quoted by Dodd and other historians, and is indispensable to the student of ecclesiastical history.

12. **Narrative of the Life, Sickness, and Death of William Bishop, Bishop of Chalcedon.** MS. Archiepiscopal Archives of Westminster. Vol. EF., No. 35, pp. 97 to 102.

13. **Portrait**, oval, with Memoir, "Laity's Directory." 1810. 8vo.

He also appears in "The Jesuits or Priests, as they use to sit at Council, in England, to further the Catholick Cause," ob. 1624, æt. 70.

**Bix, Angelus, O.S.F.**, was chaplain to the Spanish ambassador at London in the reign of James II., and was a noted preacher. After the revolution in 1688 he retired abroad, and was confessor to the Poor Clares at Aire, in 1690, and afterwards to the nuns of the Third Order of St. Francis established in the ancient palace of Princenhoff at Bruges, subsequently returning to England, where he died early in 1695 whilst guardian of the province, at York.

*Dodd, Ch. Hist.; Oliver, Collections.*

1. **Sermon on Good-Friday, April 13, 1688**, delivered at Somerset House, and published by command of **Queen Mary D'Este, Consort of King James II.**

2. Other Sermons.

**Blackburne, Robert**, gentleman, was the son of Richard Blackburne, of Thistleton, co. Lancaster, gent., by Perpetua, daughter of Francis Westby, of Myerscough, Esq.

The Blackburnes were one of the most numerous and respectable clans in Lancashire, and spread themselves over many parts of the county.

John Blackburne, of Sandholm Milne, in Barniker, a staunch recusant in the days of Elizabeth, was the ancestor of the families seated at Great Eccleston, Stockenbridge, Thistleton, Scorton Hall, near Garstang, Newton, and Eccleston; and junior branches established themselves at Bridge End and Blackley Hurst, The Hill in Goosnargh, The Brooks in Bleasdale, and another at Orford, Hale, and Newton; the latter family being the only one which lost the faith, and the only one which is now represented in the landed interest of



the county. All were loyal adherents of the Stuarts, and, with the exception of the Orford family, suffered very heavily for their faith, and were allied to the principal Lancashire families.

In 1695 Robert Blackburne was apprehended on suspicion of being a party to the Lancashire Plot of that or the preceding year, and though he was never brought to trial he was consigned to Newgate prison, where he was immured for over fifty-three years. His case, similarly with that of Major Bernardi, was more than once referred to in Parliament, and the injustice of his retention was represented by his friends, until it may be said he outlived them all, and died an untried prisoner within the walls of Newgate.

*Gillow, Lancashire Recusants, MS. ; Recusant Rolls, P.R.O.*

**Blackburne, William**, priest, martyr ; *vide* Thomson.

**Blackfan, John, Father S.J.**, *alias* **Blackman**, was a native of Horsham, in Sussex, and was born in 1560. He was educated at Cambridge, where he took the degree of M.A., and was particularly distinguished for his integrity and candour of soul. His very remarkable conversion to the faith is narrated by Fr. More ("Hist. Prov. Angl.," lib. viii. n. 26, p. 384). He was reconciled to the Church by an aged Marian priest, and then, escaping from England in 1587, went first to the English College at Rheims and subsequently to the English College, S.J., at Valladolid, where he entered the Society of Jesus. He was for some time confessor at the English College, Rome, afterwards at Valladolid, and was once the Director of the noble Doña Luisa de Carvajal (*vide* her Life by Lady Fullerton in 1873), and was the first to direct her charitable attention to the suffering Catholics of England, accompanying her and her suite to this country. He was arrested in 1612, and committed by Abbot, Archbishop of Canterbury, to the Gatehouse prison.

After about thirteen months' detention he was sent into banishment and retired to Brussels, where he was appointed Vice-Prefect of the English mission, and three years later succeeded to the office of Rector of Valladolid. Subsequently he went to Madrid and became Vice-Prefect there ; then, returning to England, he laboured as a missionary in various districts until his death, Jan. 13, 1641, aged 81.

*Dodd, Ch. Hist.*; *Records S.J.*, vol. ii. p. 625, and *Collectanea S.J.*

1. Dodd refers to a long contest between Fr. Blackfan and Mr. Newman, a secular priest, in relation to the English College at Lisbon.

**Blackwell, George, B.D.**, first Archpriest of England, was born in Middlesex about 1545, was admitted a scholar of Trinity College, Oxford, May 27, 1562, and became a Fellow and Master of Arts five years later. He then removed to Gloucester Hall, a house much suspected of Catholic tendencies. Convinced of the errors of Protestantism, Mr. Blackwell abandoned his Fellowship, and entered Douay College in 1574. In the following year he was ordained priest and became Bachelor of Divinity, and was sent to the English mission in 1576.

After Cardinal Allen's death, in 1594, the necessity for a bishop in England became very apparent, and the clergy expressed their want in supplication to Pope Clement VIII., and for some time were encouraged in their aspirations by Fr. Persons, under whose inspection the English mission had chiefly lain since the Cardinal's death. However, certain reasons afterwards prevailed with Fr. Persons which caused him to alter his policy, and to maintain that the times were inopportune for the restoration of episcopal jurisdiction. A sort of compromise was then conceived by Fr. Persons, which received the approval of the Pope in 1598, by the creation of an Archpriest constituted to be head of the secular priests sent to England from the seminaries of Douay and Rome. He was to have twelve Assistants, six of whom were also styled his Counsellors, the Cardinal Protector to have the nomination of six, leaving to the Archpriest the selection of the remainder. He received certain faculties and jurisdiction, but it is evident, both from the public and private instructions of the Cardinal Protector, that this kind of Presbyterian Government was designedly framed to admit of little independence on the part of the secular clergy. Mr. Blackwell was selected for this dignity, and he was inaugurated to the office by the letter of Cajetan, the Cardinal Protector. Only a few, however, of the clergy were in the secret of this arrangement; and therefore, shortly after the Archpriest's arrival in England, loud complaints were raised by many that they had neither been advised with, nor much less consented to, such an arrangement.

For awhile the more resolute of the clergy refused to submit to the new authority, taking advantage of the fact that the Archpriest had not obtained any brief from the Pope, and despatched two of their number, William Bishop and Robert Charnock, as a deputation to the Pope to demand his recall. Clement VIII., advised of their intention, sent them an intimation that wherever his commands should reach them, they should stop their journey and proceed no further. This, however, did not satisfy the deputies, who persisted in their design of going to Rome, where they were arrested upon their arrival, by the irritated Pope, who kept them for three months in strict custody in the English College.

On release they were sent one to France, and the other to Lorena, with injunctions never to return to England. To give greater authority to the Archpriest, the Pope confirmed his election, by breve dated April 6, 1599, and also confirmed that of his Assistants and the faculties conceded by the Cardinal Protector. But a fresh appeal was soon made by the aggrieved clergy, and the views of Clement VIII. underwent a considerable change when their case was more clearly represented to him; and, for the satisfaction of the appellants, he issued two breves, one dated Aug. 17, 1601, and another in Oct. 1601, in which, while confirming the authority of the Archpriest, he reprimanded him for his intemperate conduct, and withdrew the secret instructions he had previously received to consult the Provincial of the Jesuits, or any of his brethren, in the discharge of his duty.

The Queen's Ministers had noticed the origin and watched the progress of this controversy. Their hostility to the Spanish faction, whose plan was to place the Infanta on the English throne on the death of Elizabeth, induced them to favour the cause of the appellants, or dissatisfied clergy, who through the intermediate agency of Bancroft, Bishop of London, were indulged with the means of corresponding with each other, and their opponents also affirmed, though the clergy indignantly denied the charge, that they were provided with facilities for the publication of tracts in their own defence, and with passports for the deputies whom they sent to Rome. But the connection could not long be concealed. The zealots among the Puritans were scandalized, and Cecil found it necessary to furnish public proof of his orthodoxy. A proclamation was



issued in the name of Elizabeth noticing the division of the Catholic clergy into two parties, one of the Jesuits and their adherents, the other of the secular priests, their opponents. The former she pronounces traitors, without any exception ; the latter, though less guilty, are disobedient and disloyal subjects. She then complains that, in consequence of her clemency towards both these classes of men, they even "adventured to walk the streets at noon-day," and carried themselves so as to breed a suspicion that she proposed to grant a toleration of two religions, though God knew that she was ignorant of any such imagination, and that not one had ever ventured to suggest it to her. In conclusion, she commands all Jesuits, and all priests, their adherents, to quit the kingdom within thirty days, and all others, their opponents, within three months, under the peril of suffering the extreme penalty of the law. This proclamation, and the subsequent proceedings of the Commission appointed for the purpose of banishing the Catholic clergymen, though wearing the semblance of hostility, was hailed by many of the missionaries as the commencement of a new era ; the distinction admitted in the proclamation encouraged a hope of further indulgence, and they resolved to deserve it by presenting to the Queen a protestation of civil allegiance, drawn in the most ample and satisfactory form, and yet not trenching upon that obedience which was due to the spiritual supremacy of the Pontiff. What influence such an address might have had cannot be known ; it never reached the hands of the dying Queen ; she was no longer in a condition to reward or punish.

When James, in 1603, succeeded to the throne, the persecution of Catholics became less severe, but after the Gunpowder Plot, which was eagerly taken advantage of to play upon the fears of the king to the detriment of the Catholic body, a more stringent oath was framed, the lawfulness of which became a question of the highest import. The missionaries were divided in opinion, the Jesuits in general condemned it, believing in the necessity of vigorous and decisive measures, whilst the King of France, on the other hand, admonished the Pontiff to beware, lest by irritating James he should give occasion to the final extinction of the Catholic worship in England. The reigning Pope, Paul V., smarting under the failure of the secret envoy he had despatched to James, yielded to the clamour which the late enactments in England had excited, and sent, through Fr.

Holtby, the Superior of the Jesuits, a Papal breve condemning the oath of allegiance, as unlawful to be taken, because "it contained many things contrary to faith and salvation." Blackwell, aware of the consequences, received it with feelings of the most profound grief, and refused to notify it officially to his flock, looking upon it as nothing more than the private dictum of Paul V. The Papal breve sharpened the resentment of James, many Catholics were convicted of recusancy and condemned at the assizes in the barbarous penalties of premunire, and three priests were sentenced to death.

The Archpriest himself was arrested near Clerkenwell, June 24, 1607, and was committed, first to the Gatehouse, in Westminster, and afterwards to the Clink, in Southwark. The Papal breves, his faculties, and the instructions of Cardinal Cajetan, were found with him. He had previously publicly announced that the oath, notwithstanding its condemnation by the Papal breve, might be conscientiously taken by any English Catholic. Before the Commissioners at Lambeth he avowed the same opinion, and at their demand he took the oath, and by a circular informed his assistants and clergy that he had taken it in the sense in which it had been explained by the lawgiver, and exhorted them to follow his example. At Court his conduct gave great satisfaction, yet so violent were the prejudices of the zealots that James, though he lamented the imprisonment of the old man, dared not grant him any other indulgence than that he should not be brought to trial on the capital offence of having received holy orders beyond the sea.

At Rome it was contended that Blackwell's conduct called for immediate chastisement. The Pontiff published a second breve, dated Sept. 22, 1607, confirming the former, and condemning the oath for the same general reason. Cardinal Bellarmine and Fr. Persons wrote to the Archpriest admonitory letters in the hope of reclaiming him, but he replied by long and laboured defences of his own opinion and conduct, and delivered the Papal breve and the letters he had received to the Archbishop of Canterbury, who gave them to the king, who forthwith made a grievous complaint concerning them to the French ambassador.

Blackwell continued firmer than ever in his opinions, and having appointed a deputy, or substitute, strove to maintain his position, until his conversion being despaired of, the Pontiff

released him from his office of Archpriest, by breve dated Feb. 1, 1608, appointing George Birkhead to supply his place. This measure, says Lingard, was productive of a deep and long-continued schism in the Catholic body. The greater number, swayed by the authority of the new Archpriest and of the Jesuit missionaries, looked upon the taking of the oath as the denial of their religion; but, on the other hand, many, professing to be satisfied by the arguments of Blackwell and his advocates, cheerfully took it when it was offered, and thus freed themselves from the severe penalties to which they would have been subject by the refusal.

The old man languished in confinement for five weary years after his deprivation, and died in prison, Jan. 12, 1613.

*Dodd, Ch. Hist.; Lingard, Hist. of Eng.; Mazieire Brady, Epis. Succession.*

1. **A Letter to Cardinal Cajetan, in favour of the English Jesuits. 1596.**

This letter, dated Jan. 10, 1596, will also be found in Dr. Bishop's "Copies of Discourses," 1601.

2. **Several Letters concerning the Appellant Clergy**, dated April 1599, Feb. 21, March 2, 1600, and April 16, 1601, &c.

3. **An Answer to the Censure of the Paris Divines, concerning his Jurisdiction**, dated May 29, 1600.

Blackwell's indiscreet action towards Colleton and Mush, and his defence of Lister's Treatise of Schism, after peace had been restored by the breve of April 6, 1599, reopened the Wisbeach controversy with still greater vigour. The Divines of the Univ. of Paris were appealed to by the Appellant clergy, and the decision was in their favour. This was condemned by Blackwell, in an angry decree published May 29, 1600 ("Copies of Certain Discourses," by Dr. Bishop, also Tierney, vol. iii. p. cxxx.), followed by a sentence of suspension against Colleton and Mush, and on Nov. 17, following, thirty-three clergymen, by a regular instrument, solemnly appealed to the judgment of the Holy See (Tierney, *ibid.* p. cxxxii. *seq.*). The whole history of the Archpriest controversy is too long to enter into here, but the following is a catalogue of the principal works, the full titles of which will be found under their respective authors' names.

In reply to the Blackwell edict of May 29, 1600, the Appellant clergy issued two books, first, "Declaratio Motuum ac Turbarum," &c., ded. to the Pope, by John Mush, Rouen, 1601, and second, "The Copies of Certain Discourses," &c., 1601, by Dr. Bishop, which contained a copy of Persons' letter Oct. 9, 1599, to Bishop and Charnock, a censure on that letter by John Bennett, Bishop's answer to the letter, and a letter of John Mush to Persons, dated Nov. 13, 1600. These elicited from Persons "A briefe Apologie, or Defence of the Catholike Ecclesiasticall Hierarchie and Subordination in England," 1601, which was immediately answered by John Colleton, in his "Just Defence," and Humphrey Ely, in his "Brief Notes." Besides these, two other works were



issued by the prisoners at Wisbeach against Persons', which he savagely attacked in an Appendix to his Apology. The first was "The Hope of Peace, by laying open such doubts and manifest untruths as are divulged by the Archpriest in his letter or answer to the bookes which were published by the Priests," Franckford, 1601, 4to. This important work, giving copies of Blackwell's letters, &c., is signed by J. B., apparently John Bennett, one of the prisoners at Wisbeach. The other work, in Latin, was by Christ. Bagshaw, "*Relatio Compendiosa Turbarum quas Jesuitæ Angli concivere*," &c., Rouen, 1601, dedicated to the Inquisition. Bagshaw also wrote "A True Relation of the Faction begun at Wisbeach, by Fr. Edmonds, *alias* Weston, a Jesuite, 1595, and continued since by Fr. Walley, *alias* Garnet, the Provinciall of the Jesuits in England, and by Fr. Parsons in Rome, with their adherents, against us the Secular Priests," 1601. William Watson's intemperate works were as follows: "A Sparring Discoverie of our English Jesuits, and of Fr. Parsons' proceedings," 1601; "A Dialogue betwixt a Secular Priest and a Lay Gentleman," Rhemes, 1601, and "Important Considerations," 1601. This last work is very violent, and certainly seems to confirm the charge of the Jesuits as to its being written and printed with the connivance and assistance of the Queen's Council. The type of this work is not the same as the other works in this controversy, though it bears the same printers' device as "The Hope of Peace," which comparison evidently proves it did not come from the same block. Watson was executed Nov. 29, 1603, for conspiracy; he also published his "Quodlibets" in 1600, and again in 1602. The two latter works certainly appear to have been repudiated by his brethren. "An Answer to a Letter of a Jesuited Gentleman, by his Cousin," 1601, "*Rationes redditæ pro impressione librorum*," &c., and two or three other works were also written by the Appellant clergy. One of the most important works in this controversy, however, was issued in 1601, under the initials A. P. (A Priest), *vide* T. Bluet, entitled "A Reply to a Notorious Libell intituled A Briefe Apologie," pp. 387, 4to., which gives a full insight into the controversy. Persons replied with "A Manifestation of the Folly and bad Spirit of certain in England who call themselves Secular Priests," 1602, 4to.; and about this time appeared "An Answer of M. Doctor Bagshaw to certayne poyntes of a libell called An Apologie," &c., Paris; "A Defence of the slandered Priestes, wherein the reasons of their bearing off to receive Maister B. to their Superiour are layed downe," &c., by J. Colleton, 1602, 4to.; and "An Answer made to a letter of G. B.'s in commendation of the Jesuits," by A. Philoletes, *pseud.* 1602, 4to.

4. A Treatise against Lying and Dissimulation. MS. in the Bodleian Library.

More truly ascribed, says Dodd, to Francis Tresham.

5. Mr. George Blackwell his answeres upon sundry his Examinations: together with his approbation and taking of the oath of allegiance: and his letter to his assistants, and brethren, mooving them not only to take the said oath, but to advise all Romish Catholikes so to doe. (The summe of the Breves specified on the Examination.) Lond. 1607. 4to.

A large Examination taken at Lambeth of M. George Blackwell upon occasion of a certaine answer of his to a letter sent unto him from Cardinall Bellarmine, blaming him for taking

the oath of allegiance. With the Cardinal's letter, and Mr. Blackwell's answer unto it, also Mr. Blackwell's letter to the Romish Catholicikes in England. Lond. 1607. 4to.

Trans. into French. Amsterdam, 1609. 8vo.

In G. Blacvellum Angliæ archipresbyterum quæstio bipartita; cujus actio prior archipresbyteri jusjurandum de fidelitate præstitum. Altera ejusdem juramenti assertionem, contra Cardinalis Bellarmini literas, continet. (Interprete J. Wilsono.) Londini, 1609. 4to.

6. Letters to the English Clergy touching the oath of allegiance. Lond. 1607. 4to.

7. Epistolæ ad Anglos Pontificios. Lond. 1609. 4to.

8. Epistolæ ad Cardinalem Bellarminum.

**Blake, Alexander**, martyr, a layman, was convicted of relieving and assisting Christopher Bales, a missionary priest, contrary to the statute of 27 Eliz., for which he was condemned to die, and was executed in Gray's Inn Lane, March 4, 1589-90.

*Challoner, Memoirs; Dodd, Ch. Hist.*

**Blake, James, Father S.J.**, *alias* Cross, was a native of London, born in 1649. He entered the Society at Watten in 1675, and in 1701 was declared Provincial.

He is referred to by Titus Oates in 1678, and was chaplain to Mr. Mannock, at Bromley Hall, Colchester, from 1720 until his death, Jan. 29, 1728, aged 79.

*Records S.J., Collectanea; Oliver, Collectanea S.J.*

1. A Sermon [on John vi. 56] of the Blessed Sacrament, delivered in the Chapel of the Spanish Ambassador, on Corpus Christi, June 3, 1686. Lond. 1686. 4to.

It was reprinted in *Catholic Sermons temp. James II.* Lond. 1741. 8vo. 2 vols.

**Blandy, William**, born at Newbury, in Berkshire, was some time a member of New College, Oxford, from which he was ejected in the year 1563.

Subsequently he studied law in the Middle Temple, and seems to have devoted a good deal of his time to literature. The date of his death is not recorded.

*Dodd, Ch. Hist.*

1. Chronological Tables of the World. To which are added the Characters of the High Priests, etc. Obl. 8vo.

2. The five Bookes of H. Osorius, containyng a Discourse of Civill and Christian Nobilitie. Translated from Jerome Osorio da Fonseca, Bishop of Silves. [Lond.] 1576, 4to.

3. *The Castle, or Picture of Pollicy shewing forth most lively, the face, body and partes of a commonwealth, the duety of a perfect souldiar, the martiall feates lately done by our nation, under the conduct of J. Noris, Generall of the Army of the States in Friseland. Handled in manner of a Dialogue betwixt Gefferay Gate, and William Blandy, souldiars.* Black Letter, J. Daye, Lond. 1581. 4to.

**Blenkinsop, Thomas, Esq.**, of Helbeck, of the ancient Westmoreland family of that name, was thrown into prison, at Hull, for the profession of his faith, and about 1593 was removed to York Castle, where he remained for a length of time, and became so grievously diseased through the infectious air of his prison, that he obtained permission to be removed to the custody of Mr. Thomas Musgrave in the city of York, and have the help of physicians, but all in vain, for he died shortly afterwards.

*Morris, Troubles, Third Series ; Foley, Roman Diary.*

**Bloodworth, John**, schoolmaster, was the brother of the Rev. Thomas Bloodworth, who was born at Kimbolton. They were sent to Sedgley Park School about 1770, from whence the latter went to the English College at Valladolid two years later, and returned to the mission in Derbyshire, where he died Jan. 26, 1815. John was conducting an academy at Bridgefield House, Wandsworth, Surrey, in 1792, but further particulars have not been recorded.

*Laity's Directory ; Kirk, Biog. Collections, MSS.*

**Blount, Sir Christopher**, was educated in the English College, Rheims, under the direction of Dr. Allen.

After his return to England he became an *habitué* at the Court, and his service, though a firm Catholic, was accepted by the Queen in her wars in Spain and Ireland.

The Queen employed many Catholics during a great part of her reign, until, alarmed by the plots and intrigues invented to damage them by Cecil and others, and the treasonable behaviour of some few individual Catholics, she became very cautious in allowing any to serve in the army.

Sir Christopher, however, used such tact that his enemies had no opportunity to call his fidelity in question.

He was a personal friend and staunch adherent of the Queen's great favourite, the Earl of Essex, whom he followed in



his enterprises against Spain, and also in the wars in Ireland. But his intimacy with this nobleman at last proved his ruin, for the earl being recalled from Ireland, to justify his conduct in that kingdom, Sir Christopher accompanied him, and was one of the party when the earl marched through the streets of London in a tumultuous fashion in order to overawe the Council, upon which occasion he was taken prisoner after receiving several wounds in defence of the earl. For this he was tried and condemned to die, and he was executed on Tower Hill, March 18, 1600, together with Sir Charles Danvers, who was likewise engaged in the earl's cause. He declared before his execution all he knew of that affair; that the earl had once formed the design of bringing over an army from Ireland, and forcing his way to the Queen, in order to remove his enemies from about her; that he had dissuaded him from the project as being an illegal way of proceeding; and though he had incurred the earl's displeasure by this advice, which he considered had ruined his interest at Court, he could not forsake his old friend, whose rashness had engaged him in this last fatal enterprise.

Sir Christopher declared on the scaffold that he died a Catholic, and it was by his persuasion that Sir John Davies (one of the accomplices condemned to die) also desired the assistance of a priest, though this gentleman was fortunately reprieved and pardoned.

*Dodd, Ch. Hist.*

**Blount, Christopher**, a gentleman volunteer in the Royal army, who lost his life in defence of his Majesty Charles I. at Edgbaston, near Birmingham, Warwickshire.

*Castlemain, Cath. Apology.*

**Blount, George, Esq.**, second son of Sir George Blount, Bart., of Sodington, and brother to Sir Walter Kirkham Blount, Bart., married, first, Mary, daughter of Henry, Earl of Thomond, and relict of Charles Viscount Cullen, and after her death, without issue, secondly, Constantia, daughter of Sir George Cary, of Tor Abbey, Knt., by whom he had a son Edward, who succeeded his uncle, Sir Walter Kirkham Blount, Bart., to the title and estates, and daughters Constantia, Mary, Ann, and Elizabeth, the two latter being nuns at Cambray.

*Nash, Hist. of Worcestershire.*

1. A Treatise on the right use of Moral Philosophy according to doctrines of Christianity.

In three books, ded. to his brother.

**Blount, Lewis**, a gentleman volunteer in the Royal army in the reign of Charles I., killed at Manchester.

*Castlemain, Cath. Apology.*

**Blount, Teresa-Maria** and **Martha**, the friends of Pope, were daughters of Lister Blount, of Mapledurham, Oxon, Esq., and his wife Martha Englefield.

The elder sister was born at Paris Oct. 15, 1688, and the younger at the family seat, Mapledurham, near Reading, June 15, 1690.

This ancient family is said to have originated in the Blondi or Biondi in Italy, and they from the Roman Flavii, both so called from their fair hair.

Sir Robert, one of the three sons of Le Blond, Lord of Guisnes in France, came over with the Conqueror, by whom he was created Baron of Icksworth in Suffolk. His descendant, Sir William Le Blount, Sheriff of Rutland in 1307, was the father of Sir Walter and Sir Thomas Le Blount.

The eldest son, Sir Walter, married the heiress of Sir W. de Sodington, and their son Sir John married Isolda, the heiress of Thomas Lord Mountjoy. Sir John's grandson was created Lord Mountjoy in 1465, a title which became extinct on the death of Charles Blount, Lord Mountjoy and Earl of Devonshire, in 1606. A junior branch of this family received a Baronetage in 1647.

Sir Thomas Le Blount, the second son of Sir William, was steward of the household to Edward II., and from him descend the Blounts of Mapledurham.

Teresa and Martha Blount received the rudiments of their education at the convent at Hammersmith, under the Superioress, Mrs. Cornwallis. Subsequently they were sent to Paris to finish their education in the convent situated in the Rue Boulanger, under Mrs. Meynell and Miss Lyster.

After their father's death, in 1710, they resided with their mother in Bolton Street, Piccadilly, their only surviving brother, Michael, then seventeen years of age, being at that time at Paris for his education.

The 20th of October, 1714, the coronation of George I., occasioned some pleasing verses from Pope to Martha, the younger sister, who it seems neither witnessed the ceremony nor enjoyed the rejoicings and festivities attending it. Though these verses were addressed to Martha, the striking charms of Teresa, which shone on this occasion in their brightest lustre, had produced at this time a deeper impression on Pope's heart than the milder attractions of the younger sister.

Pope's acquaintance with these ladies dated from his residence at Binfield in 1700, and subsequently his friendship with the family at Mapledurham became more intimate, and he was occasionally consulted in its affairs, in which he interested himself, especially after the death of Mr. Blount in 1710.

That Teresa, not Martha, was frequently the object of his verses is proved from his published letters, and that she was his first favourite and special object of his affections is evident from the deed of March 10, 1717, by which he binds himself in an annuity of £40 for the term of six years, to be paid to her yearly on the 25th of March, on condition that she should not have married during that time, a condition to which she agreed. Pope was then residing with his parents, whose old age and habits would probably have little agreed with the taste and inclination of a fashionable young lady. Besides, at this time, the poet was very busily engaged in publishing a collection of his works. To these circumstances must be ascribed the terms of the agreement, which were evidently framed with a view to an ultimate connubial settlement.

It is not very easy to account in a satisfactory manner for the subsequent wavering and hesitation in Pope's affections. It has been said that he did not find in her that complaisance and encouragement which no doubt he expected from her; but it may be observed that at that very time he was carrying on a presumptuous and ridiculous courtship of the celebrated Lady Mary Wortley Montagu, a woman in the pride of beauty and fashion, and endowed with the most brilliant accomplishments.

Teresa, too, was soon in no less friendly intercourse and correspondence, under the name of Zephalinda, with a swain in the person of James Moore, afterwards James Moore Smythe, who went by the appellation of Alexis. This accounts more than anything else for Pope's inveterate dislike to him who had



robbed him of Teresa, as Lord Hervey afterwards did of his idol Lady Mary.

It is observable that, notwithstanding the apparent partiality of Teresa to James Moore, she strongly objected to the licentious freedom of his letters, though quite in the style of the wits of that age, which is clearly manifested in one of her letters. It is not unlikely that she showed no less objection to the same impertinent and unbecoming liberty in Pope himself.

Nevertheless, from whatever cause the alteration in their mutual agreement may have proceeded, Pope did not break with either of the two sisters, and his attentions to them continued ostensibly the same, until about 1725, when his intimacy with Lady Mary had utterly yielded to hatred and animosity.

Then he sought refuge and more durable consolation in that company which was more easily pleased and more disposed to admire.

Besides good-humour, tenderness, and a mild disposition, he found in Martha a congeniality of affection which better accorded with his feelings than the disposition he had met with in her sister, and he irrevocably set his heart on the object in which he found such encouragement.

Martha then became the confidante of his thoughts, the depository of his hopes and anxieties, the sharer of his joys and sorrows, and in her, who submitted to be the object of a sneer, the jest and ridicule of malevolence and envy on his account, he felt that he had a friend ready to sympathize with him either in the gratifying or untoward circumstances of his life. All this Martha Blount was to him, and by degrees he found her identified with his own existence. She partook of his disappointments and pleasures, of his vexations and comforts, always disposed to administer that consolation which could only be expected from true friendship and sincere affection; hence, wherever he went, his correspondence with her was never remitted, and when the warmth of gallantry was over, the cherished idea of kindness and regard remained.

Notwithstanding the unfavourable inferences which have been drawn from such equivocal connection, it is but justice to say that the Misses Blount appear at no time during their intercourse with Pope to have lost a due sense, or omitted the practical part, of their religious duties.

Pope himself, in a letter to Lady Hamilton, written apparently about 1730, speaks of their chaplain in town, the Rev. Mr. Logg, as about to begin that winter and continue afterwards doing duty at their house, and he earnestly entreats Lady Hamilton to call on Mrs. Blount and her daughters, with an assurance of her being welcomed by them.

In the collection of original letters addressed to Martha, preserved at Mapledurham, there is one dated Bath, June 13, 1747, subscribed William Chapman, apparently the Franciscan Father in charge of the chapel there. He expresses in the highest terms the satisfaction he has experienced in her company at Mrs. Edwin's, whose husband was the common friend to Pope and Martha, in the affair of the Allens, of Prior Park. "I believe," he says, "I shall never forget that remarkable instance of the true Catholic spirit you there displayed, and I must frankly own that this, and indeed the whole of your behaviour that evening, has left such tender and affectionate concern for your eternal interest in my mind, that it has often vented itself since in the most earnest application to Heaven in your behalf." The rest of the letter continues in a strain of most pious and edifying advice.

What may complete the delineation and social character of Martha Blount is found in a letter of condolence from Fr. Thomas Phillips, the author of the "Life of Cardinal Pole," and which seems to be traced with much ingenuity and truth.

The letter is addressed to Martha's nephew, Michael Blount, of Mapledurham, July 19, 1763, and runs thus :—"I may truly say the death of few persons would have been so sensible to me as that of Mistress Blount. I had known her intimately twenty years, and found I had reason to value in proportion as I was acquainted with her. Her conversation was not only entertaining, but improving in a very uncommon degree, and though I have not enjoyed it these two years past, and when I left London had but a slender prospect of having ever again that advantage, yet I have often reflected with satisfaction on the many agreeable and instructive hours I have passed in it. It is hard to say if she was more estimable for her good sense and universal knowledge, or for being exempt from all affectation and desire of appearing to have any other merit than what usually falls to women in her rank."

The unpleasant and too public quarrel between Martha and

Mr. Allen's wife, to which allusion has been already made, originated in the former's practice and usual custom of attending the Catholic places of worship, for which purpose Mr. Allen's carriage was refused her when a visitor at his house. It is true, however, that Mr. Allen, in his public character of Mayor of Bath that year, might have thought he could not with propriety lend it at a time when Catholics lay under the dire odium of popular animosity.

But perhaps the most cutting censure inflicted on Martha is the accusation of ingratitude and neglect of Pope in his last illness. It must, however, be observed that she did not reside at Twickenham; that though Pope's health had been long declining, his death was in some degree sudden; that on the very eve of that event he thought himself well enough to take an airing in Bushey Park, and to entertain friends at his table.

Less censorious people will admit that the most affectionate friends are not always the fittest to assist the dying in the melancholy circumstance of their last moments; and those who have lavished their censure on Martha were not perhaps aware that a confessor—and one was in attendance on Pope—thinks it his duty at that awful moment to keep from his dying penitent the dangerous impressions of certain former affections and too tender memories.

Ruffhead well observes, that the intimacy which subsisted between Martha Blount and Pope was nothing more than a sincere and affectionate friendship, begun in early life, and continuing with a mutual increase of esteem and attachment through life, and he does not hesitate to assert it to have been innocent and pure.

Mr. Bowles himself, who cannot be accused of too great partiality for the Misses Blount, has yet the candour to say that Martha was thirty-six years of age when Pope's affection was irrevocably fixed upon her, an age when a woman who has not lost all sense of honour, of religion, and regard for herself seldom takes a false step. And, indeed, any one who will bear in mind Pope's well-known stature, his misshapen conformation, and his infirmities, will give credit to Mr. Bowles for this observation.

Pope by his will of Dec. 12, 1744, disposed of his house in Berkeley Street, Berkeley Square, in favour of Martha for her life. At this time and some time previously the Misses Blount



were living in Welbeck Street, Cavendish Square, near Oxford Chapel, with their mother, who died March 31, 1743. Martha took possession of the house left her by Pope after his death in 1744, and resided there, with her sister, for the remainder of her life; but the deed of purchase by Pope was lost, or Miss Blount was unable to prove that the purchase-money had been paid, so she was obliged to find herself the £315 he had agreed to pay for the lease, which had only twenty-six years to run.

After a life wearied with the vicissitudes and disappointments of this fleeting world, Martha Blount died, July 12, 1763, aged 73. Teresa, her sister, died Oct. 7, 1759, aged 71, and both were buried at St. Pancras.

*M. le Febvre, Chaplain at Mapledurham, MS.; Clifford, Hist. of Tixall, p. 217; Memoir of Pope, in Bowles' Edition of Pope's Works; Roscoe, ditto; Ruffhead, Life of Pope.*

1. **Correspondence**, MSS. preserved at Mapledurham.

2. A spirited controversy, in which the intimacy between Pope and the Misses Blount is entered into at length, was elicited by the publication of Bowles' edition of Pope's Works, in 1807. This controversy lasted for many years, and many pamphlets and papers were written on the subject, a list of which will be found prefixed to an elaborate article on Pope's Works and Character, in the *London Quarterly Review*, xxxii. 271-311.

Perhaps one of the best defences of the characters of the Misses Blount will be found in an inquiry into the biography of Pope in the *Athenæum*, 1854, 909-910, and also 1856, 1398.

**Blount, Thomas**, priest, confessor of the faith, was a younger son of James Blount, Esq., and studied his humanities at St. Omer, and from thence proceeded to the English College, Valladolid, in Spain, but after six months' stay returned to England. In 1635 he went to Lisbon, and entered the English College there, where he completed his studies and was ordained priest. He was sent on the mission, April 14, 1642, and after some years spent in discharge of his duties in the most trying times, he was apprehended and committed to the common gaol at Shrewsbury, where he died in 1647.

*Challoner, Memoirs.*

**Blount, Thomas, Esq.**, was born at Bardesley, in Worcestershire, and was the son of Myles Blount, of Orleton, Herefordshire, the fifth son of Roger Blount, of Monkland, in the same county.

Without the advantage of academical training, he supplied the defect by assiduous application and extraordinary genius.

After making himself master of the classics, he turned his attention to the law, and entered himself at the Inner Temple. Though called to the Bar, he was unable to practise on account of his religion, and, retiring to his estate at Orleton, he occupied his time almost entirely in literary pursuits. He died at Orleton, Dec. 26, 1679, of palsy, said to have been brought on through being hurried from place to place during the persecuting mania which succeeded Oates' plot in 1678, his health having been already much impaired by the sedentary nature of his life. He was a good historian, a great lover of books, and exhibited that general knowledge which essentially shines in conversation.

*Dodd, Ch. Hist.*

1. **The Art of making Devises: treating of Hieroglyphicks, Symboles, Emblemes, Ænigmas, Sentences, Parables, Reverses of Medalls, Armes, Blazons, Cimiers, Cyphres, and Rebus: translated from the French into English.** Lond. 1646. 4to., pp. 68, besides epistle and preface, and engraved title-page with devises, &c., by W. Marshall. This work was written in French by Henry Estienne, Lord of Fosseze, and contains many curious original illustrations, particularly in the translator's dedicatory epistle. Another edition, 1650, 4to., "with an addition of coronet devices both on the King and Parliament's side."

2. **The Academie of Eloquence: or, compleat English Rhetorick.** Lond. 1654. 12mo. Engr. title by W. Faithorne, containing portraits of Lord Bacon and Sir Philip Sidney.

Lond. 1656, and often reprinted during the Civil War.

3. **Glossographia: or, a Dictionary interpreting all such hard words of whatsoever language now used in our refined English tongue; with etymologies, definitions, and historical observations on the same.** Lond. 1656, 8vo.; Second Edit. Lond. 1661, 8vo.; Third Edit. 1670, 8vo.; 1671; Fourth Edit., with many additions, the Savoy, 1674; 1679; 1681, Fifth Edit., with terms of Divinity, Law, and other Arts and Sciences, Lond. 8vo.; 1691; 1707; 1719, 8vo.

4. **The Lamps of the Law, and Lights of the Gospel; or, the titles of some late spiritual, polemical, and metaphysical new Books.** Lond. 1658. 8vo. Published under the pseudonym of "Grass and Hay Withers."

5. **Boscobel; or, the History of His Majesties most miraculous preservation after the battle of Worcester, 3 Sept. 1651.** Lond. 1660. 8vo; Second Edit. 1666.

A notice of this work and its various editions will be found in the *Retrospective Review*, xiv. 47-68. The Third Edit., with additions, was printed in 1680, shortly before the issue of the second part. The Fourth Edit.,

edited by C. Jackson, Edinburgh, 1709, 12mo.; Doncaster, 1809, 8vo., with portrait of Charles II.; London, pr. Wellington, Salop, 1822, 12mo., with portrait of Charles II.

**6. Booker, rebuked: or Animadversions on Booker's Almanack.**

This was against John Booker's "Bloody Almanack, to which England is directed to foreknow what shall come to passe." Lond. 1643, 4to. Booker also published "The Bloody Irish Almanack," Lond. 1646, 4to., which contains some memorable particulars relative to the war in Ireland, and is the only work of Booker worth the reader's notice.

**7. A Catholick Almanack, 1661, 1662, 1663, &c.**

**8. A Pedigree of the Blounts,** printed in Peachman's "Complete Gentleman," 1661.

The Blounts of Orleton, of Blount Hall in Staffordshire, and Tittenhanger in Hertfordshire, are derived from the Blounts of Sodington in Worcester-shire.

**9. A Collection of Statutes concerning Bankrupts, with the Resolutions of the Judges upon the same.** Lond. 1670. 8vo.

**10. Νομο-Λεξικόν: A Law-Dictionary,** interpreting such difficult and obscure words and terms, as are found either in our Common or Statute, Ancient or Modern Lawes. In the Savoy, 1670, fol.; Lond. 1691, fol.

A Law-Dictionary and Glossary, &c. Third Edit. "To which are added above 2200 words, likewise an explanation of all the ancient names of inhabitants, and cities, of Great Britain," by W. Nelson [Lond.] 1717, fol. Best Edition.

**11. Animadversions on Sir Richard Baker's Chronicle.** Oxford, 1672, 8vo. This was elicited by the Fifth Edition of the Chronicles published in 1670.

**12. A World of Errors discovered in the new World of Words, or a general English Dictionary and Nomothetes, or the Interpreter of Law Words and Terms.** Lond. 1673, fol. Against Edward Phillips's work, first published in 1658, a fourth edition of which appeared in 1671.

**13. Animadversions on R. Blome's Britannia** (1673). MS. Blome's work, published in 1673, was merely plagiarized from Camden and Speed.

**14. Fragmenta Antiquitatis; or, Ancient Tenures of Land, and Jocular Customs of some Mannors.** Lond. 1679. 8vo.

New edition with alterations, additions, English translations, and two indices, to which are added explanatory notes, and an index of obsolete and difficult words. By J. Beckwith. York, 1784. 8vo.

Enlarged by Josiah Beckwith, with considerable additions by H. M. Beckwith. Lond. 1815. 4to.

A new edition, re-arranged, corrected and enlarged by W. E. Hazlitt. Lond. 1874. 8vo.

**15. Boscobel. The Second Part, with the addition of Claus-trum regale reseratum, or the King's Concealment at Trent in**



**Somersetshire.** Published by **Mrs. Anne Windham of Trent.** Lond. 1681. 8vo. Lond. with Supplement to the whole, 1725. 12mo.

The two tracts entitled *Boscobel*, with the plates, are among the most scarce and high-priced pamphlets of the 17th century.

16. **A Chronicle of England**, MS. opus imperfectum, in which he was assisted by John Belson, Esq., and others.

17. **A History of Herefordshire**, 2 vols. folio, MS., part of which was formerly at Orleton.

18. The "Catalogue of those Catholicks that died and suffered for their loyalty," published at the end of Lord Castlemain's "Catholique Apology," was drawn up by Blount, and some additions were made by two of the Misses Blount, nuns at Paris, and printed in his lordship's Reply to the Answer of the "Catholique Apology" in 1668.

**Blount, Sir Walter Kirkham, Bart.**, of Sodington, co. Worcester, was the eldest son of Sir George Blount, Bart., by Mary, daughter and heiress of Richard Kirkham, of Blagden, co. Devon, Esq., son and heir of Sir William Kirkham, Knt., of the same. He was twice married, first, to Alice, daughter of Sir Thomas Strickland, of Thornton Brigg, co. York, Knt.; and secondly, to Mary, daughter of Sir Cæsar Cranmer, of Astwood, co. Bucks, Knt.

He died without issue at Ghent, May 12, 1717, where he had probably gone to avoid the persecution of Catholics, which was renewed with extreme vigour after the Stuart rising in 1715. He was succeeded by his nephew, Sir Edward Blount, fourth Bart. The family was always staunch in its support of the Stuarts, and Sir Walter, the first Baronet, was a great sufferer for Charles I., being imprisoned first at Oxford and then in the Tower of London.

*Kirk, Biog. Collections, MSS.; Baronetage.*

1. **The Holy Ideot's Contemplations on Divine Love**, rendered into English by **W. K. B.**, of Sodington, 1669.

Ded. to his sister, Mrs. Anne Blount. This is a translation of Gertrude More's work in Latin, and is different from that of Fr. David Aug. Baker, O.S.B.

2. **The Compleat Office of the Holy Week according to the Missall and Roman Breviary**, enriched with many figures. Paris, 1670, sm. 8vo.; 7 plates engraved by W. Hollar. Ded. to "My most Honoured dear Mother the Lady M. B., by W. K. B." A translation from the French.

The Second Edition, **With Notes and Explications.** Lond. 1687, 8vo., with plates by Hollar; title, 1 leaf; ded. to the Queen, 2 leaves; Office, pp. 327; Palm Sunday, pp. 1-167. Frequently reprinted.

The translation of this work was begun by his father, Sir George Blount, and finished by himself.

3. **The Spirit of Christianity.** Lond. Henry Hills, 1686, 12mo. Ded. to the King, pp. 4; contents, pp. 2; errata, p. 1; unpaginated, pp. 132.

**Bluet, Thomas**, divine, was for long a minister of the Church of England in the diocese of Exeter, but becoming a Catholic, passed over to Douay, and was admitted into the English College, March 19, 1577. Here he was ordained priest Feb. 23, 1578, and was sent to the mission in England. He was apprehended in London, in that or the following year, and being brought before the Archbishop of Canterbury, or the Bishop of London, boldly professed his faith, and so evidently confuted the ministers by whom he was examined, that the Bishop, on learning that Mr. Bluet had formerly been a Protestant minister, broke out into the following speech: "I have hard many tymes objected agaynste us that our ministers be unlerned; but by Sent Mary we have now hapned one a minister w<sup>th</sup> home for his lerninge, I be shrue hime we be alof us much incumbred."

After being confined in a vile cell in London, Mr. Bluet was sent to the other priests imprisoned in Wisbeach Castle. During the lamentable quarrel between the Seculars and Jesuits in connection with the appointment and jurisdiction of the Archpriest Blackwell, which commenced in the prison at Wisbeach, Mr. Bluet was a very active and warm supporter of the appellant clergy; and he was accused by the Jesuits with holding a secret correspondence with Bancroft, the Bishop of London, and the Government, who it was said assisted the appellants with the means of prosecuting their cause in order to create a schism in the Catholic party. The charges against Bluet were so represented at Rome, to the prejudice of the whole body of clergy, who, notwithstanding, held him in great respect for his learning and experience. Towards the end of June, 1601, Bluet was secretly introduced to some of the members of the Privy Council, and, by their means, was admitted to the presence of the Queen. Of the conference which ensued the result only appears. It was determined that Bagshaw, Champney, Barnaby, with Bluet himself, all of whom were under restraint, should be forthwith discharged, and should be permitted to visit their friends, for the purpose of collecting money, and that, as soon as their preparations should be complete, they should receive passports, which, under the pretence of banishment, would enable them to

leave the country, and proceed to Rome to prosecute their appeal to the Pope. Ultimately the deputation, consisting of Bagshaw, Cecil, Mush, Champney, and Bluet, arrived in Paris, and, leaving Bagshaw to watch the interests of their party, resumed their journey to Rome, where they arrived Feb. 16, 1602. In their solicitation for the appointment of Bishops, the deputies were foiled by the superior address of their opponents; but in their complaints against the administration of Blackwell, and in their efforts to vindicate themselves before the Pontiff, they were more successful. A breve was issued on the 5th of October, condemning the conduct of the Archpriest, and justifying the Appellants from the charges of schism and rebellion, which had been urged against them. Thus terminated for the time being this unhappy contest.

Mr. Bluet returned to the mission in England, where he laboured many years with great zeal.

*Douay Diaries; Dodd, Ch. Hist.; Tierney, Dodd's Ch. Hist., vol. iii.; A. P., Reply to a Notorious Libell.*

1. *A Reply to a Notorious Libell intituled A Briefe Apologie or Defence of the Ecclesiastical Hierarchie, &c.* Wherein sufficient matter is discovered to give all men satisfaction, who had both their cares to the question in controversie betweene the Jesuites and their adherents on the one part, and the Secular Priests defamed by them on the other part. Whereunto is also adjoynd an answer to the Appendix. 1603. s.l. 4to.

The Preface is signed by A. P., *i.e.*, A Priest, and though it is not certain that Bluet was the author, there is strong internal evidence, and it is known that he was engaged in this controversy. From some statements in this book it is clear that it was written in 1602, in all likelihood before Bluet went to Rome. It is one of the most important works in the Archpriest controversy, *vide* Xofe Bagshaw, John Bennett, Will. Bishop, Geo. Blackwell, Jno. Charnock, Ant. Champney, W. Clark, Jno. Mush, Rob. Persons, Will Watson, &c.

**Blundell, Henry, Esq.**, was born in 1724, and was the son and heir of Robert Blundell, of Ince-Blundell, co. Lancaster, Esq., by Katharine, daughter of Sir Rowland Stanley, of Hooton, co. Chester, Bart. In 1760 he succeeded his father to very extensive estates. He was an indefatigable collector of works of art and a generous patron of literature, and spent a considerable time abroad in forming the collection of sculptures and paintings which still embellish Ince-Blundell. Dr. Oliver says that he was assisted in his purchases by Fr. John Thorpe, S.J., then residing in Rome. The result is not



altogether satisfactory, and the collection is perhaps more abundant than select. The two volumes of engravings and etchings of the sculptural works, with descriptive letterpress, were made under the superintendence of Mr. Blundell.

He married Elizabeth, daughter of Sir George Mostyn, of Talacre, co. Flint, Bart., and had a son, Charles Robert, and two daughters, Katherine and Elizabeth, who married respectively, Thomas Stonor, of Stonor, co. Oxford, Esq. (father of Lord Camoys), and Stephen Tempest, of Broughton, co. York, Esq. (father of Sir Charles Robert Tempest, Bart.). Mr. Blundell died Aug. 28, 1810, and owing to an unfortunate estrangement between himself and his only son, who was never married, he devised the extensive Lostock estates, originally inherited from the Andertons, to his two daughters, and accordingly only the smaller property of Ince-Blundell descended to his son. The latter devised Ince-Blundell to a younger son of the Welds of Lulworth Castle, co. Dorset, a kinsman on his mother's side, who eventually took possession of the estate, and assumed the name of Weld-Blundell, after the death of the last male descendant of the ancient race of Blundell of Ince-Blundell, Oct. 27, 1837.

*Gibson, Lydiate Hall.*

1. **Account of the Statues, Busts, Bas-reliefs, Cinerary Urns, and Paintings at Ince.** Liverpool, 1803. 4to.

Privately printed, front. and six plates. A very limited number were printed by Mr. Blundell, who afterwards used every means to suppress the publication.

2. **Engravings and Etchings of the Principal Statues, Busts, Bas-reliefs, Sepulchral Monuments, Cinerary Urns, &c., in the Collection of Henry Blundell, Esq., at Ince.** 1809. Imp. fol., pp. 158. Also privately printed, 50 copies being struck off for presents.

It is sometimes bound in 2 vols., vol. i. 77 plates, vol. ii. 81 plates.

3. **Lydiate Hall and its Associations. In two Parts, Antiquarian and Religious.** By the Rev. Thomas Ellison Gibson, Priest of Our Lady's Church, Lydiate, Printed for the Author (Ballantyne). 1876, 4to., pp. xlv.-333, illus. with a plan and photos. This very valuable work, besides giving a history of the Blundells of Ince-Blundell, the Andertons of Lostock, the Irelands of Lydiate, and other families connected with Lydiate, contains much matter of interest to the Lancashire antiquary.

4. **Blundell Bequest—Statement by the R. R. Dr. Walsh,** 8vo., privately printed, 1841.

**Blundell, Nicholas, Father S.J.,** was the eldest son of William Blundell, Esq., of Crosby, and his wife Ann, daughter

of Sir Thomas Haggerston, of Haggerston Castle, co. Northumberland, Bart., and was born at Crosby Hall, Lancashire, in 1640. He entered the Society in 1662-3, and, in 1670, was chaplain to the English regiment commanded by Lord Castlehaven in the Low Countries. Most of his short career was spent at St. Omer's College, until his death there, Dec. 20, 1680, aged 40.

He brought over a number of the scholars from St. Omer's College to London, to give evidence to prove the perjury of Titus Oates on the trial of the five martyred Fathers in 1679, and was arrested by Oates and committed to prison. Soon afterwards he was liberated, and was present at the trial, and wrote an account of it, which is embodied in his letter to Dame Catherine Hall, a nun, O.S.B., of Cambray. He is entered in Oates' list of Jesuits, and is named in his monstrous narrative.

*Foley, Records S.J., Collectanea.*

1. **Blundel the Jesuit's letter of intelligence to his friends the Jesuits at Cambray, taken about him when he was apprehended June 23, 1679.** (Lond.) 1679. S.sh. fol.

This was the letter to Dame Catherine Hall, O.S.B., a nun at Cambray.

2. **An Answer to Blundell the Jesuit's letter; that was taken about him at Lambeth, on June 23, directed to the Jesuits at Cambray, etc.** 1679. S.sh. fol.

3. **A Narrative of the apprehending of the arch-Jesuite Blundel.** (Lond.) 1679. Fol.

**Blundell, Nicholas, Esq.,** of Crosby, born in 1669, was the son of William Blundell, Esq., by Mary, daughter of Rowland Eyre, of Hassop, co. Derby, Esq., and succeeded to the estate on the death of his father in 1702. He married the Hon. Frances, daughter of Marmaduke, third Baron Langdale, of Holme, in Yorkshire.

He died April 21, 1737, and was the last in the male line of his ancient race. His daughter Frances married Henry Peppard, whose son assumed the additional surname of Blundell, from whom the present possessor of Crosby descends.

He had not the ability of his grandfather, the Cavalier, but was a popular country squire, entering with zest into such amusements and social enjoyments as were within his reach.

*Rev. T. E. Gibson, Letter to the Author.*

1. **Diary, 1702 to 1728.** 3 fol. vols. MS., carefully kept, without the omission of a single day. The Rev. T. E. Gibson has at present these

volumes in hand, and intends to publish in one vol., corresponding to "A Cavalier's Note-Book," such entries as may appear to be of general or local interest.

2. **A Book of Anecdotes**, MS., some of which are well worth preserving.

3. **Letters**, preserved at Crosby.

**Blundell, Richard, Esq.**, confessor of the faith, of Crosby Hall, co. Lancaster, was the son of Henry Blundell, Esq., by Anne, daughter of Sir William Leyland, of Morleys, Knt., and was born in 1536. He married Anne, daughter of Richard Starkey, of Stretton, co. Cheshire, and suffered much for his adherence to the faith.

Ultimately he was indicted for entertaining Woodroffe, a seminary priest, and being convicted was imprisoned in Lancaster Castle. The original indictment is still preserved at Crosby Hall, as also a letter from prison, written by Mr. Blundell to his wife, in which he speaks of the death of Mr. Worthington, of Blainscow, a fellow-sufferer for religion.

He died in the same prison March 19, 1591-2.

*Rev. T. E. Gibson, Letter to the Author.*

**Blundell, Thomas, Father S.J.**, was born April 25, 1648, and was the third son of William Blundell, the Cavalier, of Crosby. He entered the Society at Watten in 1667, and was ordained priest in 1679. Most of his life was spent in teaching philosophy in the Jesuit Colleges on the Continent.

In 1692 he was sent to the mission to succeed to the chaplaincy at Lytham Hall, Lancashire, vacant by the death of Fr. Stephenson.

Here he remained until his death, May 27, 1702, aged 54, and his remains were removed to Harkirke Cemetery, Little Crosby, where they were interred two days later.

The entry in the register states that he was a learned man, religious, and of good life.

*Foley, Records S.J., Collectanea; Rev. T. E. Gibson, Letter to the Author; De Backer.*

1. **Conclusiones Physicæ**. Has conclusiones Præside R. P. Thoma Blundello, S.J., Philosophiæ Professore, Defendet Joannes Franciscus Jaer Leodius. In Coll. Angl. S.J. Leodii, Anno 1682. Fol.



2. De Backer refers to a *cahier* course of Philosophy by Fr. Blundell, MS. 4to., pp. 112, in the possession of M. Leroy, Prof. at the University at Liège.

**Blundell, William, Esq.**, of Crosby, eldest son and heir of Richard Blundell, Esq., and his wife Anne Starkey, was born in Aug. 1560, and in 1590 was imprisoned in Lancaster Castle, along with his father, on account of his recusancy. He would never make the least show of conformity, and in consequence underwent five years' imprisonment for the faith, and after his release was frequently obliged to seek safety by flight.

His wife also was confined for a long period in Chester Castle, and was at last released through the intervention of Sir Richard Molyneux and the Rev. John Nutter, parson of Sefton, the "golden ass", of Queen Elizabeth.

In 1611, Mr. Blundell, finding that his Catholic tenants were denied burial at the parish church of Sefton, formed a burial-ground on his own property, at a spot called Harkirke, where tradition said a church had formerly stood. This was made a matter of accusation afterwards, when on occasion of his tenants resisting the sheriff's officers the case was brought before the Star Chamber, and a fine of £2,000 inflicted on Mr. Blundell, besides costs and damages. The register of burials at Harkirke is preserved at the Hall, and is in the handwriting of Mr. Blundell and his successor. One hundred and six laymen and twenty-five priests have been interred within its precincts. A cross erected by the present squire marks the site, which is now within the park walls.

His grandson, William Blundell, the Cavalier, calls him a virtuous and learned man, and says that, notwithstanding the spoiling of his goods and many exactions on account of religion, God so prospered him that he brought up a large family in comfortable circumstances, and left each of them a living.

This confessor of the faith died July 2, 1638, having married Emelia, daughter of Edward Norris, of Speke, Esq., who predeceased him June 2, 1631.

His brother Richard was reported, in Oct. 1592, to be the chaplain to Mrs. Hoghton at Lea Hall, and was there some years.

He was succeeded by his son Nicholas, who, walking in the steps of his father, appears annually in the Recusant Rolls.

*Rev. T. E. Gibson, Letter to the Author, Cavalier's Note-Book; Dom. Eliz., vol. ccxliii., No. 52; Gillow, Lancashire Recusants, MS.*

1. A MS. vol. at Crosby, several controversial pieces, and some poetry, chiefly of a religious character.

2. The Register of Burials at Harkirke, MS., in which are some very interesting notes both by himself and his son William.

**Blundell, William**, the "Cavalier," was the eldest son and heir of Nicholas Blundell, of Crosby, Esq., by Jane, daughter of Roger Bradshaigh, of Haigh Hall, co. Lancaster, Esq., and was born in 1620.

His father died in 1631, leaving him the succession to the estate, and at the age of fifteen he was married to Anne, daughter of Sir Thomas Haggerston, of Haggerston, co. Northumberland, Bart.

From his own account he led for a time a gay and extravagant life, but was recalled to a sense of his duty by an accident for which he was ever after grateful to God. Having at the outset of the Civil War accepted a captain's commission in the troop of Sir Thomas Tyldesley, before he had collected his quota, he accompanied the Earl of Derby on his march against Lancaster, and there, on March 18, 1642, had his thigh shattered by a musket-shot.

This wound rendered him a cripple for life, and he was henceforth obliged to confine himself to the care of his property, which needed all his attention, as it was constantly exposed to exactions. In common with the estates of other "delinquents" it was seized, confiscated to the Commissioners, and finally sold by auction, when it was purchased by two Protestant friends acting on Mr. Blundell's behalf.

On the landing of Charles II., in 1660, Mr. Blundell went with other loyal subjects to meet the king, but was disappointed in the hopes which he shared with other Catholics of obtaining some relief from their oppressed condition. In 1679 he lost a great friend in Mr. Langhorne, a lawyer, who was put to death for the infamous Titus Oates plot, and his eldest son, Fr. Nicholas Blundell, S.J., a mild and inoffensive man, was accused of being engaged in a plot to set fire to the city of London.

After suffering at various times five imprisonments, he was again arraigned in his old age for participation in the sham

Lancashire plot of 1694, and after acquittal he was suffered to remain unmolested at Crosby Hall, where he peaceably expired, May 24, 1698, and was interred at Sefton Church, where many generations of the family repose. He was succeeded by his second son, William Blundell.

Mr. Blundell was an able man, and though he had not had much early education, cultivated literature assiduously through life. Notwithstanding his lameness he travelled about a great deal, and went abroad several times. Wherever he went he found something to notice and to record. Amongst his correspondents was Roger L'Estrange, the well-known political writer. From some passages in his Note-Book it would seem that he occasionally contributed items of news for the *Weekly Intelligencer*, published twice a week.

*Rev. T. E. Gibson, Letter to the Author, and Crosby Records.*

1. **Crosby Records.** A Cavalier's Note-Book, being notes, anecdotes, and observations of William Blundell of Crosby, Lancashire, Esq., Capt. of Dragoons under Major-Gen. Sir Thomas Tildesley, Knt., in the Royalist Army of 1642. Edited, with introductory chapters, by the Rev. T. Ellison Gibson. Lond. 1880, sm. 4to., pp. viii.-312, extracted from some Common Place-books at Crosby.

2. **A History of the Isle of Man, 1648-1656.** Printed from a manuscript, edited by W. Harrison. Manx Society, vols. xxv., xxvii., 1859, 8vo.

3. **A Short Treatise on the Penal Laws.** Lond. sm. 4to., pp. 85. A copy of which is at Crosby.

4. **Correspondence.** Several vols. MSS. at Crosby. His letters are well written, but are chiefly of a local character.

**Blundeston, Nicholas, Esq.,** of Hexgrave, in the parish of Farnesfield, co. Nottingham, married, about 1591, Margaret, daughter of Richard Wiseman, of Flingrige, co. Essex, Esq., sister of Sir W. Wiseman, of Broad Oaks, Essex. In the reign of Elizabeth Mr. Blundeston's affairs seem to have been in great confusion, and William Cecil, the Lord Treasurer, acting in some capacity which has not been explained, sold nearly all the Blundeston estates, buying the greater portion himself, on condition that his son and heir should free Mr. Blundeston from his difficulties. After the death of Cecil, the sold estates fell into the possession of the Crown. Mr. Blundeston demanded restitution of the Earl of Exeter, the son and heir of the Lord Treasurer, but was refused, and in consequence went to law,



and the result of a long struggle was but to recover a small part of the money expended in the several actions.

In the meantime, both Mr. Blundeston and his wife were reconciled to the Church, which was partly the reason why he recovered so little, another reason being the potency of his adversary, and he soon found himself in prison, where he was detained three years. He had two brothers Catholics, who were likewise imprisoned for their faith, and other members of his family suffered in the same cause. He was a second time imprisoned on account of a book he wrote and published, proving that the oath of supremacy and allegiance was illegal, and could not by right itself be taken by any one. His property was likewise confiscated for refusing to take this oath, and he was still in prison in 1614. He had seven sons, two of whom at least were priests.

Lawrence, the eldest, who assumed the name of Chone, was in his early years brought up a Protestant, but was reconciled by the Rev. Oswald Needham, and whilst still a youth was imprisoned for attending at Mass. He entered the English College, Rome, Oct. 4, 1614, at the age of twenty-two, where he was ordained priest, March 25, 1620, and left for the English mission in the following October.

Another son, Daniel, used the *alias* of Robert Campion while abroad, and was first sent to the Jesuit College at St. Omer; but from thence, in 1616, proceeded to the English College, Valladolid, in Spain, where he studied philosophy and divinity. He then became Professor of Humanities at Douay College, but his desire to improve himself in divinity induced him to leave Douay for Paris, Dec. 2, 1623, and he joined his learned countrymen at Arras College, where he proceeded in degrees and was created D.D. Returning to Douay he took the Chair of Divinity, which he retained until he was invited by the monks of the monastery of Hennin, near Douay, to read lectures in divinity to the novices of that community. Things not turning out according to his expectations, he returned to Douay College and was sent to the English mission, May 15, 1628. On landing at Dover, he was seized and committed to prison for refusing to take the oath of supremacy, but after a short confinement he was discharged. He spent most of the remainder of his days in the north of England, where he was held in high esteem by his brethren.

*Dodd, Ch. Hist.* ; *Foley, Records S.J.*, vol. i. ; *Douay Diaries*.

1. A Treatise proving the Oath of Supremacy and Allegiance to be illegal, and that it cannot by right itself be taken by any one.

**Blyth, Francis, S.T.P.**, a Discalced Carmelite, was educated in the Protestant principles of his parents. Occasionally, however, he felt dissatisfied with the practice of the Established Church, and sometimes mentioned his scruples to the parson of his parish. On one occasion, observing the manner in which he administered baptism, he took the liberty of expostulating with him, and expressed his apprehension that the child had not been duly baptised ; to which the clergyman answered that he had better become a Papist at once. From this time Mr. Blyth redoubled his inquiries, and these ended in his becoming a Catholic.

Soon after he entered among the English Carmes, who had a house at Tongres, and became a noted preacher. He was also Professor of Divinity there, and was Provincial of his Order during the time that Bishop Stonor lodged complaints at Rome against Fr. Gordon, a Carme, who lived at Longford, near Newport, Salop, the seat of one of the Talbots, which, with so many other complaints against Fr. Holls, O.S.F., led to the Brief of Benedict XIV., addressed to the Vicars-Apostolic, under date May 30, 1753, by which the Rules of the English Mission were laid down, the jurisdiction of the Vicars-Apostolic confirmed, and the privileges of the Religious carefully defined.

The chapel at the Portuguese Embassy in London seems to have been the scene of most, if not all, of Fr. Blyth's missionary life. Here he died, Dec. 31, 1772, aged 66, and was buried in the cemetery of St. Pancras, where a memorial was raised to his memory.

He was a man of great literary attainments, and author of many estimable spiritual treatises. He was engaged, in conjunction with Bishop Challoner, in publishing a new and fine edition of the Rheims Testament, and was also the author of a paraphrase on the seven penitential psalms.

Fr. Blyth was a near relative of his namesake, Francis Blyth, the printer and part proprietor of the *Public Ledger*, a daily morning paper, and the *London Packet*, an evening paper published three times a week, which were supported by the produc-

tions of Goldsmith, Kelly, and other literary men. The printer died in 1787.

*Kirk, Biog. Collections, MSS. ; Barnard, Life of Challoner ; Cotton, Rheims and Douay Testaments ; Timperley, Typo. Dict. ; Cansick, Epitaphs of St. Pancras.*

1. **The Rheims Testament, with Annotations and Proofs of the Doctrines of the Catholic Church taken from the writings of the Holy Fathers, and a copious index to point out those proofs in every matter of controversy.** Lond. 1738, fol. Edited in conjunction with Bishop Challoner.

2. **A devout Paraphrase on the Seven Penitential Psalms ; or, A Practical Guide to Repentance,** 1741, s.l. 8vo. ; 2nd Edit. 1742, 8vo. ; 7th Edit. 1751 ; 1873, 16mo.

3. **Eternal Misery the necessary consequence of infinite mercy abused. A Sermon (on Ps. lxii. 12). To which is prefixed a preface containing a full answer to Mr. Whiston's late Treatise against the eternity of hell torments.** Lond. 2nd Edit. 1742, 8vo. In reply to William Whiston's "Eternity of Hell Torments considered," Lond. 1740. 8vo.

4. **Sermons for every Sunday in the Year.** Lond. 1742-3, 4 vols. 8vo. Dublin, 1763, 2 vols. 4to., with an Appendix containing some Avulse Sermons.

5. **Explanation of the Respect paid to the Holy Cross ; or, "Explanation of the Adoration of the Holy Cross."** Several times reprinted.

6. **Caution against Prejudices in Matters of Devotion.**

"In which," observed Bishop Milner (Aug. 28, 1816), "he shews himself to have the greatest !"

7. **The Streams of Eternity.**

8. **Sermon on the Veneration of the Cross.**

9. **Sermon on the Passion of our Lord.**

10. **A Farewell Sermon.**

11. **An Exhortation to decent Behaviour in Chapels.** MS.

Printed in the "Laity's Directory" for 1794, "taken from the original in the MS., in his own handwriting, still preserved in the Portuguese Chapel."

12. **The Life of our Lord and Saviour Jesus Christ in a Series of Devout Meditations, written in Latin above 500 years since and Translated into English by the Rev. Edw. Yates.** Lond. 1773. 8vo. Edited by F. B. ; Lond. 1774. 8vo., pp. 424. From St. Bonaventura.

13. He probably published some other single sermons and devotional tracts.

**Boardman, Peter**, a lieutenant in the Royal army, who lost his life at Bradford during the Civil War.

*Castlemain, Cath. Apology.*

**Bocking, Edward, O.S.B.**, of Christchurch, Canterbury, was appointed by Archbishop Warham confessor to Elizabeth



Barton, called the Holy Maid of Kent, whose ecstasies and revelations were then causing a great sensation, and were the subject of inquiry. Bocking soon professed himself a believer in her inspired character, and in this opinion he seems to have received the support of Sir Thomas More and Bishop Fisher.

The Maid's reproofs of the conduct of the sensual king and her predictions of the chastisement which would ensue if he persisted in his evil course, moved Henry to close her mouth and prevent the circulation of her sayings. To do this the more effectually it was deemed necessary to make an example of some of those who had believed her to have spoken, moved by the Spirit of God.

Bocking, with others, was therefore attainted of treason, drawn from the Tower of London to Tyburn, and there hanged and beheaded, April 20, 1534.

There can be no doubt that Henry's action in regard to the Holy Maid of Kent, and those who suffered in the same cause, was mainly incited by the opposition to his divorce and the refusal to acknowledge his Majesty as the Supreme Head of the Church in England.

It is, indeed, asserted that at the place of execution the priests were offered their lives if they would renounce the Pope and subscribe to the king's supremacy, which they refused to do.

*Lewis, Sanders' Anglican Schism ; Lingard, Hist. of Eng., ed. 1849, vol. v. pp. 23-27 ; Parkinson, Coll. Anglo-Min., pp. 229-230.*

**Bodenham, Charles de la Barr, Esq.,** of Rotherwas Park, co. Hereford, J.P. and D.L., and Knight of the Order of St. John, was born May 4, 1813, and was the son and heir of Charles Thomas Bodenham, Esq.

He married, April 23, 1850, the Countess Irena-Maria, daughter of Joseph Count Dzierzy Kraj-Morawska, of Operow, Grand Duchy of Posen, and died in 1883, aged 70.

The Bodenhams, descended from the family of that name seated at Bodenham, co. Hereford, obtained Rotherwas in marriage with the daughter and heiress of Walter de la Barr.

*Burke, Commoners ; Kirk, Biog. Collections, MSS.*

1. **Correspondence between the Messrs. Bodenham and M. A. Tierney** (relating to a conversation about the Jesuits between Charles de la Barr Bodenham and M. A. Tierney). Edited by the latter. (Lond.) 1840. 8vo. Privately printed.

**Bodenham, Charles Thomas, Esq.,** of Rotherwas Park, co. Hereford, was born Feb. 15, 1783, and was the son of Charles Bodenham, Esq., of the same place, by Bridget, daughter of Thomas Hornyold, of Blackmore Park, co. Worcester, Esq. The Bodenhams were a very ancient family, tracing their descent from the earliest periods, and had been seated at Rotherwas from the time of Henry VII.

He married, in 1810, Elizabeth Mary, daughter of Thomas Weld, of Lulworth Castle, Esq., and while yet a young man was a member of the Catholic Board, and with his relative, Mr. Weld, afterwards Cardinal, almost alone supported Dr. Milner in opposing the concessions which it was proposed to make in regard to the oath.

Mr. Bodenham's father was head of the Bank at Hereford, and in 1825, when the terrible crash came, was compelled to suspend, and on this occasion his son came forward to the rescue in a most praiseworthy and magnanimous manner.

He died Dec. 5, 1865, aged 82.

*Burke, Commonsers ; Tablet*, Dec. 23, 1865.

1. **Correspondence between the Messrs. Bodenham and Canon Tierney.** Lond. 1840. 8vo.

2. **Mrs. Herbert and the Villagers ; or, Familiar Conversations on the Principal Duties of Christianity.** By **Mrs. E. M. de Bodenham.** Lond. 12mo., 2 vols. ; Dublin, 1853, 12mo., 2 vols. ; frequently reprinted, the 10th Edit. Lond. 1878, 12mo., vol. i. pp. 344 ; vol. ii. pp. 318.

**Body, John,** gentleman, martyr, was born in the city of Wells, in Somersetshire, where his father was a wealthy merchant, and had been mayor of the town. He was sent to New College, Oxford, where he proceeded M.A., and for some time studied the canon and civil law ; but disliking the established religion, went over to Douay College, the common refuge in those days of such as left England for the Catholic cause, where he arrived May 1, 1577, and was for some time a convictor in the college. After his return home, both he and John Slade, a schoolmaster, were so zealous in maintaining the old religion, that they were apprehended in consequence, and prosecuted under the Article of Supremacy. They were both arraigned

together at Winchester, and there tried and condemned. Without previous example in English history they were twice, at different times in the city of Winchester, sentenced to death upon the same indictment, which Cardinal Allen, in his answer to Lord Burleigh's "*Justitia Britannica*," imputes to a consciousness on the part of their prosecutors that the first sentence was unjust and illegal. They both suffered with great constancy. Mr. Slade was hanged, drawn and quartered at Winchester, Oct. 30, 1583, and Mr. Body at Andover, three days later, Nov. 2, 1583.

*Challoner, Memoirs ; Lewis, Sanders' Anglican Schism.*

1. **Account of the Trial and Execution of John Slade, school-master, and John Body, M.A.** Written by a Protestant, and an eyewitness, signed R. B. ; printed at London, by Richard Jones, 1583.

**Bolbet, Richard**, a Yorkshire gentleman, died in prison, for the faith, in 1589, either in the castle of Hull, or that of York.

*Morris, Troubles, Third Series.*

**Bolland, Thomas**, printer and publisher, of Spurriergate, York, issued several Catholic works in the early part of this century. He was probably brother to Mr. George Bolland, who died at York, Dec. 2, 1825, aged 61, whose elder brother had been for nearly forty years master of the Catholic Charity School in that city.

*Laity's Directory*, 1826, &c.

**Bolt, John**, priest, musician, a native of the city of Exeter, and brother to the knight of that name, was born about 1563, and for two or three years resided at Court, where he was in great request for his voice and musical talents. A strong desire to become a Catholic induced him to steal away from the Court and go and live among Catholics, where after some time he was reconciled to the faith. The Queen having heard of his departure, fell out with the Master of Music, and "would have flung her pantoufle at his head for looking no better unto him ;" but Bolt lived secretly in gentlemen's houses, being welcome everywhere on account of his talents.

At length he was apprehended by the infamous Topcliffe, who took him for a priest. He was taken with others in Golding Lane, London, in March, 1593-4, and was thrown



into prison, where he remained in irons for some time. In his examination it appears that he had formerly been in the service of Sir John Petre, of Thorndon, in Essex, and afterwards went to Mr. Verney's house, in Warwickshire, to teach Mr. Bassett's children to sing and play on the virginal, since which he had stayed with Mr. Morgan Robins, in Finsbury Fields, and Mr. Wiseman, of Braddocks, in Essex. Topcliffe intended to torture him to compel him to confess what he knew of priests and Catholics, but his friends hearing of it persuaded Lady Rich, who had known him at Court, to write a letter in his behalf, and at length, after much trouble, he was released. Notwithstanding an invitation to return to the Court and live without molestation to his conscience, Mr. Bolt retired to the Continent, and in due course was ordained priest at Douay College, in 1605.

Going over to Louvain, in 1613, to be present at Sister Magdalen Throckmorton's profession, he was induced to remain at St. Monica's Convent as chaplain and organist, and there he died Aug. 3, 1640, aged 77.

*Morris, Troubles, First Series ; Morris, Life of Fr. John Gerard ; Douay Diaries.*

1. When he was arrested, in 1593, the "Jesus Psalter," by Richard Whitford, a Bridgettine monk of Sion House, and "Why do I use my paper, pen, and ink?" by Fr. Hen. Walpole, in Mr. Bolt's own handwriting, were discovered on his person, with a manuscript poem, "St. Peter's Complaint," by Fr. Southwell. None of his musical compositions have been recorded.

**Bolton, or Boulton, Edmund**, a critic and antiquary, was born in 1574 or 1575, and studied for several years at Trinity Hall, Cambridge. He then resided for some time in the Inner Temple, studying law and history. At this period of his life he travelled over many parts of England and Ireland in search of antiquities. Being deprived on account of his religion of all opportunities of achieving success in the ordinary walks of life, he conformed to the bent of an early inclination, and devoted his life to literature with so much assiduity and success, that there was probably no person of his time, except Camden, Spelman, and Selden, who went beyond him. He was a kinsman of Villiers, Marquis (afterwards Duke) of Buckingham, and it was probably through the interest

of that nobleman that he obtained an introduction to the Court of King James I.

In 1617, Bolton proposed to the king a design for a Royal Academy, or College, and Senate of Honour, on the most magnificent scale. The scheme was afterwards spoken of in favourable terms by the Marquis of Buckingham in the House of Peers, and in 1624 the details were finally settled. The Academy Royal of King James was to have been a corporation with a royal charter, and to have a mortmain of £200 a year, and a common seal. It was to consist of three classes of persons, who were to be called Tutelaries, Auxiliaries, and Essentials. The Tutelaries were to be Knights of the Garter, with the Lord Chancellor, and the Chancellors of the two Universities; the Auxiliaries were to be lords and others selected out of the flower of the nobility, and councils of war and of the new plantations; and the Essentials, upon whom the weight of the work was to lie, were to be "persons called from out of the most able and most famous lay gentlemen of England, masters of families, or being men of themselves, and either living in the light of things or without any title of profession, or art of life for lucre, such persons being already of other bodies." The members of the Academy were to have extraordinary privileges, and amongst others, were to have the superintendence of the review, or the review itself, of all English translations of secular learning, to authorize all books which did not handle theological arguments, and to give to the vulgar people indices expurgatory and expunctory upon all books of secular learning printed in English. Eventually, however, the whole scheme was abandoned by the politicians of the day. If Bolton had been successful, he would have had the rare distinction of having introduced a new element into English society—an order of men of literature whose distinction was obtained by intellectual exertion, as poets, scholars, philosophers, antiquaries, and artists.

Mr. Bolton was alive in Aug. 1633, but the date of his decease is not known.

*Cooper, Biog. Dict.*

1. **The Life of Henry II., King of England.**

2. **The Elements of Armories.** Lond. 1610. 4to., pp. 210. Ded. to "Henrie, Earl of Northampton," &c., after which are commendations by W. Segar, and five others, and an address to the reader. The work consists

of a dialogue between two knights, Sir Eustace and Sir Amias. It is written in a very pedantic style, but many curious examples are brought forward, and it is illustrated by woodcuts spiritedly executed.

3. *Carmen Congratulatorium de Traductione Corporis Mariæ Reginæ Scotorum, à Petriburgo ad Westmonasterium.* MS. Bib. Cottoniana, subtitul. A. 13.

4. *The Roman Histories of Lucius Julius Florus.* A translation. (1618), 12mo.; 1636, 8vo.

5. *Nero Cæsar; or Monarchie depraved, an historicall worke.* Lond. 1624, fol. With engr. title by Delaram; ded. to the Duke of Buckingham, Lord Admiral.

In this work he brings coins, medals, and inscriptions in aid of the information left by the Roman historians.

6. *Hypercritica; or, a Rule of Judgment for writing or reading our History's.*

This highly esteemed and sensible treatise, written in 1617, which Mr. Hunter remarks is never mentioned but with some token of approbation, will be found in "Nic. Triveti Annalium continuatio," published by Dr. Hall, Oxon, 1722, 8vo., and Halsewood's "Ancient Critical Essays upon English Poets and Poesy," vol. ii. 1811. 4to.

Dr. Bliss observes that a MS. in the Bodleian Library (Rawl. Misc. 1) containing part only of the "Hypercritica," differs considerably from that from which Dr. Hall printed his edition.

7. *Rules made by Edmund Bolton for children to write by. (In verse.) A new Booke, containing all sortes of handes usually written at this daie in Christendom.* 1590. obl. 8vo.

8. *Agon Heroicus, concerning arms and armories.*

An abstract of which is in MS. Cotton. Lib., Faust, e.i. 7, folio 63.

9. *The Proposition made in Parliament concerning an Academy Royal, or College and Senate of Honor, by the Lord Marquis of Buckingham, and there approved; as it was occasioned and founded upon the reasons severally presented to his Sacred Majesty, and to his Lordship before Christmas last, A.D. 1620, in the name of the Honour of the Kingdom and of the Antiquities thereof.* MS. Harl. 1643.

10. *Vindiciæ Britannicæ; or, London righted by rescues and recoveries of antiquities of Britain in general, and of London in particular, against unwarrantable prejudices, and historical antiquitations amongst the learned; for the more honour and perpetual just uses of the noble island and the city.* MS.

**Bolton, Joseph**, priest, was the son of William Bolton, of Ribbleton, near Preston, Lancashire, yeoman, and Anne Blackburne, his wife.

His family were constant sufferers for the faith. His father was convicted of recusancy at the Lancaster Sessions held Jan. 15, 1716, and in the following year he registered his estate, which consisted of leaseholds in Ashton-super-Ribble and Lea,



in accordance with the Act of 1 Geo. I., which obliged Papists to register their names and real estates.

Mr. Bolton was born in 1736, and was sent to Douay, where he took the college oath, Nov. 4, 1759. After his ordination he was stationed in London, and for many years lived with Bishop Challoner as his chaplain, and after his death was appointed Vicar-General to his successor, Bishop Talbot.

When the Act of 1778 for the repeal of a few of the Penal Laws was before the House of Commons, Mr. Bolton was examined by the committee, and being asked by one of the members if the number of Catholics increased, he candidly answered, "I fear not." His answer caused much laughter.

At the time of the riots, in 1780, he shared in the anxieties, difficulties, and dangers of his venerable Bishop, and though he escaped personal violence, yet his health was materially impaired in consequence of the trials he had undergone. Indeed, he was in so precarious a state in the summer of 1783, that he was obliged to leave London, and he accompanied Mr. Wilkinson to St. Omer, but derived no benefit from his change.

Returning to London, he died on the 16th of the following December, sincerely regretted by all who knew him and were acquainted with his many virtues.

He was a member of the Chapter, and was agent for Sedgley Park for many years after the opening of that school, and materially served that and its sister establishment at Brook Green, Hammersmith.

His death is thus recorded in the diary of William Mawhood, Esq. :—"Tuesday, Dec. 16, 1783, Mr. Bolton died this morning at 8 o'clock."

*Kirk, Biog. Collections, MSS., Archiepisc. Archives; Mawhood, Diary, MS.; Gillow, Lancashire Recusants, MS.*

1. **A Sentimental Letter from a Gentleman to a Lady.** Lond.

This was addressed to Mrs. Bayley, the Superioress of the Convent School at Brook Green, which Mr. Bolton attended, and of which he was a great patron and friend.

**Bonner, Edmund**, Bishop of London, was born either at Elmely or Potters-Henley, in Worcestershire. His father was Edmund Bonner, a sawyer of Potters-Henley, and his mother's name was Elizabeth Frodsham, though it was reported that his true father was George Savage, parson of Devenham, in Cheshire,

natural son of Sir John Savage, of Clifton, in that county, K.G., one of the Council of Henry VII.

This charge of illegitimacy was brought against Bonner by Bale, Bishop of Ossory, and others, with the object, not merely of annoying the Bishop of London, but to furnish a ground for denying the validity of his orders, and, therefore, of all acts performed by him in his episcopal character. Maitland says that Bonner was not the only prelate against whom this weapon was used by the reformers. It seems to have been a mere fiction, and its falsehood is unquestionably established by the testimony of Bonner's most bitter enemies.

About the year 1512, he was sent to Broadgate Hall, Oxford, now Pembroke College, where he progressed so rapidly that he was created Doctor of Canon Law, June 12, 1519, and Bachelor of Civil Law in the following month. After receiving orders he left the university for a cure in Worcestershire, but returned in 1525 to complete his degrees. He was successively rector of Ripley, Bleden, Dereham, Chewick, and Cherryburton, and gradually came under the notice of the Court, and received the appointment of King's Chaplain. He had now an opportunity of displaying his talents, which he frequently did with remarkable acuteness and judgment in matters of canon law.

Bonner's ability, however, was easily enlisted in the furtherance of the king's divorce, and he was frequently sent abroad on this mission, and jointly with others was engaged in commissions at the Courts of France, Rome, Denmark, and the Imperial Court, and received several preferments in recognition of his services. He was Master of Faculties to the Archbishop of Canterbury, and, in 1535, was appointed Archdeacon of Leicester. In 1538 he was nominated to the See of Hereford, but before his consecration was transferred to the See of London, and consecrated April 4, 1540, the delay arising through his absence abroad. He was expediently grateful, says Mr. Burke; he spoke and acted with the Court, advocated the divorce of Katharine of Arragon, supported the king's supremacy, and the dissolution of the monastic houses. In later days came the revulsion. After the death of Henry, Bishop Bonner became conscious of the mischief he had done the Church in the reign of his "good old master."

Though very complaisant in matters of discipline, he stood

firm as to all doctrinal points, and played his part with such dexterity that for a long time the reformers were unable to deprive him of his episcopal See. From the beginning he had shown a dislike to the proceedings of the Government, and was suspected of much more than could be charged against him. To put him to the test, he was enjoined by an order of Council to preach at St. Paul's Cross, Sept. 1, 1549, and the subject of his oration was to be the validity of the king's power during his minority, for it was maintained by some that, as the king was incapable of judgment at that age, he could not change the general and fundamental laws of the nation until nature, and the statutes then in force, rendered him capable. This was held by the Devonshire and Norfolk rebels, and Dr. Bonner lay under the suspicion of being an abettor. Two clergymen, William Latimer, B.D., parson of St. Laurence Pountney, and John Hooper (formerly a monk and afterwards Bishop of Gloucester), were secretly instructed to be present at the oration, and according to their instructions impeached him for not touching on the king's power during his minority, as he had been enjoined.

Upon this accusation, Bonner was summoned, and a court of delegates, principally consisting of laymen, was commissioned for his trial. It was empowered not only to suspend and deprive, but also to excommunicate him, in case he was found guilty. The Bishop's skill in canon law, and his intimate acquaintance with civil law, not only enabled him to defend himself, but also to completely baffle the delegates during the three sessions of his trial, Sept. 13, 16, and 18. He pressed them hard with insuperable difficulties, and had prepared notes for many more, had he not clearly observed that his trial was merely formal, and that his overthrow, legally or illegally, was a foregone conclusion. He maintained that, as he had preached against the Devonshire and Norfolk rebels, it was, by implication, an acknowledgment of the king's power during his minority, which he considered was sufficient to refute the principal charge of his arraignment, especially if the evidence of his accusers was duly weighed, for both Latimer and Hooper had formerly been warned and threatened by him for holding erroneous doctrines, especially concerning the Blessed Sacrament; and, therefore, he argued that their evidence should be rejected as partial and instigated by revenge. In conclusion,



some smart and high words passed between the Bishop and Secretary Smith, who told Bonner that his behaviour was insolent, and that he ought to be immediately committed to prison. The Bishop very calmly replied that he had a right to three things, a few effects, a poor carcass, and his soul. The two former they might take from him, the last he would keep out of their power. "And to let you see," he added, "that I acknowledge the king's power in his minority, I protest the jurisdiction of your court, and appeal direct to his royal authority and person."

In the issue he was committed a prisoner to the Marshalsea, Sept. 21, 1549, and conveyed there in his episcopal robes, where he was kept in close confinement, not being permitted even the use of pen, ink, or paper, and no fire. Cranmer was censured for this cruelty.

The Bishop was detained in prison during the remainder of the reign of Edward VI., and was not released until Mary restored him to his See. Mary looked upon Bonner's deprivation as illegal, since secular persons in an inferior court were chiefly employed in the commission, and this view is taken by Collier and other Protestant historians, who even held that an appeal to Convocation would have reversed the decree of the delegates. But these were not times to appeal to Convocations, whose power had been crippled by the appointment of a lay president.

As to Bonner's behaviour in Queen Mary's reign, Protestant historians have made the most of those scenes of cruelty and blood which disgraced his diocese, but calmer judgments must now allow that many of the pictures were drawn under a transport of passion, and others too highly coloured by the partisan's brush.

Lingard states that it is doubtful whether Bonner deserved all the odium which has been heaped upon him. The Council commanded; the Bishop obeyed. It is not asserted that he infringed the statutes. Foxe and Strype admit in favour of Bonner, that "as the law stood, he could not refuse to hear those heresy appeals as they were sent forward by the Council." As a priest, it was the duty of Bonner to have nothing to do with the sacrifice of human life. It is only justice to state, however, that he was severely rebuked by the Council for not acting with expedition in cases of some obstinate heretics.

Furthermore, it must not be forgotten that he was diligent in his pastoral duties, and took great pains to improve the morals of his diocese, as well as to reduce them to the religion of their ancestors.

But to proceed to the last part of his life. When Elizabeth ascended the throne, Bishop Bonner was among the first attacked by summons, and refusing to comply to the oath of supremacy, was committed a second time to the Marshalsea. Here he remained undisturbed until about the year 1563, when Horn, Bishop of Winchester, summoned him to take the oath of supremacy; but Bonner refusing, again on his indictment defended himself with marked ability, and insisted on Horn's incapacity as not being a true bishop in the eye of the law, that he was an intruder in the See of Winchester, and that he was neither elected nor consecrated pursuant to the canons of the Church or the statutes of the realm.

In order to surmount this difficulty the case was kept pending until an Act was passed in the next Parliament, 8th Elizabeth, whereby the consecration of the archbishops and bishops in the beginning of the reign were declared and confirmed.

Bishop Bonner therefore spent the remainder of his life in the Marshalsea prison, where with cheerful temper and Christian resignation he was a comfort both to himself and others, and took his leave of the world, Sept. 5, 1569.

It is a difficult task to write the character of one who has varied his principles and behaviour, but if any one merited to have such a blot in his life overlooked, it is Bishop Bonner. He was not one of those occasional conformists who struck in with every change. He was indeed carried away with the stream in the earlier part of his career, but he quickly recovered himself, and ever afterwards remained firm to his principles.

Justice has not been done him by the generality of writers, who ungenerously omit his high qualifications, and show as little mercy in giving his character as he is charged with having shown to those who fell under his hand while he was in power. Maitland, however, gives him the character of a man straightforward and hearty, familiar and humorous, sometimes rough, perhaps coarse, naturally hot-tempered, but obviously (by the testimony of his enemies) placable and easily entreated, capable of bearing most patiently much intemperate and insolent language, much reviling and low abuse, directed against himself

personally, against his Order, and against those peculiar doctrines of his Church for maintaining which he had himself suffered the loss of all things, and borne long imprisonment. At the same time not incapable of being provoked into saying harsh and passionate things, but much more frequently meaning by the threatenings and slaughter which he breathed to intimidate those on whose ignorance and simplicity seemed to be thrown away—in short, any one of the who (even as called by those who were no friends to Bonner can be read with attention without seeing in him a judge who granted that he was dispensing bad laws badly) was desirous to save the prisoner's life.

Dixon's portrait of Bonner's early life is not favourable to his reputation as a cleric. He was a thorough man of the world, and was consequently suited to become one of King Henry's agents in the iniquitous divorce litigation.

Burke describes him as "a clerical judge who had never been a zealous persecutor, and was sick of his work."

Mr. Prynne remarks that his conduct to the Head of his own Church in Henry's reign, might tend to enlist the sympathy of Puritan writers in his favour, for at that period he did far more to promote the Reformation than to uphold Catholicity in England.

In conclusion it may be said, if it be true that he was always stern and insulting when in power, he was never abject or when reduced. There was a remarkable cheerfulness and self-reliance in his countenance during his long confinement, and intrepidity in his behaviour, as could proceed from a man conscious of innocence and the strength of his own



of London Diocese, whereby that Execrable Antichrist is in his right colours revealed." 1554. 8vo.

5. **A Profitable and Necessary Doctrine, for the Instruction and Enformation of the People within his Diocese, and of his Cure and Charge.** Lond. 1554, 4to.; again 1555, impr. by John Cawode, 4to. It is an exposition of the Creed, seven Sacraments, &c., in thirteen homilies.

This Catechism is said to have been composed by his chaplains, John Harpesfield and Henry Pendleton, extracted from the "Institution of a Christian Man," with certain variations.

6. **Homelies sette forth by the righte reverende father in God, Edmunde Byshop of London, not onely promised before in his booke, intituled, A Necessary Doctrine, but also now of late adjoynd, and added thereto, to be read within his diocesse of London, of all persons, vycars, and curates, unto theyr parishioners, upon Sondayes and holy days.** 1555. Lond. John Cawood, 4to.

7. In 1842 appeared the "Life and Defence of the Conduct and Principles of the Venerable and Calumniated Bishop Bonner, in which is considered the best mode of again changing the religion of this nation. By a Tractarian British Critic." Lond. 8vo.

This ironical work was an attempt by Prebendary Tremyard to expose and damage the Catholic tendency of the Oxford Tracts.

**Booker, Thomas**, bookseller, printer, and publisher, of New Bond Street, London, died June 24, 1793, and seems to have been the founder of the firm of this name so long and honourably connected with the Catholic bookselling business. His wife, Elizabeth, survived him, and carried on the business at 56 New Bond Street, with her two sons, Thomas and Joseph Booker; and subsequently her daughters, Mary Booker and Mrs. Dolman, successively took part in the continuity of the firm. Mrs. Booker died June 17, 1821, aged 84.

Thomas Booker died Feb. 26, 1826, but had previously disassociated himself from his brother, Joseph Booker, who continued the business at 61 New Bond Street.

Joseph Booker was not only highly esteemed in his business, in which he issued many creditable publications, but was also honoured for the activity he displayed in Catholic affairs. For twenty-six years he devoted his services as Honorary General Secretary of the Associated Catholic Charities, and, at his death, March 21, 1837, secured the grateful and affectionate memory of his fellow-labourers, the governors and committees of that institution.

After his death, his sister, Mary Booker, conducted the busi-

ness at the same address, in conjunction with her nephews, Charles Dolman and Thomas Booker. She died Aug. 2, 1840, aged 66, and the business was continued by Dolman in his own name. It was subsequently transferred to a Limited Company under the title of "The Catholic Bookselling and Publishing Company," which resulted very unfavourably. Dolman died in Paris in 1862, and, after the collapse of the company, the name of Booker once more appeared over the establishment at 61 New Bond Street.

Thomas Booker, the younger, left a son and namesake, who established himself chiefly as a printer at 37 Ranelagh Street, Liverpool, on the death of his aunt, Mary Booker, in 1840. Here he printed some prayer-books, but he does not seem to have confined himself to the business of a Catholic publisher and printer. In 1848 he returned to London and opened a similar establishment at 9 Rupert Street, Leicester Square, but though at first he solicited Catholic support, he eventually settled as a general printer, and died within the last five years.

*Laity's Directories ; Timperley, Typo. Dict. ; &c.*

1. **The Weekly Register**, Lond. cr. 8vo., price 3d., printed and published by Thomas Booker, 9 Rupert Street, Leicester Square, with occasional illustrations, commenced Aug. 4, 1849, and came to an end Jan. 26, 1850, owing to the withdrawal of Mr. Dolman's connection, and the resignation of its Editor, the Rev. Edw. Price. An account of *Dolman's Magazine* will be found under Charles Dolman.

2. **The Catholic Register and Magazine**, Lond. T. Booker, 8vo., vol. xi. No. 61, March 1850. The numbers refer to the establishment of *Dolman's Magazine* in March 1845, from which the Register claimed descent. It lasted only a few months.

3. **Booker's Pocket-Book Directory**, an annual, about 1844 *et seq.*

4. **The Dublin Review**, quarterly, commenced by Spooner, Lond., and Wakeman, Dublin, in 1836, pub. by Booker & Dolman, in 1838, and Dolman from 1839 to 1844, subsequently by Thos. Richardson & Son, and Burns & Lambert.

5. **The Easter Offering ; A Catholic Annual for the Year 1832**, Lond. T. Booker, 1832. 8vo., with plates.

**Booth, Edward, alias Barlow**, priest, was born at Warrington, in Lancashire, where several of his family were convicted of recusancy. When he was about twenty years of age, in 1659, he went to the English College, Lisbon, where he was ordained priest, and was sent back on the mission, being placed with Lord Langdale, in Yorkshire. From here he removed to Park Hall, Lancashire, the seat of the Hoghtons,

where he was living in 1701, and was then Vicar-General of the Lancashire district.

Mr. Booth was always known by the name of Barlow, which he took from his godfather, Fr. Ambrose Barlow, O.S.B., who was martyred at Lancaster in 1641. He was a zealous missionary, and a great friend of the poor in the neighbourhood of Park Hall, Low, Strangeways, and Hindley, to whom he conformed in his habits both as to dress and diet. He died in 1719, in his 81st year.

It was a public loss that he was not more known to the world. His qualifications were so useful that, had opportunity offered, few could have gained greater reputation either in his religious or secular capacity. The regularity of his life, his mortified appetite, and his compassion for the poor, were, indeed, truly apostolic. Though ever poor himself, yet he always found means to relieve the necessities of others.

He was a master in Latin and Greek, and had a competent knowledge of Hebrew before he went abroad, and it has been said that the age in which he lived hardly produced any one better qualified by nature for mathematical sciences, for though the number of works he read on those subjects was limited, yet the whole system of natural causes seemed lodged within him from his first coming to the use of reason. Dodd assures us that he had often been told by Mr. Barlow himself that his first perusal of Euclid was as easy to him as a newspaper. His name and fame are perpetuated in his invention of the pendulum watch, yet according to the usual fate of most inventors, whilst others were great gainers by his ingenuity, Mr. Barlow would have reaped no benefit had not Mr. Tompson, accidentally acquainted with the inventor's name, made him a present of £200.

*Dodd, Ch. Hist. ; Cath. Mag.* 1835.

1. **A Treatise of the origin of Springs, Wind, and the flux and reflux of the Sea. With several Explanatory Maps.** Lond. 1714. 8vo.

2. **Meteorological Essays.** Lond. 1715. 8vo.

3. **An Exact Survey of the Tide, explicating its production and propagation, variety and anomaly in all parts of the World, especially near the coasts of Great Britain and Ireland. With a preliminary Treatise concerning the origin of Springs, generation of Rain, and production of Wind. With twelve curious Maps.** Lond. 1717. 2 vols. 8vo.



A second edition was published after the author's death, in 2 pts., Lond. 1722. 8vo. Part 2 has a separate pagination.

4. **A Treatise of the Eucharist**, 3 vols. 4to. MS.

**Booth, James**, an eminent counsel of Lincoln's Inn, was brother to Fr. Charles Booth, S.J., who was born at St. Germans in 1707, where their father seems to have followed the fortunes of the Stuarts.

Charles Butler, speaking of this eminent lawyer, states that he was acknowledged to be the father of the modern practice of conveyancing. He was not the author of any work, but his written opinions were given at great length, and are very elaborate. They were held in great esteem, and always mentioned at the Bar, and from the Bench, with great respect. The copies of them are numerous, and in the work, intituled "Printed Copies of Opinions of Eminent Counsel," several of them found their way to the press.

Dr. Oliver refers to the repute with which his treatise on "Real Actions" was held.

*Butler, Hist. Mem. of the Eng. Caths.*, 1822, vol. iv. p. 460 ; *Oliver, Collections*, p. 244.

1. Opinions, published in "Printed Copies of Opinions of Eminent Counsel."

2. **Cases on the Popery Laws**, MSS. dated from 1738 to 1764, at Ushaw College.

3. Two Opinions on the claim made by Fr. Gilbert Talbot, S.J., thirteenth Earl of Shrewsbury, on the Personal Estate of the Duke of Shrewsbury in 1743. MSS.

4. **Opinions** between 1764 and 1772, including an important one on "The Duke of New-Castle's Case" dated from Lincoln's Inn, Aug. 18, 1772. Grimshaw MSS. in the author's possession.

**Borde, Andrew, Carthusian, M.D.**, in Latin Andreas Perforatus, has the reputation of being the original Merry Andrew, and was born at Boond's Hill, in Holmesdale, co. Sussex, about the year 1500. He was educated at Oxford, and became a Carthusian monk.

After the dissolution of his monastery by Henry VIII., when most of his brethren were either executed or imprisoned, he escaped to the Continent, and in pursuit of knowledge and security for his conscience wandered through nearly all the countries of Europe, and even some parts of Africa, until at length he settled at Montpellier in France, where he took the degree of Doctor of Physic. Shortly afterwards he returned to England, and was incorporated in his medical degree at Oxford,

and also in the College of Physicians, London, and became an eminent practitioner. For a time he resided at Pensey, with his relations, who were people of position, and here his society was in great request on account of his brilliant conversation and universal knowledge, but at length he settled at his beloved city of Winchester.

Notwithstanding his rambling life and the secular calling in which he was engaged, forced upon him by the suppression of his Order, he constantly practised the essential duties of his original profession, drinking nothing but water three days a week, wearing a hair shirt, and every night hanging his shroud at the foot of his bed to remind him of death and his future state. He was not only a strict observer of his vow of chastity, but smartly denounced those priests and monks who had married and violated their vows after the dissolution of their monasteries. This created him many enemies, especially Poyntet, Bishop of Winchester, who endeavoured to cause him all the trouble he could, and "foul-mouthed Bale," as Anthony à Wood terms him, who traduces him as one exclaiming against vow-breakers whilst privately keeping mistresses himself. But these mistresses were proved to be only female patients whom he was obliged to professionally attend, no physician being in greater repute.

Hearne, the antiquary, speaks of Borde with the highest admiration, and vindicates his character from the aspersions cast upon it by such men as Bale. His reputation as a physician was such as to induce many princes to apply to him for advice, and it is stated by the best authorities that Henry VIII. himself was of the number.

But his skill as a physician was equalled by the genius displayed in his poetic and other writings, which in their day have held a high position for wit and humour. Hearne tells us that in his endeavours to alleviate the ills of humanity he occasionally enacted the part of an itinerant doctor, inducing the people more readily to flock to him by the humorous speeches he would make.

At length this extraordinary man was thrown into prison, it is thought on account of his religion, and died in the Fleet, April, 1549.

*Dodd, Ch. Hist. ; Bliss, Wood's Athen. Oxon. ; Hearne, Benedictus Abb.*

1. **Merie Tales of the Mad Men of Gotham**, Lond. 1630. 12mo. Frequently reprinted.

Wood says that in the reign of Hen. VIII. and after, "it was accounted a book full of wit and mirth by scholars and gentlemen."

Hearne was of opinion that these idle pranks of the men of Gotham, a town in Lincolnshire, bore reference to some customary law-tenures now obsolete, and that Blount might have enriched his book on Ancient Tenures with these ludicrous stories.

2. **The Breviary of Health**, wherein are Remedies for all manner of Sickneses and Diseases, which may be in Man or Woman, expressing the obscure Terms of Greek, Latin Barbarous and English, concerning Physick and Chirurgery. Lond. 4to. 1547-48-52-57-87-98, &c.

In the "Principles of Astronomy" the author refers to this work printed by Will. Middleton, so that it must have originally appeared at an early date.

Fuller, "Worthies," gives this the priority of any work published by the faculty, and says that it was accounted such a jewel that it was printed "cum privilegio ad imprimere solum."

3. **Prynepyles of Astronome**, the whiche diligently perscrutyd is in a maner a Prognosticacyon to the Worlde's end. Lond., Flete-strete, at the Sygne of the Rose Garland, by Rob. Coplande, 12mo. n.d. Lond. 1540, 8vo.; Lond. 1814, 8vo.

4. **The First Boke of the Introduction of Knowledge**, the which doth teach a man to speake part of al maner of languages, and to knowe the usage and fashion of al maner of countreyes, and for to knowe the most part of al maner of Coins of Monie. Lond. 1542, 4to. Ded. to Mary, daughter of Hen. VIII.

This was a new edition printed by Robert Coplands, and Dibdin says that it was probably the most curious and generally interesting volume ever put forth from the press of the Coplands. The work is partly in verse and partly in prose, with wooden cuts prefixed to each of the thirty-nine chapters. He never completed the second book. The work was reprinted and edited by W. Upcott, Lond. 1814. 4to.

5. **A ryght pleasant and merry Historie of the Mylner of Abyngton**, with his Wife and his faire Daughter, and of two poor Scholars of Cambridge. Lond. 4to.

Said to be a meagre epitome of Chaucer's Miller's Tale.

6. **Regimente, or Dietarie of Helthe**. Imprinted by me Thomas Colwel, 1562, 16mo.; 1564; 1567; 1576, 8vo.

Two editions by Robert Wyer, without dates, are in the Brit. Mus. According to Warton "this is the only one of Borde's numerous works that can afford any degree of entertainment to the modern reader; where, giving directions as a physician, concerning the choice of houses, diet, and apparel, and not suspecting how little he should instruct, and how much he might amuse a curious posterity, he has preserved many anecdotes of the private life, customs, and arts of our ancestors."

7. **A Book of Prognosticks.**

8. **Of Urines.**



9. **Of Every Region, Country and Province, which shews the Miles, Leegs, Distance from City to City and from Town to Town, with the noted things in the said Cities and Towns.**

The MS. of this work was lent by the author to Tho. Cromwell, of Bishop's Waltham, near Winchester, who lost it, to the great grief of Dr. Borde, who would otherwise have published it.

10. His *Peregrination*, a MS. copy of which falling into the hands of Hearne, was published by him.

11. Hearne alludes to "Scogan's Jest" (the favourite buffoon of the Court of Edw. IV.), which he says was unjustly fathered on Dr. Borde, with other worthless books, by unscrupulous publishers who wished to benefit by his reputation for wit and humour.

**Bordley, Simon George**, priest and schoolmaster, was born at Thurnham, near Lancaster, Oct. 28, 1709, and was the son of William Bordley, of Thurnham, yeoman, who was convicted of recusancy at the sessions held at Lancaster, Oct. 2, 1716. It has been said that Mr. Bordley was for some time a student at Oxford, and was then a Protestant. Both statements are improbable, for his father was not only convicted, but also registered his estate, as a Catholic, and was hardly in a position to send his son to Oxford. He returned, in 1717, a leasehold in Cockerham from Lord Haversham, and a leasehold in Thurnham from John Dalton, Esq., and mentions two of his sons and one daughter, John, Thomas, and Elizabeth Bordley.

Mr. Bordley was sent to Douay, and under the name of George Bordley took the college oath, Oct. 3, 1728. He began philosophy in that year with Mr. Alban Butler, and displayed considerable abilities in every branch of his studies.

After his ordination, he left the college, Sept. 13, 1735, after saying Mass at our Lady's altar that morning.

Moor Hall, Aughton, near Liverpool, seems to have been the first seat of his labours, where his annual stipend, he says, was only £5! This seems rather strange, as Mrs. Anne Woolfall, the widow of Richard Woolfall, of Woolfall, Esq., and daughter and heiress of Edward Stanley, of Moor Hall, Esq., had only a few years previous, in 1728, bequeathed £300 for the support of a priest to help the Catholics at Moor Hall.

About 1741, Mr. Bordley was serving the mission at Salwick Hall, Lancashire, the property of the Cliftons of Lytham, and at that time he was also attending the chapel at Mowbreck Hall, the seat of the Westbys. It was probably at Salwick Hall where he resided and commenced his school, for the Cliftons had long

ceased to use it as a residence, and the Westbys themselves occupied Mowbreck. How long he remained is not certain, but the Rev. Richard Southworth was educated here previous to going to Douay in 1756. He afterwards returned, apparently about 1769, to Moor Hall, Aughton, which had reverted to the Stanleys of Hooton, and it is probable that he at first occupied the Hall as a school.

On the return of some members of the Stanley family, some time previous to 1784, he removed to Newhouse, Aughton, where he established the mission.

This is apparently the establishment referred to by Dr. Kirk, who states that Mr. Bordley was enabled by his savings, from a scanty income, and by the charity of others, particularly of Edward, Duke of Norfolk, to build a school at Ince-Blundell, where he had frequently not less than seventy or eighty scholars. One of his principal objects in adding this to the labours of a large and poor congregation was to rear youth for the priesthood, and many missionaries were indebted to him for the education they afterwards received at Douay, Lisbon, and Valladolid. In this manner he employed his time and money during a long life, in the course of which, he himself says, the moneys got or saved amounted to £5,170 18s.

John Berry, who died Jan. 11, 1818, aged 82, was his assistant master in the school at Ince-Blundell.

Towards the close of his life he became almost blind, and died Nov. 3, 1799.

Mr. Bordley, with some eccentricities, was a very zealous and laborious missionary, and a learned man. He accommodated his language and manners to the poor, in the midst of whom he lived, and by that means was enabled to do much good.

*Kirk, Biog. Collections, MSS. Archiepisc. Archives ; Gillow, Lanc. Recusants, MS. ; Whittle, Hist. of Preston ; Douay Diaries ; Gibson, Lydiate Hall.*

1. Cadmus Britannicus, or the Art of Writing improved : containing 1. A Short-Hand, where very great Haste is not required, though shorter by one Half than our common Way of Writing. 2. A Swifter Short-Hand for taking down Speeches and Sermons after a Speaker or Preacher. 3. A Short-Hand for Music, whereby much more may be written in the same space of Time than in the usual Way. 4. An Universal Character, being a complete Grammar of it, with some general Directions for compiling

a Dictionary; by the Help of which a Person may carry on a Correspondence with People in foreign Parts, whose Language he does not understand. Lond. 1788. 8vo.

This very curious and ingenious work he dedicated to Sir Joseph Banks, President, and to the Council and Fellows of the Royal Society, in the hope that they would recommend it to Foreign Societies and Academies for the benefit of Mankind, otherwise, he adds, "the Universal Character should never have been communicated to any private person, and much less to the public, and should have died with its Author."

2. **Quintilianus Britannicus**; or the the Art of teaching Latin, Greek, &c. improved; wherein is shown, I. That the Method of teaching Latin, &c., in England is extremely defective. II. Wherein the Defect chiefly consists. III. When and how it was introduced. IV. How and by what Means it is to be cured. V. And that is by teaching it in the same manner, as it is taught by the ablest and best Masters in Foreign Countries, who are acknowledged by our own Latin Masters of most Note, to be far better Teachers of Latin than our own Countrymen. Lond. [1792?]

3. **Short-Hand Alphabets for English, Latin, and Greek**; consisting of the most regular, concise, and uniform characters for the Letters of the Alphabet, that can be devised, or written with Pen and Ink: with characters for Numbers, as also Points or Stops, and other Marks used in Writing, suitable to them; and likewise Specimens and Directions for writing by them. Published for the Use and Benefit of all Pen-Men, and especially of Writing-Masters and their Young Pupils of both Sexes. Lond.

**Bosgrave, Thomas**, martyr, was a Cornish gentleman, a relative of Sir John Arundell.

When Fr. Cornelius was arrested in the house of Lady Arundell, Mr. Bosgrave, seeing that he was being hurried away without a hat, placed his own hat upon the confessor's head, saying, "The honour I owe to your function will not allow me to see you go bareheaded." Thereupon the sheriff told him he should bear him company, and it was for this offence he afterwards suffered with him. They were tried at Dorchester, Mr. Bosgrave being found guilty of felony in aiding and assisting Fr. Cornelius, knowing him to be a priest.

They were condemned on July 2, and executed at Dorchester, July 4, 1594.

*Challoner, Memoirs.*

**Bost, or Boast, John**, priest, martyr, was born of a gentleman's family in the town of Penrith, in Cumberland. He was



educated at one of the universities, where he took the degree of M.A., and was cotemporary with, and much esteemed by, Tobie Matthews, who, at the time of Mr. Bost's execution, was Bishop of Durham, and afterwards Archbishop of York.

After he had been reconciled to the Catholic Church, Mr. Bost was received into the English College then lately translated from Douay to Rheims, where he was ordained priest and sent upon the English mission in 1581.

He was at length, after many narrow escapes, taken at Waterhouses, three or four miles from Durham, in the house of Mr. William Claxton, and was shortly after sent up to London, where he was for a long time imprisoned in the Tower, and often most cruelly racked.

At length, after suffering many torments and hardships, he was sent back to the North, there to be tried and executed. He suffered at Durham, July 24, 1594—some accounts say July 19.

*Challoner, Memoirs.*

1. History or Memoir of one of the Missionary Priests, Father John Bost, or Boast, who laboured in the county, otherwise called the Bishopric, of Durham, and was executed in the City of Durham, on 24 July, 1594. By the Very Rev. Ralph Provost Platt, D.D. MS. left almost ready for publication by Dr. Platt, who died in 1874.

**Bourchier, John**, abbot, was some time a student of St. John's College, Cambridge, but appears to have left the university without a degree. Subsequently he became a Canon Regular of the Order of St. Augustine, and about the close of 1533 was appointed Abbot of the house of St. Mary-de-Pratis, near Leicester, on the resignation of Richard Pexal, to whom by covenant he allowed £100 per annum, finding him also wood and coal, and all implements to his house, together with horses and all things appertaining to them.

The resignation of Pexal and the elevation of Bourchier were brought about by the instrumentality of Thomas Cromwell, to whom Bourchier promised £100, which he paid accordingly.

It was also agreed that a grant of the conventual estate at Ingarsby should be made to Richard Cromwell, the nephew of Henry VIII.'s rapacious Minister, but the brethren could not be induced to consent to this grant, inasmuch as that estate

was the principal source of supply of beeves and mutton for the maintenance of their hospitality. There are letters from the Abbot Bouchier to Cromwell respecting these matters, which are valuable as examples of the manner in which the ruin and spoliation of the religious houses were effected by forcing upon them such like complaisant and self-seeking superiors. In one, alluding to the difficulty which he had found in obtaining from the brethren their assent to the sealing of the grant to Richard Cromwell, Bouchier states that he had taken from them all their keys to the common-seal, and offers to seal the grant himself and send it up, if Cromwell would bear him harmless against their complaints.

He also, in this letter, refers to a charge which had been brought against him by his predecessor, as to whom he says, "I have loved him, cherished hym, and mad of him as never did man in Leycestr' of another ; I never had good dische but he had part ; I never had thing to his pleasur but that I gave it him ; every dai I went to his loging to comfort him ; that thing that I could dyvyse to his comfort I all ways dyd ; and it (yet ?) unnaturallie, and that pryvylye, I makyng much of him according to my old usage, hath complayned to your Maisterschip upon me, for that whiche lyythe not in me to helpe." In another letter he requests Thomas Cromwell's acceptance of "a brase of fatt oxen, and a score of fatt wethers." On Aug. 11, 1534, he, with the prior, sub-prior, and twenty-three of the canons of his house, subscribed an acknowledgment of the king's supremacy, and in or about 1538, he, with the prior, sub-prior, and eighteen canons, surrendered the abbey to the king. He secured for himself a pension of £200 per annum, and for a time resided at St. John's Chapel in Leicester.

When it was contemplated to erect an episcopal See at Shrewsbury, he was designed by Henry VIII. as the bishop. On the death of James Brookes, Bishop of Gloucester, Bouchier was nominated his successor, and Oct. 25, 1558, had, as bishop nominate, a grant from the Crown of the custody of that bishopric and all temporalities thereof, from the preceding Feast of the Annunciation of the B.V.M., so long as the vacancy of that See should continue. The arrangement by which he was to succeed to this bishopric, however, was entirely frustrated by the death of Queen Mary, which soon afterwards took

place, and the See remained vacant till 1562. He seems to have repented of the part he had taken in the reign of Henry VIII., for his name occurs, Jan. 29, 1576-7, in a certificate returned into the exchequer of fugitives beyond the sea contrary to the statute of 13 Eliz. He probably died about 1581. It has, indeed, been said that in Aug. 1584, he had a general pardon from the Crown. This, however, is altogether a mistake. The document cited is of the fifteenth century, and of course refers to a different individual.

*Cooper, Athen. Cantab.*

1. Three letters to Thomas Cromwell, one dated April 19, another May 6, and the third without date. They have been printed.

**Bourchier, Thomas, D.D., O.S.F.**, belonged to the illustrious family of that name formerly Earls of Bath. He was for some time at Magdalen College, Oxford, and in the reign of Queen Mary, in 1558, took the Franciscan habit in the restored convent at Greenwich.

When the community were expelled by Elizabeth, he proceeded to Paris, where he diligently studied theology, and obtained the degree of Doctor of the Sorbonne. Thence he directed his steps to Rome, and became a member of the great Franciscan Convent there, Ara Coeli, and was appointed a penitentiary of St. John Lateran's.

His death occurred in Rome about 1586. He was a very learned and holy man.

*Pitts, De Illus. Angl. Script. ; Certamen Seraphicum ; Waddingus, Scriptores Ordinis Minorum ; Dodd, Ch. Hist.*

1. *Historia Ecclesiastica de Martyrio Fratrum Ord. Min. Divi Francisci, de observantia, qui partim in Anglia sub Henrico IIX. Rege, partim in Belgio, sub Principe Auriaco, partim et in Hybernica tempore Elizabethæ regnantis Reginæ, passi sunt, 1536-82. Autore Fr. Thoma Bourchier, Anglo, Ordinis D. Francisci de observantia. Parisiis, 1582. 8vo., pp. 297.*

*Ingolstadii ex officina Wolfangi Ediri, 1583, 12mo.; ditto in Dutch, 1584, 4to.; Parisiis, 1585, 8vo.; Parisiis, 1586, 8vo.*

2. *Orationum doctissimam, et efficissimam ad Franciscam Gonzagam totius Ordinis Ministrum Generalem pro pace, et disciplina Regulari magni Conventus Parisiensis instituenda. Parisiis. 1582. 8vo.*

3. *Tractatum de judicio Religiosorum, in quo demonstratur, quod a secularibus judicari non debeant.*



Wadding says, "habeo MS. missum ad Ludovicum Gonzagam Ducem Nivernensem Parisiis scriptum 1582."

4. He is said to have written many works, but the above are all that have been recorded.

**Bourne, Gilbert**, Bishop of Bath and Wells, was son of Philip Bourne, and was born in Worcestershire. He entered the University of Oxford in 1524, and became a Fellow of All Souls in 1531. In the year 1541 he was made one of the first prebendaries of Worcester upon the establishment of that deanery.

During the reign of Edward VI. he conformed to the times, and was successively Archdeacon of Bedford, Essex, and Middlesex, but, when Mary ascended the throne, he returned to the faith, and possessing great talent as a preacher, his abilities were called in requisition to denounce the doctrines of the reformers, which he did with remarkable zeal and eloquence.

One instance is related of a sermon he preached at St. Paul's Cross, Aug. 13, 1553, in which, while distinctly maintaining several tenets of Catholic doctrine, he stated that Bishop Bonner had been unjustly deprived, for preaching there upon the same Gospel, and for the same cause he himself now defended. This raised such a tumult amongst the reformers present that they cried out, "Pull him down, pull him down," and were attempting to climb into the pulpit for that purpose, when a pistol was discharged at him, and a dagger thrown with considerable violence struck one of the columns supporting the pulpit.

This incident made way for his preferment, for soon after, in the following year, he was made Bishop of Bath and Wells, in the place of William Barlow, who was not recognised as a bishop by the See of Rome. Bishop Bourne was consecrated April 1, 1554, and shortly afterwards was appointed Lord President of Wales. It has been said that these promotions were in some measure owing to the influence of his uncle, Sir John Bourne, of Butenhall, in Worcestershire, one of the principal Secretaries of State.

The ensuing alterations of the first year of the reign of Elizabeth deprived him of his See, and he was committed for non-compliance with the new order of things. He was consigned to the custody of Gregory Dodds, Dean of Exeter, and

died at Silverton, Sept. 10, 1569, being buried in the church of that parish at the south side of the altar.

Dr. Bourne was the last Catholic Bishop of Bath and Wells.

His learning was appreciated in the university, and he had a high reputation for pulpit eloquence. His careful management of the temporalities of his See, which his predecessor left in a wretched condition, gave great satisfaction.

*Dodd, Ch. Hist. ; Brady, Episc. Succession ; Lewis, Sanders' Anglican Schism.*

**Boville, or Bonvill, Anthony, Father S.J.**, who used the *alias* of Terrill, was son of Humphrey Boville, Esq., and was born at Canford, co. Dorset, in 1621, and appears to have been a convert to the faith. He made his humanity studies at St. Omer's College, and then entered the English College, Rome, Dec. 4, 1640. Here he was ordained priest, March 16, 1647, and in the following June entered the Society.

For some years he served the office of Penitentiary at Loretto, and from thence was called to Florence to fill the Chair of Professor of Philosophy. He was afterwards sent to Parma, where besides philosophy he taught scholastic divinity for four years, and proceeded from there to Liège, where he directed the studies and taught theology and mathematics.

It is stated that he was consulted far and near as an oracle of learning. From 1671 to 1674 he was Rector of Liège College, and died there Oct. 11, 1676.

*Oliver, Collectanea S.J. ; Foley, Records S.J., Collectanea.*

1. **Conclusiones Philosophicæ.** Parma, 1657, 12mo.
2. **Problema Mathematico-Philosophicum tripartitum.** Parma, 1660. 12mo.
3. **Fundamentum totius Theologiæ Moralis, seu Tractatus de Conscientiâ Probabili.** Liège, 1668, 4to., pp. 613.  
Ded. to Lord Castlemain ; a most useful work.

**Bowden, John Edward**, Oratorian, was the eldest son of John William Bowden, M.A. Oxon., author of the "Life and Pontificate of Gregory VII.," and of some of the "Tracts for the Times," by his wife, Elizabeth, daughter of Sir John Swinburne, Bart., of Capheaton, Northumberland.

He was born in London, April 24, 1829, and educated at

Eton, from 1841 to 1846, when he entered Trinity College, Oxford.

Here he remained until he became a Catholic in August, 1848. He was received as novice at the Oratory of St. Wilfrid's, Cotton Hall, Staffordshire, Feb. 2, 1849, and came to King William Street, Strand, with the other Fathers, in May, 1849.

He was ordained priest in 1852, and died at the Oratory, Brompton, Dec. 14, 1874.

*Browne, Tractarian Movement ; &c.*

1. **The Spirit of the Curé d'Ars.** Translated from the French of **A. Monnin.** Lond. 1865. 32mo.
2. **Notes on Doctrinal and Spiritual Subjects** by **Fr. F. W. Faber.** Edited by J. E. B. Lond. 1866. 2 vols. 8vo.
3. **The Life and Letters of Frederick William Faber.** Lond. 1869. 8vo., with portrait.
4. **The Spiritual Works of Louis of Blois.** Edited by J. E. B. Lond. 1871. 8vo.
5. **Thoughts on some Passages of Holy Scripture** by a **Layman.** Translated from the French. Lond. 1872. 8vo.

**Bowdon, Joseph, D.D.,** was born Aug. 2, 1778, and was sent to Sedgley Park School, in Staffordshire, in 1790. After remaining here five years, he proceeded to the school then recently founded by Dr. Bew at Oscott, but with no intention of embracing the ecclesiastical state, and he left in the following year.

The two succeeding years were spent at home, during which he resolved to study for the Church, and accordingly entered St. Edmund's College, Old Hall Green, where he was ordained priest in 1805. After serving the missions of Mawley and Long Birch he was appointed spiritual director at Sedgley Park in 1808. On March 12, 1836, he succeeded to the Presidency of that establishment, the oldest existing Catholic school in England, which he retained until his death, Dec. 4, 1844, aged 66.

His management was most successful, and he was the greatest benefactor the school ever possessed. He received his degree in divinity by special diploma from the Holy See in 1844.

*Husenbeth, Hist. Sedgley Park ; ditto, Life of Mgr. Weedall.*



1. **Funeral Sermon** preached by the Rev. F. C. Husenbeth, D.D., on the Rev. Dr. Bowdon, President of Sedgley Park. Wolverhampton, 8vo. 1844.

**Bowes, Marmaduke**, martyr, a gentleman of ancient lineage residing at Angram Grange, near Appleton, in Cleveland, was hanged at York, Nov. 26, 1585, for having entertained in his house a priest, Hugh Taylor, who suffered with him on the same day. Mr. Leonard Brakenbury, a Yorkshire attorney, affirms that Mr. Bowes was condemned only for having given the priest a cup of beer at his door.

Mr. John Ingoldby, counsellor-at-law, in another MS., states that, having heard of Mr. Taylor's arrest, Mr. Bowes rode over to York while the assizes were on, to try and obtain his release, and, as soon as he had dismounted from his horse, without pulling off his boots, he went straight to the Castle yard, to speak in the priest's behalf. But being questioned as regards himself, he was at once apprehended, tried, and condemned, under the statute lately made against harbouring or relieving priests, upon the accusation of one Martin Harrison. The Earl of Huntington, a bitter persecutor of the Catholics, was then President of the North, and Laurence Mears, one of the Council, was the judge. Some say Mr. Bowes was hanged in his boots and spurs. It seems that he had previously, though a Catholic in his heart, outwardly conformed to the religion of the times.

*Challoner, Memoirs.*

**Bowes, Richard**, priest, confessor of the faith, was one of the vicars at Ripon Minster when the Earls rose in Dec. 1569, and never after would do any Protestant service or go to the Established Church.

Driven from place to place, he was at last seized, after many years, and committed to York Castle, where he died Aug. 31, 1590.

*Morris, Troubles, Third Series; Foley, Records S.J., vol. iii.*

**Bowes, Robert**, *alias Lane*, priest, was born at or near Arundel, in Sussex, in Aug. 1673. He was sent to Douay, where he took the college oath, Jan. 9, 1690. Four years later his brother Stephen joined him, who, after teaching classics for some time, was ordained in March, 1703, and became chaplain

in the family of the Fowlers at St. Thomas's, from whence he removed in 1712 to that of Lady Sussex, where he died suddenly in the following year. A third brother, it is thought, was Stanislaus Bowes, son of Stephen Bowes, of Sussex, and Mary Stokes his wife, who was admitted into the English College at Rome, March 12, 1707, aged 27, where he was ordained priest two years later, and died of a malignant fever Oct. 11, 1710.

Having finished his course at Douay, Robert Bowes was ordained priest at Tournay, and left the college in company with Hugh Tootell, the celebrated historian (better known under the pseudonym of Charles Dodd), in May, 1698. Hathrop, near Fairford, in Gloucestershire, the seat of Sir J. Webb, was the place assigned for his residence. In 1716 he was urged to go to the nuns at Bruges as their director, but he excused himself, and remained where he was until a short time before his death, which took place at Bath, Dec. 15, 1735.

*Kirk, Biog. Collections, Archiepisc. Archives, Westm.; Douay Diaries; Foley, Records S.J.; Roman Diary.*

**1. Practical Reflections for Every Day throughout the Year.**

This went through many editions. The fifth was edited with a Preface by the Rev. Mr. Crathorne, a contemporary with Mr. Bowes at Douay.

A New and Improved Edition was published by the Rev. Edw. Peach, Dublin, 1853, 8vo., with a short life of the Author. The original MS. was formerly at Hathrop.

**Bowles, Robert**, a gentleman volunteer in the King's army, killed at Basing House during the Civil War.

*Castlemain, Cath. Apology.*

**Bowyer, Sir George**, seventh Bart., Barrister-at-Law, D.C.L., was the eldest son of Sir George Bowyer, Bart., of Radley House, by Anne Hammond, daughter of Sir Andrew Snape Douglas, R.N., and was born in 1811. He was educated at Oxford, where he subsequently took his degree of D.C.L.

He was called to the Bar at the Middle Temple in 1839, and appointed Reader in 1850. In the previous year he unsuccessfully contested Reading in the Liberal interest, and it was in 1850 that his conscientious following of the Tractarian movement resulted in his conversion to the Church. Two years later, in 1852, he obtained a seat in Parliament as member for Dundalk, which he held until 1868.

After a retirement of five years from parliamentary life, he was returned for Wexford, in 1873, and retained his seat until 1880.

In 1860 he succeeded to the title on the death of his father, who, it is interesting to note, had published a work at Oxford, in 1813, on the Catholic Question, entitled "The Resolution of the House of Commons in the last Session of the late Parliament, relative to the adjustment of the claims of the Roman Catholics, considered."

For years Sir George stood forward as a representative Catholic, and in days gone by, when the Press was practically closed to the defenders of the Church, the name of Sir George Bowyer was familiar to the readers of *the Times*, and his pen was never more vigorously used than when he was championing the faith.

As an international jurist he had a great reputation, and his books have been long recognised as authorities by the profession.

In reward for his services to the Church, Pius IX. conferred upon him the Grand Collar of the Constantinian Order of St. George of Naples, and the Grand Cross of the Order of St. Gregory the Great, and also created him a Knight Commander of the Order of Pius IX.

Sir George was the founder of the Church of St. John of Jerusalem in Great Ormond Street, and he was a Knight of the Order of Malta.

He was never married, and died at his chambers in the Temple, June 7, 1883, aged 72.

*Tablet*, June 9, 1883; *Burke, Baronetage*; *Allibone, Bib. Dict.*; &c.

1. **A Dissertation on the Statutes of the Cities of Italy**; and a translation of the pleading of P. Farinacio in defence of Beatrice Cenci and her relatives. With Notes. Lond. 1838. 8vo., pp. 115.

Farinacio's argument is a remarkable piece of pleading.

2. **The English Constitution: a popular Commentary on the Constitutional Law of England.** Lond. 1841, 12mo.; 2nd Edit. 1841, roy. 8vo.

This excellent work is a collection, with expositions and continuation, of such of Blackstone's Commentaries as pertain to constitutional law.

3. **Commentaries on the Modern Civil Law.** Lond. 1848. roy. 8vo.

4. **Lombardy, the Pope, and Austria.** Lond. 1848. 8vo.

5. **The Cardinal Archbishop of Westminster and the New**



**Hierarchy.** Lond. 1850, 8vo., which went through four editions in that year, the later ones with additions.

6. **Two Readings delivered in the Middle Temple Hall.** Lond. 1850. 8vo.

7. **Readings delivered before the Hon. Society of the Middle Temple, in 1850, on Canon Law.** Lond. 1851. roy. 8vo.

8. **The Roman Documents, relating to the New Hierarchy, with an argument.** Lond. 1851. 8vo.

9. **Observations on the arguments of Dr. Twiss respecting the New Roman Catholic Hierarchy.** Lond. 1851. 8vo.

10. **Commentaries on Universal Public Law.** Lond. 1854. roy. 8vo.

In this the author laboriously won his reputation as a profound civilian, a critical canonist, and an industrious investigator of foreign and European law. His industry spread itself over every province of modern and ancient law.

11. **The differences between the Holy See and the Spanish Government.** Reprinted from the "Dublin Review." Lond., Derby (pr.) 1856. 8vo.

12. **Rome and Sardinia.** Reprinted from the "Dublin Review." Lond., Derby (pr.) 1856. 8vo.

13. **Speech delivered during the Debate on the "Treaty of Peace."** (Lond. 1856.) 8vo.

14. **Friends of Ireland in Council—Sir George Bowyer, W. H. Wilberforce, J. P. Hennessey.** Lond. (1864). 4to.

15. **The Private History of the Creation of the Roman Catholic Hierarchy in England. A letter to the Right Hon. the Earl of Stanhope.** Lond. 1868. 8vo.

16. **Of the Creation of the Roman Catholic Hierarchy in England. A letter to Earl Stanhope. Second Edition, with Additional Facts.** Lond. 1868. 8vo.

17. **Four Letters, reprinted from the "Times," on the Appellate Jurisdiction of the House of Lords and the New Court of Appeal.** Lond. 1873. 8vo.

18. **Introduction to the study and use of the Civil Law, and to Commentaries on the Modern Civil Law.** Lond. 1874. 8vo.

**Boxall, John, D.D.,** was born at Bramshoot, in Hampshire, and educated, first at Winchester School, and then at New College, Oxford, where he took his degrees and was created D.D. He remained in retirement during the reign of Edward VI., but when Queen Mary ascended the throne he was made a Prebendary of Winchester, Archdeacon of Ely, Warden of Winchester, and Under-Secretary of State. When the most eloquent divines were chosen to preach against the doctrines of the Reformers at St. Paul's Cross, Dr. Boxall was one of the number, together with Dr. Bourne and Dr.

Pendleton. Historians differ as to the story of the dagger thrown at one of the Queen's preachers at St. Paul's Cross. Some say it happened to Pendleton, others to Boxall, but John Stow tells us in his *Chronicles* that Dr. Bourne was the person. In 1557 Dr. Boxall was made Dean of Peterborough, in the place of James Carthop, deceased, and on the 20th of the following December he was made Dean of Norwich, on Dr. Christopherson's promotion to the See of Winchester. His next preferment was the Deanery of Windsor, followed by that of Registrar of the Garter.

In the beginning of Elizabeth's reign he was deprived of all his dignities, and confined in the Archbishop of Canterbury's palace at Lambeth, together with Thirlby, Bishop of Ely, and Tunstal, Bishop of Durham. Soon after he had a fever, and was permitted to remove to the house of a kinsman in London, where he recovered, and afterwards, it is said, was allowed to remain a prisoner at large, though he died at Lambeth, March 4, 1571.

His character was universally respected. Even Lord Burleigh gives a public testimonial of his virtue, learning, and modesty, in his book entitled "*The Execution of Justice in England.*"

Parker, Archbishop of Canterbury, under whose supervision he was a prisoner, describes him in his book "*De Eccl. Brit.*" as a man of extraordinary qualifications and charming manners.

*Dodd, Ch. Hist.; Pitts, De Illus. Angl. Script.; Lewis, Sanders' Anglican Schism.*

1. A Sermon in Latin, 1555, is the only one of his works recorded.

**Bradford, Richard**, a captain in the Royal army, was killed during the Civil War.

*Castlemain, Cath. Apology.*

**Bradley, Richard, Father S.J.**, confessor of the faith, was a younger son of James Bradley, of Bryning Hall, co. Lancaster, by Helen, daughter of Lambert Tyldesley, of Garret Hall, in Tyldesley, Esq. His father and mother were repeatedly fined for their recusancy, and his eldest brother, Edward Bradley, who succeeded to the Bryning estate, was a Captain of Foot in the Royal army under Sir Thomas Tyldesley, and lost his life in defence of his Sovereign at the battle of Marston Moor, near

York. Richard Bradley was born at Bryning in 1605, and in 1622-3 he entered the Society of Jesus, and, having passed through much active and dangerous service as Camp Missioner to the English and Irish forces in Belgium, was sent to the English mission, and quickly fell into the hands of the pursuivants of the rebel Parliament. He was thrust into the gaol at Manchester, where he anticipated a glorious martyrdom upon the public gallows by dying from his sufferings in his foul prison, July 20 or 30, 1645, aged 40.

He appears to have been always engaged in the Lancashire district.

*Foley, Records S.J.*, vols. ii. and vii. ; *Gillow, Lancashire Recusants, MSS.*

**Bradshaigh, Edward**, a Carmelite friar, in religion Elias à Jesu, was the fourth son of Roger Bradshaigh, of Haigh Hall, near Wigan, in Lancashire, Esq., and Anne, daughter of Christopher Anderton, of Lostock Hall, Esq.

Three of his brothers were Jesuits, Richard, Thomas, and Peter, who used the *alias* of Barton, and one, Christopher, was a secular priest. He had also two sisters nuns in the Order of Poor Clares at Gravelines.

The family was one of the most ancient and honourable in Lancashire, and is now represented by the Earl of Crawford and Balcarres, of Haigh Hall.

It has been assumed by Bro. Foley ("Records S.J.," vol. i. p. 228, and "Roman Diary") that Edward Bradshaigh was identical with his namesake who entered the English College, Rome, at the age of twenty, in 1623, and left for the English mission, in 1630, two years after he was ordained priest.

It is more probable, however, that they were cousins, for, according to the "Bibliotheca Carmelitana," Edward Bradshaigh's education was intrusted at an early age to the Cassinese Benedictines, and he afterwards studied philosophy at Paris. In 1619 he joined the Discalced Carmelites in Belgium, where he was professed on the 4th of July in that year. About 1626 he was sent to England, where he laboured with indefatigable zeal until he fell into the hands of the pursuivants, who brought him before the Archbishop of Canterbury and accused him of being a priest.

After a strict examination he was thrown into prison, where



he remained for some time under great hardships, which he endured with patience and fortitude. At length, by the intercession of friends, and more especially the King of Spain, he was liberated and shortly afterwards banished to France, and was received by his brethren at Paris, where he discharged the office of Reader until 1632. He then returned to England, by the order of his superior, and resided with his father's family at Haigh Hall. Here he sedulously visited the poor, whom he comforted with religious advice and the sacraments, always travelling on foot, and it is related that he made many converts.

Towards the close of his life he was allowed to rest from his apostolic labours in order to devote his time to the study of English antiquities and the examination of libraries, from which he collected the materials for his works.

He died most piously, after receiving the last sacraments, at Benfold, in Flint, Sept. 25, 1652.

*Bibliotheca Carmelitana, Aurilianis; Bradshaigh Pedigree, Piccope MSS., Chetham Lib.; Palatine Note-Book, 1881.*

1. *De antiquis Monachis Insularum Britanniae, sub primitiva Ecclesia viventibus.* MS.

In 1668, this work was preserved in the Carmelite residence in London.

2. *Angliae Sanctae et Catholicae: seu, Vitae sanctorum Britannorum veterum et recentiorum Anglorum, atque etiam exterorum, qui olim ad Ecclesiam et Nationem Anglicanam spectabant, Hagiologium Alfabeticum. Tomus tertius hujus operis, ubi comprehenduntur vitae sanctorum minorum gentium juxta ordinem alfabeticum, quorum festa et dies obitus ignorantur, in libros sex divisus. Una cum vindiciis eorumdem sanctorum, qui ab aliis injuste a nobis auferuntur, et aliis nationibus ascribuntur.* Auctore D. V. Edwardo Bradshaw, de Mancestria, Anglo, Sacrae Theologiae Candidato, Catholico Romano. MS.

This work was probably lost at the breaking up of the Carmelite house in London, where it was apparently preserved in 1669.

A correspondent to Dunton's *Athenian Mercury*, No. 29, vol. vi., 1692, sent the title as above to the editor, describing the MS. as a large quarto, about five inches thick, then in his possession.

3. *Virginialia, or Spiritual Sonnets in praise of the most glorious Virgin Marie.* Printed with Licence. 1632. 4to.

Though not recorded in the "Bibliotheca Carmelitana," this work may with strong probability be ascribed to Elias à Jesu.

**Bradshaigh, Richard, Father S.J.**, who used the *alias* of Barton, was the third son of Roger Bradshaigh, of Haigh Hall, Lancashire, Esq., by Anne, daughter of Christopher

Anderton, of Lostock Hall, Esq. He was born in 1601-2, and, after studying his humanities at St. Omer's College, was admitted into the English College, Rome, Oct. 4, 1623. In 1625 he entered the Society of Jesus, probably at St. Andrew's, Rome.

After serving in the Lancashire mission, he was declared Rector of the College of Liège, in 1642. He had previously been Minister, Procurator, Consultor, &c., at St. Omer's College. In 1655 he was at Paris acting as Procurator of the English Province. He was declared Provincial in 1656, and filled the office until 1660.

In that year he was appointed Rector of St. Omer's College, in which office he died Feb. 13, 1669, aged 67.

*Foley, Records S.J.*, vol. i. p. 228 ; *Roman Diary, Collectanea* ; *Dodd, Certamen utriusque* ; *Bradshaigh Pedigree, Piccope MSS., Chetham Lib.*

#### 1. On the Nullity of the Protestant Ordinations.

Which elicited from Dr. Bramhall, Archbp. of Armagh, "The Consecration and Succession of Protestant Bishops justified," 1658.

Dr. Oliver, "Collectanea S.J.," doubts the authorship of this treatise because Southwell, Bib. Script. Soc. Jesu, is silent on the subject. Dodd, however, is more probably correct in assigning it to Fr. Bradshaigh, who is termed "a great scholar, lived at Paris 1647," in the Bradshaigh Pedigree.

2. In the "Stonyhurst MSS. Anglia," vol. v. nn. 45-57, are some very interesting letters written by him in 1659-60, upon English affairs, of which extracts are given in his biography, "Records S.J.," vol. i.

**Bramston, James Yorke, D.D.**, Bishop of Usulæ and V.A. of the London district, was born in March, 1753. He was originally a Protestant and a lawyer, but after his conversion went to the English College at Lisbon, where he remained for eight years, and was ordained priest. Returning to England, he was appointed to a mission in the Midland district, but he subsequently joined the London district, and, in 1802, was one of the priests at St. George's-in-the-Fields, Surrey.

Bishop Poynter made him his Vicar-General in 1812, and three years later applied to the Pope to give him Dr. Bramston as coadjutor. Eventually this request was acceded to, and was decreed by Propaganda and approved by the Pope, with the right of succession to Dr. Poynter, in Jan. 1823. He was consecrated Bishop of Usulæ *in partibus*, June 29, 1823.

Dr. Poynter died on Nov. 26, 1827, and Dr. Bramston succeeded to the London Vicariate, but, as he was then

advanced in years, he applied for a coadjutor, and was granted, in the following year, Dr. Gradwell, then Rector of the English College, Rome. Dr. Gradwell, however, died in 1833, and Dr. Griffiths was appointed in his place, with the right of succession. Dr. Bramston died July 11, 1836, at Golden Square, London, and was buried in the Clergy Vault in Moorfields Church.

His age is represented as 74, but there is some question of his being much older.

*Maziere Brady, Epis. Succession.*

1. He published a sermon as a New Year's Gift in the "Laity's Directory" from 1828 to 1836.

2. *Pastorals.*

3. *Portrait*, the R. R. Dr. Bramston, V.A. of the London District; W. Derby, pinx., H. Robinson, sc. Lond. pub. Feb. 1828, by J. Appleby, 4to.

Another, oval, W. Holl, sculp., appeared in the "Laity's Directory" for 1837, with Memoir.

**Branton, Stephen**, a citizen of York, suffered about eighteen years' cruel imprisonment for the faith, first at the Kidcote, Ousebridge, and then at Hull Castle. Being unable to find so much rent as was demanded by his gaoler, John Bisbie, in the Castle, he was carried by him to the North Block-house, and there confined for a long time in a low cell by himself. He was subsequently removed from the care of Bisbie to the South Block-house, Hull, under the tyrant Hawcock, the gaoler, where he remained several years.

Ultimately he was removed, with many other sufferers for the faith, to York Castle, where he died July 19, 1591.

*Morris, Troubles, Third Series ; Foley, Records S.J., vol. iii.*

**Bredstock, William**, a gentleman of Worcestershire, was a great sufferer for the faith. In 1588 his house was violently assaulted by pursuivants, who knocked his wife down, and on his coming to her rescue, as she lay on the ground, was set upon by these miscreants, who pinioned his arms, bound his legs under a horse's belly, and so carried him to Worcester Gaol. This happened on Good Friday, to the great consolation of the confessor, for he was reminded by the manner of his own progress through the country guarded by many men-at-arms whom the pursuivants had raised in the Queen's name, of our Saviour's sad passage and ill-usage on that day, and so



rejoiced that he did something to imitate it. He died in Worcester Gaol, in 1590, through the corrupt air of his noisome lodging, leaving behind him his constant wife and four children, the eldest not twelve years old, and nothing to keep them upon, for he had been despoiled of all his property.

*Morris, Troubles, Third Series ; Foley, Records S.J., vol. iii.*

**Brereley, John**, *vide* Lawrence Anderton.

**Brett, Arthur**, a gentleman of good estate, and a courtier in the reign of Charles I., was chosen to represent the English Catholics on a mission to Rome in 1635, and, on the other hand, Count Cartagena was appointed by the Holy See to proceed to England on the same business.

Mr. Brett's commission was, with the connivance of Charles I., who gave him private instructions concerning the restitution of the Palatinate, a dispensation for the marriage of the King of Poland with a daughter of the Palatinate, and some proposal relative to mitigating the oath to be taken by Catholics.

The commission, however, was frustrated by misfortunes which singularly occurred to both the agents. Mr. Brett, having embarked, was driven back by a storm, and died shortly after of fever, and Count Cartagena was detained by an inundation at Ravenna, where he held an official position, and in consequence was obliged to remain. Subsequently, however, new agents were appointed, Mr. Hamilton, a Scotch gentleman, to represent England, and another Scotchman, Mr. Con, to be the nominee of the Holy See.

*Dodd, Ch. Hist. ; Panzani's Memoirs.*

**Brett, Richard**, a gentleman volunteer in the King's service, killed during the Civil War.

*Castlemain, Cath. Apology.*

**Brettargh, Richard**, priest, was the son of Mr. Richard Brettargh, of Ince, steward to the Blundell family, by his wife Helen Eccles. The family was descended from the Brettarghs of Brettargh Holt, in Little Woolton, near Liverpool, and at the commencement of last century two members of the junior branch were fined for their recusancy ; Edward Brettargh, of Heath Charnock, convicted at Ormskirk, July 22, 1700, and

Jonathan Brettargh, of Ulnes Walton, convicted at Lancaster, April 30, 1717.

Mr. Brettargh was born at Ince, where his father was held in high esteem, June 21, 1765, and after a preliminary education, in all probability at Mr. Bordley's school at Aughton, he was sent to the English College at St. Omer, where he was ordained priest, and was appointed a Professor. During the terrible events of the French Revolution, the College of St. Omer was seized by the Republicans, and the professors and students thrown into prison. Eventually they were confined at Dourlens, where Mr. Brettargh sank under the hardships of his imprisonment, July 24, 1794. His body was conveyed by strangers to the public cemetery outside the town, and there buried without any ceremony, none of his friends being permitted to attend his funeral.

*Gillow, Lanc. Recusants, MSS.*

**Brewer, Henry Anselm, O.S.B.**, was the only son of Henry Brewer, Esq., of Ribbleton Lodge, near Preston, and was born Oct. 10, 1792.

He was sent by his uncle, Dr. John Bede Brewer, O.S.B., to the monastery at Lamspring, and after its suppression he went to Ampleforth in 1803, where he was professed, Oct. 25, 1811, and ordained priest in Advent, 1816.

His missionary career commenced at St. Mary's, Liverpool, in 1819, whence he was transferred to Brownedge, near Preston, in 1822, where he built the church which was opened in 1827. He was appointed Provincial of the North Province in May, 1837, which dignity he held until 1846, when he left the mission of Brownedge for Liverpool, where he died May 15, 1849.

*Benedictine Annals, MSS.*

1. **The Layman's Afternoon Devotions**, on all Sundays and Holy-Days throughout the Year, with short Prayers proper for the Benediction of the Holy Sacrament of the Altar. To which is now added The Litanies and Night Prayers; as used at the Brown-Edge, Ormskirk, and Warrington Catholic Chapel. A new Edition corrected and improved. Preston, 1820. 12mo.

**Brewer, John Bede, O.S.B., D.D.**, was born at Ribbleton Lodge, near Preston, Lancashire, where his family

held an honourable position, in 1742. He was professed at Dieulward in 1758.

In 1771 he went to Paris to be confessor to the English Benedictine nuns, and took the Doctor's degree, April 13, 1774. He was sent to the mission in the South Province in 1776, at Cheam, Surrey, but was transferred in the same year to Bath.

Encouraged by the relaxation of the penal laws, two years after his appointment, he decided on erecting a chapel in St. James's Parade, the one at Beltre House being both inconvenient and inadequate for its purpose. The new edifice was announced to be opened for public worship on Sunday, June 11, 1780, but on Friday, the 9th, delegates from Lord George Gordon's No-Popery Association had so inflamed the fanaticism of the mob, that it was utterly demolished, as well as the presbytery in Bell-tree Lane, and the registers, diocesan archives, and Bishop Walmesley's library and valuable MSS. perished irrecoverably in the flames.

The Doctor, himself, nearly fell a victim to the savage fury of the rioters; he was pursued through several streets, was denied admission by two of the principal inns, and even the Town Hall, but eventually found refuge in the Greyhound Inn, and escaped by a back door. The ringleader of this mob, John Butler, was convicted as an incendiary at the following Wells Assizes, and was executed on Aug. 28, 1781. An action for damages was brought against the Hundred of Bath, at Taunton, March 30, 1781, and Dr. Brewer recovered £3,734 19s. 6d.

He left Bath in this year for the North Province, and subsequently was stationed at Woolton, near Liverpool. In 1798 he became President of the Order, on the death of President Cowley, and in 1818 went to reside at Ampleforth College. He retained the office of President until his death, aged 79, at Woolton, April 18, 1822, and was buried at Peel Street Chapel, Liverpool.

Dr. Oliver regards him as a learned and brilliant ornament of the Benedictine Congregation.

*Oliver, Collections; Snow, Bened. Necrology.*

1. **Religionis Naturalis et Revelatæ Principia.** Lond. 1774, 3 vols.

This was the second edition of Nathaniel Hooke's work, enriched with several dissertations.



**Briant, Alexander, Father S.J.**, martyr, was born in Somersetshire, in 1551 or 1553. He entered Hart's Hall, Oxford, in 1574, and was a pupil of Fr. Robert Persons there. After his conversion to the faith, he left the University, passed over to the English College, then at Rheims, where he was ordained priest, March 29, 1578. He was sent back to the English mission in Aug. 1579, with twenty other priests in the same year, of whom four became martyrs. His labours were in his native county, where he reconciled to the faith the father of his old master, Fr. Robert Persons. His career was a very brief one, for he was seized by a party of pursuivants, who were really in search for Fr. Persons, April 28, 1581, and was carried off to the Compter Prison in London, from whence he was removed to the Tower, and there most inhumanly tortured, besides being nearly starved to death by hunger and cold. Needles were thrust under his nails, and his body was disjoined and torn by the rack. Nevertheless, so powerfully was he consoled and supported by the grace of God, that he laughed at his tormentors. He was subjected to the horrible torture of the instrument nicknamed "the Scavenger's Daughter." Two years previously he had entertained the desire of becoming a Jesuit, but deferred it on account of his occupations in the mission, which could not be conveniently interrupted.

He penned from his cell a hasty but beautiful letter to the Jesuit Fathers in England, shortly before his execution, begging the favour of admission, which was granted. On Nov. 16, 1581, he was arraigned in the Queen's Bench, Westminster, with six other priests, tried, convicted, and condemned to death for high treason, under the statute of 27 Eliz., and suffered at Tyburn on Dec. 1, following.

He was but twenty-eight years of age when he suffered. He is described as a man of angelical beauty, both of soul and body, and was styled by the Oxonians "the beautiful Oxford youth," and even after all the tortures he had undergone, his extraordinary beauty is said to have greatly attracted the people at his execution.

*Foley, Records S.J.*, vol. iv., and *Collectanea*; *Dodd, Ch. Hist.*

1. *Exemplar literarum a Sacerdote quodam A. B. . . . ad Patres Societatis Jesu* (requesting that he might be admitted into the Society of Jesus), published in "*De Persecutione Anglicana Commentariolus*," [1582], 12mo.

2. *Copia d'una Lettera gia scritta dal sacerdote A. Brianto alli Padri della Compagnia di Gesu in Inghilterra*, published in "Della Persecutione di Catolici nel regno d'Inghilterra," 1582, 12mo.

3. *Exemplar litterarum a Sacerdote quodam (A. B.) intra turrim Londinensem concluso ad fratres Societatis Jesu in Anglia degentes*—see "De Persecutione Anglicana Epistola," &c., 1582, 16mo.

Again, in Dutch or German, 1583, 8vo.

4. *A True Reporte of the Death and Martyrdome of M. (Edmund) Campion, Jesuite and Prieste, and M. (Rodulph) Sherwin, and M. (Alexander) Bryan, Preistes at Tiborne, Dec. 1, 1581. Observed and written by a Catholic Priest, which was present thereat. Whereunto is annexed certayne Verses made by Sundrie Persons*, s.l. aut anno 16mo. A—G ii., 26 ff., which was elicited by Ant. Munday's "Discovery of Edmund Campion and his Confederates," Lond. 1582. It was probably edited by Thomas Pound, who composed the verses with Henry Walpole and Vallenger, and the latter was condemned in the Star Chamber to lose his ears in the pillory for printing it.

It is remarkable that Pound does not term the martyr a Jesuit.

5. *Portrait, Alexander Briantus Soc. Jesu, Londini pro Fide Catholica suspensus et sectus, 1 Decem. 1581.* 16mo.

6. A very full biography, with a photo-portrait, is given by Bro. Foley, "Records S.J.," vol. iv. pp. 343-367.

**Bridge, George**, Steward at Oscott College.

1. *Treatise on the Nature and Cultivation of Mangel Wurzel; with practical observations on the Method and Utility of Steaming Food for Cattle.* Birmingham, 1828. 8vo., pp. 4to, folding illustration.

**Bridgewater, John**, *alias* Aquapontanus, was born in Yorkshire, though belonging to the ancient stock of that name in Somersetshire. Entering Hart's Hall, Oxford, he removed to Brazenose College, where, in 1556, he took his M.A. degree, and was ordained priest. Six years later he became Rector of Wootton Courtney, diocese of Wells, and in 1563 was elected Rector of Lincoln College, Oxford, and received such great Church preferments as Archdeacon of Rochester, Canon Residentiary of Wells, &c.

All these he resigned for conscience' sake, in 1574, and left Oxford, inducing several of his students to accompany him to Rheims. From thence he went to Rome, afterwards to Germany, and was at Triers in 1588 and 1594.

Ribadneira ("Bibliotheca Scriptorum Societatis Jesu") places him amongst the writers of the Society, but this is not cor-

roborated by subsequent research, and neither Dr. Oliver nor Bro. Foley have been able to adduce any additional evidence, or even to find the date of his death.

Collinson, in his "History of Somerset," says that "he was held in general estimation as a sensible ecclesiastic."

*Dodd, Ch. Hist.; Oliver, Collections; Foley, Records S.J., Collectanea; Wood, Athen. Oxon.*

1. *Concertatio Ecclesiæ Catholicæ in Anglia adversus Calvinopapistas et Puritanos sub Elizabetha Regina quorundam hominum doctrina et sanctitate illustrium renovata et recognita, &c., Augustæ Trevirorum, 1588. 4to., about 850 pp.*

This was originally published in a much smaller form in 1583 by Fr. John Gibbons and Rev. John Fenn. Another edition, "Renovata ac nunc aucta (by J. Aquapontanus) ad Persecutores Anglos pro Catholicis responsis (by Card. Allen) Augustæ Trevirorum," 3 parts, thick 4to., appeared in 1594, but it is probably only a reprint of that of 1588, for it carries down the narrative of events no further than 1587, and is very meagre and imperfect in its records of the two preceding years.

It is a most valuable book, containing notices of more than a hundred martyrs, and six hundred confessors, exiles, or other sufferers for the faith.

It is largely quoted by Dodd and Lingard, and is a very reliable authority.

2. *Confutatio virulentæ disputationis Theologicæ, in qua Georgius Sohn Professor Academiæ Heidelbergensis, conatus est docere Pontificem Romanum esse ante-Christum a Prophetis et Apostolis prædictum. Authore Joanne Aquepontano, Theologo et Sacerdote Catholico. Augustæ Trevirorum, excudebat Henricus Bolck, 1589. 4to., pp. 123.*

A work of Fr. John Gibbons, edited by Dr. Bridgewater.

3. *An Account of the Six Articles usually proposed to the Missioners that suffered in England.*

**Briggs, John, D.D.**, Bishop of Beverley, was born in 1789, and was educated at Ushaw College, where he was ordained priest, July 9, 1814. He left the College in 1816, but, being elected President, returned to Ushaw, March 28, 1832, and continued to reside there until Aug. 11, 1836. In 1833 he was consecrated Bishop of Trachis, and appointed coadjutor to Dr. Penswick, V.A. of the Northern district. In 1836 he succeeded *per coadjutoriam*, and four years later, in 1840, was appointed Vicar-Apostolic of the Yorkshire district.

On the restoration of the hierarchy in 1850, Dr. Briggs was translated from Trachis to Beverley. Being in very infirm health, he resigned his See, Nov. 7, 1860, and died, in his



seventy-second year, at his house in York, Jan. 4, 1861. He was buried in the chapel of St. Leonard, Hazlewood, Tadcaster. His full-length portrait is at Ushaw, and another with a long inscription is in the possession of the Bishop of Beverley.

*Maziere Brady, Epis. Succession.*

1. Sermons and Pastorals.
2. Portrait, with arms, litho., by Edwin Cocking, pub. by Richmond & Co., Lond. Imp, fol.

**Brigham, Charles, Rev.**, was born March 6, 1802, and was the son of William Brigham, of Brigham and Abberford, co. York, Esq., by Sarah, daughter of John Cresswell, Esq. This very ancient family had been seated at Brigham from the earliest periods, but his father sold the estate, and went to reside in Manchester, where he died July 22, 1815.

Mr. Brigham was educated and ordained priest at Ushaw College. He was stationed at Sheffield, and, in the beginning of 1840, was appointed by Edward Riddell, Esq., of Cheeseburn Grange, to the mission of Dodding Green, near Kendal, which subsequently gave rise to a long dispute with the bishop as to the right of presentation.

*Cath. Directories; Penny Cath. Mag.*, Feb. 1840; *Burke, Landed Gentry*.

1. **The Enormities of the Confessional Examined.** Lond. 1841. 12mo.

**Brigham, Nicholas**, was a native of Caversham, in Oxfordshire, his family claiming descent from the Brighams of Yorkshire. He was educated at Hart's Hall, Oxford, and from thence entered one of the Inns of Court.

In his early youth he indulged his natural genius for poetry, which he soon laid aside for the more useful studies of law and history. His regard for poetry, however, and in particular for Sir Geoffrey Chaucer's memory, induced him to undertake the expense of the restoration of the monument of that celebrated poet, and its removal to the more conspicuous place it now holds in Westminster Abbey.

Mr. Brigham died in his prime, Dec. 1559, leaving behind him only a taste of what a longer life might have produced.

*Dodd, Ch. Hist.; Pitts, De Illust. Angl. Script.*

1. **De Venerationibus Rerum memorabilium.**

A collection from which John Bale borrowed many materials for his work "De Script. Majoris Brit."

2. **Memoirs, by way of Diary, in twelve books.**
3. **Miscellaneous Poems.**

**Brindle, Thomas, D.D.**, Monsignore, was born at Walton-le-Dale, in Lancashire, Dec. 18, 1791. His family were always Catholic, of the yeomanry class, settled at Brindle, Brownedge, Clayton, Samlesbury, and the neighbourhood, and suffered considerably for their recusancy in the seventeenth and eighteenth centuries.

At this period the district named was almost entirely served by the Benedictines, and three or four of the Brindles were sent to their colleges at Douay and Ampleforth. Thomas Brindle was sent to the latter, soon after its establishment in 1802, where he took the habit, and was professed, with Mr. Metcalf, Oct. 25, 1811. He was ordained priest in Sept. 1815, and two years later was appointed by the Chapter assistant to Dr. Baines, of the same Order, to the Benedictine mission of Bath. When the death of Bishop Collingridge, which occurred at Cannington, March 3, 1829, was notified to his coadjutor, Dr. Baines, then at Rome, his lordship, as successor to the Western Vicariate, appointed Dr. Brindle to be the Administrator of the diocese and Grand Vicar until he could return home. The Bishop further obtained for him letters of secularization, and, in the summer of 1830, made him Regent of his newly established college at Prior Park, with the history of which his name will be ever identified. In Nov. 1849, Dr. Brindle resigned, and was succeeded as Regent by Dr. Rooker. He was appointed Vicar-General of the diocese of Clifton, at the restoration of the hierarchy in 1850, an office which he held at various periods for twenty-one years, and two years later he was appointed Provost of the Cathedral Chapter.

In 1854 Gregory XVI. conferred upon him the distinction of Domestic Prelate.

He died at Bath, an old man, full of days, in Dec. 1871, aged 80.

He was held in veneration by all with whom he came in contact, and during the Tractarian movement received many converts into the Church.

*Oliver, Collections; Tablet, Dec. 23, 1871.*

1. **Priest and Patriarch** : a Sermon preached at the Funeral of Mgr. Brindle, at St. Mary's, Bath, by the Right Rev. Dr. Sweeney, O.S.B., Abbot of St. Albans. 1871. 8vo.

**Brinkley, Stephen**, printer, was a gentleman of good family, who joined the association of Catholic young gentlemen, founded by George Gilbert, to prepare Protestants for the faith and then to conduct priests to them, and besides to procure alms for the common fund out of which the priests were supplied. The association consisted "of young gentlemen of great zeal and forwardness in religion," men of birth and property, without wives or office, and thus free to devote themselves to the cause. Their promise entailed upon them great sacrifices; they determined "to imitate the lives of the apostles, and devote themselves wholly to the salvation of souls and conversion of heretics." They promised "to content themselves with food and clothing and the bare necessities of their state, and to bestow all the rest for the good of the Catholic cause." And their association was solemnly blessed by Gregory XIII., April 14, 1580.

Such was the society, organized for a purely religious and ecclesiastical purpose, of which Stephen Brinkley was a member.

At this period FF. Persons and Campion were busy preparing their attack on Protestantism, and the necessity for the establishment of a press for printing answers to the works which would be sure to swarm against them was apparent. They found their chief allies amongst the old Marian priests—Chambers, Blackwell, Maurice, Tirwhit, Jury, Norris, and Birkett—and by their assistance, and the help of the landlord's son, Persons procured from Mr. Brooks, the owner of a large and very fair house called Greenstreet, at East Ham, in Essex, about five miles from London, permission for certain gentlemen to lodge there.

Thither he conveyed the necessary materials, chiefly by the assistance of his young friend Stephen Brinkley. But there the parson and churchwardens had to be encountered, who urged on the new-comers their duty of going to church. An incautious purchase of paper also frightened them by the idea that a clue had been furnished to the discovery of the press.

The first book that issued from this press was probably some



book of devotions or of encouragement to persecuted Catholics, and after it was printed Brinkley took away the press.

It was then set up at Henley Park, the residence of Francis Browne, the brother of Viscount Montague, who also offered the use of his books, together with board and service. Here Persons wrote his "Censure of Charke and Hanmer," in three parts, and also printed another book containing his account of John Nichols the informer, but the press appears then to have returned to Greenstreet.

The danger of discovery was very great, for though the works hitherto printed bore the imprint of "Doway" on their title-page, yet experts like Norton, to whom the Government submitted them, reported "the print is done in England."

Brinkley, undaunted, once more offered to provide the press when Campion's "Decem Rationes" was finished in 1581, and sent to London for Persons' approval. Maurice offered to procure the other requisites.

It was known that the Council were torturing and racking Briant and other prisoners in the Tower to obtain the great secret where Persons printed his books, and therefore prudence dictated the removal of the press from Brooks's house. Another reason was, that Brooks, the father, began to be anxious about his property. He had been led to suppose that his tenants were a family of gentlemen; Brinkley had dressed up his seven workmen in fine clothes, and given them horses, to make the story appear more likely. But the signs of labour did not altogether escape the notice of the landlord, who was unwilling that his house should be used for illegal purposes. In this state of things one of the workmen, who had been sent to London to make some necessary purchases, was captured and tortured; and though nothing could be got out of him, yet the warning was not lost upon Campion and Persons, who forthwith transferred the press to a lodge in Dame Cecilia Stonor's park, near Henley; a place both secret, as being surrounded with woods, and easily accessible, for the Thames at that period was a better highway than any road. Here Brinkley printed the "Decem Rationes" without accident, and from thence it was in due time dispersed among the Academicians of Oxford.

In July, 1581, Campion was arrested at Lyford, and within a month after, Stonor Park was searched, where Stephen

Brinkley and all his printers were taken, and, with Mr. John Stonor, were imprisoned in the Tower.

After incredible suffering, racking and torturing, Brinkley was discharged from the Tower, in June, 1583, while his less fortunate fellow-prisoner, William Carter, who with him is described in the records of the prisoners in the Tower as a printer and disseminator of Catholic books, suffered death at Tyburn shortly afterwards.

He straightway proceeded to Rome with Fr. Persons, where his name appears in the pilgrim-book of the English College in the following September.

In the next year Fr. Persons went to live in a house belonging to the Jesuits at Rouen, where George Flinton and Stephen Brinkley printed his second edition of the "Christian Directory." Flinton had printed the first edition of this work here in 1581, and on his death shortly after this, Brinkley was able to take his place and resume his own most useful work as an English Catholic printer.

The date of the death of this virtuous gentleman is not recorded.

*Simpson, Life of Campion*, pp. 157, 184, 200, 212; *Morris, Troubles, Second Series*.

1. **The Exercise of a Christian Life**, written in Italian by the Rev. Fr. Jasper Loarte, D. in Divinity of the Holy Society of Jesus, newly perused and corrected by the translatour (James Sancer), dedicated to the Reverend Societie of the name of Jesus, Paris, 1579, 12mo., "Pardon all faultes good Reader and beare with the Printers of a vulgare tongue in a forreine countrey;" Paris, 1584, 12mo., woodcuts, "with certaine very devout exercises and prayers added thereunto more then was in the first edition," and a sonnet to the Christian Reader by V. R. Fr. Persons spells Brinkley's assumed name "Sanker," and it was perhaps so pronounced. Gee, in his "Foot out of the Snare," 1624, records the book with the initials S. B., so that it probably went through other editions.

**Bristow, Richard, D.D.**, was born in Worcester in 1538. His parents, being in a good position, were able to give their son a liberal education at Oxford, where he was entered a scholar in 1555, proceeded B.A. in 1559, and M.A. June 26, 1562, being at that time a member of Christ Church. Mr. Bristow and Mr. Campion were at this time the two brightest men in the University, and accordingly they were chosen for the public disputation held before Queen Elizabeth, Sept. 3,

1566, which was received with great applause. Mr. Bristow was afterwards, in July, 1567, admitted a Fellow of Exeter College, through the interest of Sir William Petre, who intended to have promoted him further had he not become suspected as to his religious tendency, of which he gave plain proof in the controversy he held with Dr. Laurence Humphrey, whom he attacked with remarkable success on certain points of religion. Throwing up the brilliant career held out to him, he left the University and retired to Louvain, and when Dr. Allen had conceived the idea of establishing the English College at Douay, Mr. Bristow was invited to join him, in 1569, and pursue his theological studies. He passed through several degrees at the University at Douay, and was created Doctor, Aug. 3, 1579. Much of the success attending the early years of the English College is due to the able manner in which Dr. Allen was supported by Dr. Bristow. He was the President's right hand upon all occasions. He was Prefect of Studies, he read a lecture on Scripture for an hour every day, and sometimes he had to assume the President's place in his absence. Meantime his mother, with her five children, a nephew, and a niece, came over from England, as also his brother, a layman, who being a good economist was employed by the college in looking after its affairs.

Considering Dr. Bristow's weak constitution, it was surprising that he was able to undergo the continual fatigue of reading and teaching, and writing and publishing his controversial works. The pains he took in his labours at length brought on an illness—a consumption, for which his physicians advised him to take a journey to Spa, which resulted in very little benefit. Then it was thought that his own native air might contribute to his recovery, and he accordingly set out for England, Sept. 23, 1581, where he was entertained by Mr. Jerome Bellamy, at his seat at Harrow-on-the-Hill, near London, but he died shortly after his arrival, Oct. 18, 1581, aged 43.

His death was a general loss to the cause, as well as to the College at Douay, for, according to the character given to him in its records, he might rival Allen in prudence, Stapleton in acumen, Campion in eloquence, Wright in theology, and Martin in languages.

*Dodd, Ch. Hist.; Douay Diaries; Wood, Athen. Oxon. and Hist. and Antiq. Univ. Oxon.*



1. **A briefe Treatise of diverse plaine and sure wayes to finde out the truthe in this doubtful and dangerous time of Heresie conteyning sundry worthy motives unto the Catholike faith, or Considerations to move a man to beleve the Catholikes, and not the Heretikes**, Antverpiæ, Johannem Foulcrum, Anglicani, 1574, 12mo., running title "Motives to the Catholike Faith," generally known by the title of "Bristow's Motives," title 1 f., preface, 11 ff., ff. 176, table, ff. 8.; reprinted Antwerp, 1599, 16mo. He translated it into Latin, and after his death it was edited by Dr. Thos. Worthington, with a short life of the author, under the title "*Richardi Bristoi, Vigornensis, eximii suo tempore sacræ Theologiæ Doctoris et Professoris, Motiva omnibus Catholicæ doctrinæ orthodoxis cultoribus pernecessaria*," Atrebat, 1608, 4to., two vols. in one; Duaci, 1608, 4to. It was again published in English under the title of "Motives inducing to the Catholicke Faith" (Douay?) 3rd edit. 1641, 12mo.

Card. Allen says, in his approbation of the first edition (dated April 30, 1574), "This treatise written in the English tongue by my loving friend Richard Bristow, Licentiat in Divinitie, conteining with great perspicuitie, order, and art, divers most excellent marks whereby to discerne in Religion the true judgement of the Catholike Church from the false vanitie of the Heretikes: is in all pointes Catholike, learned, and worthy to be read and printed, which alone, if my country most sweete unto me wil earnestly and diligently reade it wil mervaile that from the grounde faith of al times, nations, and Doctors, it can be removed by so few, so new-risen, so busie, so evil, so unlearned felowes, and so at variance amongst themselves." It was for having this book bound for him, that James Duckett, a bookseller, was condemned to death, and executed at Tyburn, April 19, 1601.

Scattered up and down through the volume are curious scraps of personal history which one would hardly expect to find there.

It led to a controversy with Dr. Will. Fulke, of Cambridge, and several books were published.

2. **Demaundes to bee proposed of Catholickes to the Heretickes by Richard Bristow, Priest and Doctor of Divinitie. Taken partely out of his late Englishe booke of Motives to the Catholicke faith, parteley out of his intended Latin book of the same matter**, s.l. et an. sm. 12mo., A. to F. pp. 140, Black Letter. At the back of the title is the following, "*Hic libellus est Catholicus, elegans apprime utilis et prælo degnus. Ita Testor Gulielmus Alanus S. Theol. Duaci Professor Regius*." This is apparently the work of which the Douay Diary says (p. 102) that the heretics had seized the first edition of the Motives and then the author wrote an epitome of them. This is under date March, 1576, when the work seems to have issued from the press.

It is generally called "The Fifty-one Demands," and was reprinted, Lond. 1592, 4to., perhaps a Protestant edition, which elicited, "To the Seminary Priests late come over, &c. Answer to Dr. Bristow's 51 Demands," Lond. 1592.

3. **Tabula in Summam Theologicam S. Thomæ Aquinatis**, 1579.

4. **A Reply to William Fulke in Defence of M.D. Allen's Scrole of Articles and Booke of Purgatorie. Perused and Allowed by**

**me, Th. Stapleton.** Louvaine, 1580, 4to., pp. 415. Which elicited "A Rejoinder to Bristow's Reply in Defence of Allen's Scrowle of Articles and Book of Purgatory. By William Fulk." Lond. 1581. 8vo.

5. He was concerned in the Translation of the Old and New Testaments, and wrote many of the Commentaries in the latter.

6. **Veritates Aureæ S. R. Ecclesiæ Auctoritatibus Veterum Patrum**, &c. Opus posthumum, 1616.

7. **Portrait.** He appears in "The Jesuits and Prists as they use to sitt at Counsell in England to further ye Catholicke Cause," engraved in Thomas Scott's "Vox populi, or News from Spain," reproduced in Foley's "Records S.J.," vol. vii.

**Brittain, Thomas Lewis, O.P.,** was born near Chester in 1744. His parents were Protestants, but he was converted at the age of 16, and with his brother William was reconciled to the Catholic Church. Two years later he went to Picardy to study French, and subsequently joined the Dominicans at Bornhem, where he was professed Oct. 22, 1767.

After studying for a short time at Louvain, he taught for many years at Bornhem with the highest reputation, and was appointed Regent. In 1790 he received his degree of S. Th. Mag., and in the same year resigned the Regency for the appointment of Director of the English Dominicanesses at Brussels, an office which he retained until his death, during a space of nearly thirty-seven years.

When the French army was daily expected at Brussels, he escorted the community from their Convent of the Rosary, June 22, 1794, to Bornhem, and from thence conducted them safely to England, and saw them comfortably settled at Hartpury Court, near Gloucester, where he ended his days, May 3, 1827, aged 83, and was buried in Hartpury churchyard. He had served the office of Provincial from 1814 to 1818, and was much respected and beloved by his brethren.

*Oliver, Collections ; Kirk, Biog. Collections, MSS. ; Palmer, Obit. Notices, O.S.D.*

1. **Rudiments of English Grammar.** Louvain, 1788, 12mo., pp. 164 ; 2nd edit. Lond. 1790, 12mo., pp. 157.

This work in its day was esteemed the most useful and perfect of the kind published, and was highly commended by Walker, the lexicographer, who was a personal friend of the author.

2. **Principles of the Christian Religion and Catholic Faith investigated.** Part I., containing the undeniable evidence of the Existence of God, Divine Revelation, and the Divinity of Jesus Christ. Part II., His establishment of the Christian

**Church and Catholic Unity—Authority, Succession, and Practices of it to this day; with an Explanation of her Tenets for the misinformed who impugn them.** Lond. 1790. 12mo., pp. 353.

3. **The Divinity of Jesus Christ and Beauties of his Gospel demonstrated, in a few Comments on St. Matthew according to the holy Fathers.** Lond. 1822. 8vo., pp. 227.

4. **Biographical Collections of the English Dominicans.** MSS.

Soon after he had joined the Order, he was directed to transcribe and collect from the archives the lives of all the Fathers, for a Flemish Dominican who purposed to publish a history in Latin of the Dominicans of the Netherlands. This history was never published, and it is to be feared Fr. Brittain's Collections perished in the confusion caused by the French invasion. His work included a history of the establishment at Bornhem from its commencement in 1658, to within a few years of the Revolution, and was drawn from authentic sources.

5. **A Collection of Poems occasionally written.** Cheltenham, 1822. 12mo., pp. 33.

6. **The Divinity of Jesus Christ and Beauties of His Gospel, continued in some comments or notes on SS. Mark, Luke, and John, as an appendix to those on St. Matthew.** MS. fol. pp. 93. In the archives of the Province.

7. **Essay on the Mystery of our Redemption and the Love of our Redeemer.** MS. pp. 31. In the archives of the Province.

**Britton, John**, martyr, was a gentleman of ancient family, born at Britton, in the West Riding of York. All his life a zealous Catholic, he suffered constant persecution on account of his conscience, so much so that he was generally obliged to absent himself from his wife and family in order to keep out of danger. At length, when advanced in years, he was falsely accused by a malicious fellow, of having uttered some treasonable words against the Queen, and was condemned on this charge. He was offered his life if he would renounce his faith, but refusing, was executed at York, as in cases of high treason, April 1, 1598.

"Frances Bretton, widow, of Bretton, and Dorothe Bretton her daughter, old Recusants," appear in the list of Yorkshire Papists in 1604.

Mr. Britton was probably the father of Dr. Matthew Britton and Fr. Richard Francis Britton, O.S.F.

Matthew Britton, *alias* Rawson, D.D., was admitted into the English College, Rome, in 1586, at the age of 21, and was ordained priest there in 1592. He then proceeded to the English College at Rheims, and in the following year



went to Douay, where he became Prefect, and was made Professor in 1599.

He was afterwards invited to the Monastery of Regular Canons at Hennin, near Douay, to read lessons in divinity, but did not remain long, and returned to Douay, where he sang Mass at the consecration of their new church, July 3, 1603. In 1604 he was sent to England, and laboured on the mission for many years, principally in Lancashire, where he was living in 1635 at the age of 70 years, being much esteemed for his learning and prudence.

*Challoner, Memoirs ; Douay Diaries ; Peacock, List of Roman Catholics of York ; Foley, Records S.J., Roman Diary.*

**Britton, Richard, O.S.F.**, was probably an uncle or near relative of John Britton, of Britton, in Yorkshire, martyred at York in 1598.

He was of New College, Oxford, and at the age of 24, by dint of study, was clearly convinced of the faith, and openly did all he could to oppose the progress of schism. He denied and ridiculed the ecclesiastical supremacy of Edward VI., the boy-king, and defended the authority of the Pope.

For this he was tried, and fearless of death he confessed in court more amply still, for which he was committed to prison.

Sanders, who knew him personally, and lived in the same college with him, says, "He was in years a youth, but in courage an old man ; he maintained, not by word of mouth only, that the Roman Pontiff, as the successor of St. Peter, is the sovereign head of the Church, and in that dignity the sole Vicar of Christ, but also by his writings, which he presented to his judge, proving his faith and confirming it by the testimony of the Scriptures and the ancient Fathers. And he too was kept in prison for the sake of Christ."

He practised great austerity, mortification, and abstinence, his only food being bread, to which on feast-days he added a little broth. His wonderful austerities and constancy in the faith won others over—among whom Sanders was one—who visited him in prison, and resolved, if the opportunity arose, to contend for the faith as he had done.

The accession of Mary brought him his liberty, and he entered the Order of Franciscan Observants and was clothed

at Greenwich, where he died almost immediately afterwards, probably in 1554.

*Lewis, Sanders' Anglican Schism; Parkinson, Coll. Anglo-Min.*, p. 249.

1. Works in defence of the authority of the Pope in ecclesiastical matters.

**Britton, Richard Francis, O.S.F.**, was probably a brother of Dr. Matthew Britton, and son of John Britton, of Britton, in Yorkshire, martyred at York in 1598. He served the mission in England, but further particulars of his life, or the date of his death, have not been recorded.

*Dodd, Ch. Hist.; Foley, Records S.J., Roman Diary.*

1. **Manuductions to the Palace of Trueth.** By **F. B. Observant.** Mackline, 1616, 12mo. Ded. to M(r.) S. T., dated Oct. 12, 1615, title 1 f., ded. &c. 7 ff. pp. 139, &c. 4 ff. A controversial work concerning the general motives of Catholic Faith.

2. Other controversial works pub. anonymously.

**Brockholes, John**, the younger, was son of John Brockholes, of Claughton, co. Lancaster, Esq., by his first wife, Anne, daughter and heiress of William Barcroft, of Barcroft, Esq.

Brockholes, near Preston, was the original seat of the family, a manor which passed to the Singletons in marriage with the heiress of the elder line.

Adam de Brochol, a younger brother of William de Brochol, of Brockholes, founded the Claughton and Heaton branch of the family in the thirteenth century.

It was noted for its staunch adherence to the faith, and its unswerving loyalty to the rightful heirs to the throne.

Thomas Brockholes, of Claughton and Heaton, son of Thomas Brockholes, Esq., by Dorothy, daughter of John Rygmayden, of Wedacre, Esq., appears in the list of recusants sent to the Council by the Bishop of Chester ("Dom. Eliz.," vol. cclxvi. No. 80, Feb. 1598), assessed at from £5 to £20, towards the expense of raising troops for service in Ireland, and he was charged for his wife's recusancy £7 10s. It would therefore appear that at this time he himself had nominally conformed to escape penalties. His first wife was Janet, daughter of Edward Bradyll, of Portfield, Esq.; and the second, the one referred to in the levy, was Dorothy, daughter of Nicholas Leyburne, of Cunswick, co. Westmoreland, Esq. The latter

was repeatedly fined for her recusancy, and appears in the annual returns with her husband, who principally resided at Heaton, until his death there in 1618. In 1607 Thomas Brockholes came within the operation of one of those iniquitous grants, inaugurated by James I., by which the benefit of his recusancy—that is, the two-thirds of his estate, with other penalties imposed by law, was handed over to the voracious appetite of a needy Scotchman, David Stewart, who at the same time had the grant of the recusancy of Henry Banister, of Bank, and Mary Gerard, of Somersetshire. In the following year, after the Scotchman had squeezed all he could out of the estate, Mr. Brockholes' recusancy, with that of other Lancashire Catholic gentlemen, was transferred to another hanger-on of the Court, Charles Chambers, perhaps an Englishman, for the English had then begun to grumble at the plunder the Scotch favourites of King James were reaping from the English Catholics.

And so the family continued, regularly paying its fines and suffering the other penalties imposed on recusants, besides taking its share of the troubles of the Civil War, until the period which introduces the subject of the present memoir.

When the Chevalier de St. George marched into Lancashire in 1715, he was joined by two of the sons of John Brockholes, the elder, who was then too old to take an active part himself.

After the battle of Preston, so disastrous to the Stuart cause, John Brockholes, the younger, and his brother William, were convicted and outlawed as traitors, but though judgment was passed on the former, it does not appear that either of them suffered imprisonment.

The elder brother was most probably wounded at the battle of Preston, and removed in a hopeless state to his father's house at Claughton, where he died in Sept. 1717. He had married Elizabeth, daughter of John Bradyll, of Bradyll and Portfield, but left no issue.

In the previous January, the old man, then over seventy years of age, with his two younger sons, William and Roger, the latter a priest, were convicted of recusancy at the Lancaster Quarter Sessions, and in 1717 the father registered his estate as a Papist in compliance with the Act of 1 Geo. I.

On Oct. 12, 1716, the Constable of Claughton reported to the



High Constable of Amounderness, by order of the Commissioners for Forfeited Estates, that John and William Brockholes, sons of John Brockholes, Esq., and James Dockady, were the only traitors or outlaws, and that Roger Brockholes and Richard Taylor were the only priests, within his township.

Dockady was afterwards condemned to be executed, and perhaps John Brockholes might have shared the same fate had his condition been otherwise than desperate. His younger brother, William Brockholes, succeeded his father, in 1718, to the estates, but leaving no issue by his wife Jane, daughter and co-heiress of Michael Johnson, of Twyzell Hall, co. Durham (sister of his father's second wife, Mary), and his three other brothers being priests, the estates passed at his death in succession to the three sons of his sister Mary, the wife of William Hesketh, of The Maynes, in Little Singleton, Esq., who assumed the name of Brockholes. Thomas, the eldest, was unmarried; Joseph married, in 1768, Constantia, daughter of Basil Fitzherbert, of Swynnerton, co. Stafford, Esq., but left no surviving issue; and James, the last holder of the estates, was also unmarried.

Failing direct heirs, the property passed by the settlement of Joseph Hesketh Brockholes to his brother-in-law, William Fitzherbert, who assumed the additional name of Brockholes.

John Brockholes, the elder, by his second wife, had a daughter Catherine, married to Charles Howard, tenth Duke of Norfolk.

There were five priests in the last two generations of the family.

Thomas and Roger, younger sons of Thomas Brockholes, Esq., by Mary, daughter and heiress of John Holden, of Chaighley, Esq., both studied at Douay College; the former was ordained there, and in 1717 was at Standish Hall, but died at Burgh Hall, near Chorley, the seat of the Chadwicks, Nov. 10, 1738; the latter, Roger, having completed his divinity at Douay, proceeded to the English College, Lisbon, where he was ordained priest, and remained for many years as a professor. Eventually he came on the mission, was admitted a member of the Chapter, appointed Archdeacon in 1698, and died Chaplain to the Convent at York in 1700.

Their eldest brother, John Brockholes, hitherto called the elder, had three sons priests, Thomas, Roger, and Charles. Thomas, the eldest son, was ordained priest at Douay in Dec. 1706, and

remained at the college for many years as a professor. He came on the mission to Wolverhampton, in May, 1727, and three years later succeeded Bishop Dicconson at Chillington, the seat of Peter Giffard, Esq. He was a member of the Chapter, and, in 1754, was chosen Archdeacon of Staffordshire, Cheshire, and Derbyshire. He was also Grand Vicar to Bishop Stonor, and died Jan. 16, 1758, and was buried at Brewood.

Roger Brockholes was ordained priest at the English College, Rome, in 1708, and left for Paris two years later. Soon after he was at Claughton, and, besides assisting the Rev. Richard Taylor in the mission there, frequently said Mass at Midghall, in Myerscough, and The Hough, in Newsham. His name often appears in the Tyldesley diary. When Mr. Taylor died, in 1726, Roger Brockholes either immediately succeeded him, or very soon after took over the charge of the Claughton mission, where he died Oct. 10, 1743.

Charles Brockholes, S.J., the youngest brother, was born in 1684, and was educated at St. Omer's College. He entered the Society at Watten in 1705, and, in 1711, was sent to the Maryland mission, from which he returned about 1716. He served the missions of Blackrod and Wigan for many years, and died at Wigan, Feb. 20, 1759.

Thus ended the male line of the fine old family of Brockholes, of Claughton Hall, which is now represented by William Fitzherbert-Brockholes, Esq.

*P.R.O., Dom. Jac. I., vol. xxviii. No. 122, Dec. 23, 1607, and vol. xxxi. No. 1, Jan. 4, 1608; Forfeited Estates, L. 2 and 3, P. 62 and 63, B. 62; Gillow, Lancashire Recusants, MS.; Kirk, Biog. Collections, MSS.; Dugdale, Visit. Lanc. 1665; Douay Diaries; Foley, Records S.J., vols. vi. and vii.; Fishwick Hist. of Garstang.*

**Bromholme, or Brindholme, Edmund**, priest, chaplain to Lord Lisle, was executed at Tyburn, Aug. 4, 1540, for denying the ecclesiastical supremacy of Henry VIII.

*Stow, Chronicles; Dodd, Ch. Hist.*

**Bromley, Anselm, O.S.B.**, a native of Liverpool, was professed at the monastery of St. Laurence at Dieulward in 1766, and sent to the mission in the Benedictine North Province.

He kept a school in the neighbourhood of Liverpool, where he died Nov. 27, 1779.

*Snow, Bened. Necrology; Gillow, Cath. Schools in England, MS.*

**Bromley, John**, schoolmaster, a native of Shropshire, had an academical education, and after receiving Orders in the Church of England, enjoyed successively several benefices.

At the commencement of the reign of James II. he was curate of St. Giles'-in-the-Fields, London. He soon after became a Catholic, and obtained employment as a corrector of the press in the King's Printing-house, which enabled him to live comfortably until the Revolution of 1688 obliged him to resign, and he then opened a boarding-school for young gentlemen. In this he appears to have been very successful, and his school was patronized by some of the best Catholic families.

Pope, the poet, is said to have been one of his pupils.

His wife was the daughter of Mr. Pritchard, a goldsmith in Drury Lane, and having no children, Mr. Bromley relinquished his school, presumably after her death, and travelled as tutor with some young gentlemen on the Continent. He retired at length to his native county, and died at Madeley, Jan. 10, 1717.

He was said to be a good classical scholar, but the only work he is recorded to have published is not favourable to his reputation.

*Dodd, Ch. Hist.*

1. **The Catechism of the Council of Trent.** A Translation from the Latin. Lond. 1687. 8vo. Waterworth in his edition thus refers to this translation: "An anonymous translation appeared in 1687, but it is so unfaithful and even ludicrously absurd that it must be regarded rather as a burlesque than a translation of the decrees."

**Bromwich, Andrew**, priest, a native of Oscott in Staffordshire, was educated at the English College, Lisbon, where he was ordained priest.

Sent on the mission, he chiefly resided near Wolverhampton, and was one of the victims of the infamous Oates' plot in 1678. He was apprehended and committed to Stafford Gaol, and was tried at the county assizes, Aug. 13, 1679, by Sir William Scroggs. The only evidence produced against him was that of Anne Robinson, who positively swore she had frequently heard



him say Mass and had received Holy Communion at his hands ; Geoffrey Robinson, who merely deposed that he had heard him repeat something in a language he did not understand, and use certain ceremonies in a surplice, &c. ; and Jane Robinson, Geoffrey's wife, who being put into the witness-box, would not own she knew anything concerning the prisoner's character.

However, Judge Scroggs condemned him to death, though he was afterwards reprieved. After lying some time in prison, he seems to have been forgotten rather than actually pardoned, so that his release was either with permission or connivance. He then returned to his home and property at Oscott, situated about five miles from Birmingham, and took charge of the few Catholics here and in the neighbourhood until his death, Oct. 15, 1702. He was buried in the family vault at Handsworth. His antique chair, of very rude construction, is still preserved at Oscott. His uncle, the Rev. Francis Fitter, also a Lisbon priest, succeeded him in the mission, and died there in 1711, at the advanced age of 89. From this humble foundation and residence of Andrew Bromwich has been raised the present extensive College of St. Mary's, Oscott, and thus an outline of its history may not be out of place.

The Rev. Philip Hickin succeeded Mr. Fitter, and died in 1735, and after some other pastors, among whom were the Revs. C. Fitz-Williams, James Layfield, and Joseph Barnes, the mission of Oscott was taken charge of by the Rev. Pierce Parry, about 1752. Soon after, probably in the following year, Bishop Hornyold, then coadjutor to Bishop Stonor, built a new house at Oscott, with the intention of providing a residence for the Vicars-Apostolic of the Midland district in case they should at any time be obliged to leave their actual residence at Longbirch, near Wolverhampton. The top-story was the chapel, extending west the whole length of the front, the altar being at the end nearest to the building added about forty years later when Oscott was first opened as a College. Soon after 1778, the Rev. Pierce Parry built a new chapel, extending along the east side of the house, with a long room over it for a dormitory. As the house at Oscott was not actually required for the Bishop's residence, and was larger than the priest himself required, it was let to a Mrs. Johnson, who had previously kept a boarding-school for young ladies at

Harvington, in Worcestershire. Here she opened a school, but meeting with little success, only remained a short time, and removed, in 1785, to Aldridge, about four miles distant from Oscott, accompanied by Mr. Parry, who had been afflicted with paralysis and was quite incapacitated.

The Rev. Joseph Berington was then appointed to Oscott by Bishop Thomas Talbot, and came to reside here in the latter year. The solitude and quietude of the place, and the small congregation, were most favourable to his literary pursuits, and here he wrote most of his works. Dr. Charles Berington, coadjutor to Bishop Talbot, also came to reside with his cousin, soon after his consecration, and remained until about 1792.

Mr. Joseph Berington removed from Oscott in May of the following year, and became chaplain to Sir John Throckmorton, Bart., at Buckland. He was succeeded by the Rev. Anthony Clough, from Hathrop, who died at Oscott Sept. 7 following. The mission was then temporarily supplied by the Rev. John Kirk from Sedgley Park School, and it was at his suggestion that the Rev. John Bew, D.D., late President of St. Gregory's College, Paris, was appointed, in 1794, with the idea of educating a few students for the Church.

The destruction of the English Colleges on the Continent by the French Revolution necessitated the speedy devise of some means for continuing the supply of clergy for the English mission. Thus Dr. Kirk was in reality the originator of Oscott College.

*Dodd, Ch. Hist.; Husenbeth, Life of Weedall.*

1. Speech prepared for delivery on the Scaffold in expectancy of Execution. 1679. MS.

**Brook, Sir Basil**, of Madley Court, Shropshire, held an influential position in the Catholic body during the reigns of James I. and Charles I., and he also possessed some interest at Court.

In 1635 he displayed great activity in supporting the cause of the Regulars against episcopal government in England, though he had formerly been very friendly with Dr. Bishop, Bishop of Chalcedon, who in fact died at Sir Basil's seat near London, called Bishop's Court, April 16, 1624.

He was born about 1574, and is described as of very handsome and comely person.

*Dodd, Ch. Hist.*

1. **Entertainments for Lent**, written in French by the **R. F. N. Caussin, S.J.** Translated into English by Sir Basil Brook. 1672. 12mo.

Another edition was printed by John Sadler, at Liverpool, 1755. 18mo.

2. It is very probable that he assisted Sir Thos. Hawkins in the translation of Fr. Caussin's "Holy Court," written originally in French and published at Paris in 1627. 8vo.

The English translation was printed by J. Cousturier, Rouen, 1634, fol. with frontispiece, and it met with such popularity in this country, especially among Catholics, that it went through three subsequent editions—Lond. 1650, thick folio, with portraits; again in 1663; and the fourth edition in 1678; all three being dedicated to Queen Henriette Maria, the last having the lives of Card. Pole and Mary Queen of Scots.

3. **A Cunning Plot to divide and destroy the Parliament and the City of London . . .** The design is fully discovered in the several examinations and confessions of Sir Basil Brook, &c. 1643. 4to.

**Brookby, Anthony, D.D., O.S.F.**, martyr, whose name is sometimes spelt Brorby, Brocke, and Borbe, was Fellow of Magdalen College, Oxford, proceeded D.D., and was professor of that faculty in his college. He was considered a perfect master of Greek and Hebrew, and also had a great reputation as a preacher.

On one occasion he inveighed against the proceedings of Henry VIII. from the pulpit of St. Laurence's Church, London, for which he was arrested and cast into a loathsome prison. Still refusing to subscribe to the king's ecclesiastical supremacy, he was racked to such an extent that his sinews and joints were extended and dislocated in a deplorable manner, all which he endured with wonderful courage and constancy, often expressing an ardent desire to undergo still more cruel torments for the love of God.

His sufferings rendered him unable to lift his hand to his mouth, and a devout woman nursed and fed him for five-and-twenty days, when an executioner was sent to his prison and put an end to his pains and miseries by strangling him with his own cord or girdle, July 19, 1537.

*Bouchier, Hist. Eccl. de Martyr. Frat. Minor.*

**Brooke, Sir Robert, Knt.**, Lord Chief Justice, was the son of Thomas Brooke, or Broke, of Claverley, in Shropshire,



by Margaret, daughter of Hugh Grosvenor, of Farnot in the same county. From Oxford he proceeded to the Middle Temple, where he was Reader in 1542 and 1551. Between these dates—in 1545—he was advanced from the office of Common Serjeant of the City of London to that of Recorder in the room of Sir Roger Chomley. In that character he is frequently mentioned in Dyer's Reports. In Michaelmas, 1552, he was made a Serjeant, and was several times returned to Parliament as representative of the metropolis.

He was elected Speaker in that which met on April 2, 1554, during which the marriage of the Queen with Philip of Spain was solemnized.

A new Parliament was then called, and between the date of the summons and the day of meeting, Brooke was put in the place of Sir Richard Morgan as Chief Justice of the Common Pleas on Oct. 8, 1554.

He was knighted by King Philip on Jan. 27, 1555, but he enjoyed his judicial dignity little more than four years, dying on Sept. 6, 1558, about two months before the death of the Queen. On his tomb at Claverley he is represented in his official robes, with a wife on each side of him in splendid attire.

One of his wives was named Anne, and the other Dorothy, and between them they gave him seventeen children. His name had a high reputation in Westminster Hall, not only on account of his great learning and his just administration of the law, but as the author of the works enumerated below. He was throughout very zealous in the cause of the old religion.

*Foss, Judges of England ; Dodd, Ch. Hist.*

1. **Certain Cases adjudged in the Time of King Henry VIII., Edward VI. and Queen Mary, from the 6th of Henry VIII. to the 4th of Queen Mary.** Lond. 1578, 8vo. ; Lond. 1604, 8vo., often reprinted, known as "Ascun's Novel Cases."

2. **An Abridgment ; containing an Abstract of the Year-books, till the Reign of Queen Mary.**

Lond. 1573, fol., which Coke calls "an excellent repertory."

The latest edition of this work was published Lond. 1873. 8vo.

3. **The Reading of Sir Robert Brooke upon the Statute of Limitations, 32 Henry VIII. c. 2.** Lond. 1647. 8vo. Read at the Middle Temple in 1542.

4. **The Reading of Robert Brooke upon the Statute of Magna Charta. Chap. 16 (i.e. chap. 17).** Lond. 1641. 4to. Read in 1551.

**Brookes, James**, last Catholic Bishop of Gloucester, was born in May, 1512, in Hampshire, and being sent to Oxford in 1528, was admitted a Fellow of Corpus Christi College three years later. He passed through the various degrees with marked success, and in 1546 was created D.D., the following year being chosen Master of Balliol College. When Mary ascended the throne, she sent for Dr. Brookes, who had made a great name as a zealous and eloquent preacher, and it was not long before he was promoted to the See of Gloucester, upon the deprivation of John Hooper. He was consecrated April 1, 1554. In the following year he was appointed one of the Papal sub-delegates in the royal commission for the trial of Cranmer, Latimer, and Ridley.

Protestant historians represent his refusal on this occasion to degrade Latimer and Ridley of their episcopal order, as irreconcilable with his general conduct, and insinuate that he was either actuated by spleen or passion against the Reformers, or, on the other hand, was influenced by the advantages accruing to the next incumbents of the Sees by the new leases, which could not be expected if the bishops under prosecution were acknowledged to be truly consecrated.

But here times and circumstances must be distinguished. Latimer was consecrated in 1535, Ridley in 1547, and Cranmer in 1533.

Now Cranmer's consecration was before the breach with Rome. Latimer's was also indisputable, for at that time there was no alteration in the ordinal of which we know, except the omission of the canonical obedience to the Pope, a non-essential part of the consecration.

Ridley's case was quite different, for he had been consecrated in the first of Edward VI.'s reign, when both the doctrine and discipline of the previous reign were entirely changed; and though the new ordinal was not legally established until after the date of his consecration, yet it is very probable that some such ceremony was used, of which Bishop Brookes and the other delegates were aware, and having considered would find defective in some essential point.

The reflections, therefore, cast upon him are groundless. If it be true that he did refuse to degrade Latimer, which rests on the very doubtful authority of Fox, he might have other reasons for so doing to which we are strangers. Latimer had

lived for several years as a simple clergyman, and had, by his heterodoxy, made himself obnoxious to all the censures of the Church, and therefore the delegates might omit the ceremony of his degradation.

However, it is admitted by all historians that Bishop Brookes was a man of learning, candour, and sincerity, and it is not probable that he was ignorant of what he was about or could be guilty of juggling in an affair of this nature. When Elizabeth succeeded to the throne Bishop Brookes, being summoned to take the oath of supremacy, refused, and was committed to prison, where he died in Feb. 1560, and was buried in a stone coffin in the Cathedral at Gloucester. Maziere Brady erroneously states that he died Sept. 7, 1558.

*Dodd, Ch. Hist. ; Wood, Athen. Oxon.*

1. A Sermon [on Matt. ix. 18] very notable, fruietefull and godlie, made at Paule's Crosse, the XII. daie of Novembre in the first yere of Quene Marie. Roberte Coly, Lond. 1553. 8vo.

Another edition, "by J. Brokes, Newly imprinted and somewhat augmented." R. Caly, Lond. 1554. 8vo. Black Letter, without pagination. Sig. A-L.

2. Oration in St. Mary's Church in Oxon, 12 March 1555, to Thom. Cranmer, Archbishop of Canterbury.

It commences, "My lord, at this present we are come to you as commissioners," &c.

3. Oration in closing up the Examination of Tho. Cranmer, Archbishop of Canterbury.

Commencing, "Mr. Cranmer (I cannot otherwise, considering your obstinacy), I am right sorry," &c.

The two latter orations were printed by Fox in his "Acts and Monuments."

**Brooks, Ferdinand**, priest and martyr ; *vide* Hugh Green.

**Broomhead, Rowland**, priest, was born at Stannington, four miles from Sheffield, Aug. 27, 1751, where his father possessed a valuable landed property inherited from his ancestors, who were Catholics. At an early age he was sent, with his elder brother, to Sedgley Park School, in Staffordshire, which had then been but recently established. From thence he was sent to Rome, and was admitted into the English College, Oct. 7, 1765. Here he was ordained priest, and had the honour to deliver a discourse before Clement XIV. The Diary of the College is silent as to the exact date of his



ordination, but it was some months before the completion of his twenty-fourth year, in 1775, and he was sent to assist the Rev. J. Lodge in the mission at Sheffield, where he remained two years.

The Rev. Edward Helme, the priest at Manchester, who died Oct. 16, 1773, appears to have been succeeded by the Rev. John Orrell. At this time the only chapel the Catholics had in Manchester was in a passage, still known as Roman Entry, in Church Street, leading from High Street, and Mr. Orrell set to work to build a new chapel, in Rook Street, to accommodate the increasing number of Catholics in the town. This chapel was dedicated to St. Chad, and was opened June 23, 1776.

It is said that the Catholics in Manchester scarcely numbered seventy souls when Mr. Helme first went there.

Almost two years later, March 19, 1778, Mr. Broomhead was removed from Sheffield to take the place of the Rev. Charles Houghton, who had succeeded Mr. Orrell shortly after the opening of Rook Street chapel.

Mr. Houghton left to travel with Mr. Battersby through Italy, and after his return was appointed chaplain at Carlton, in Yorkshire, the seat of the Stapletons, eventually dying at York, Sept. 7, 1797.

At this period the district attached to the mission was rather extensive, for the resident priest at Manchester was also called upon to serve Bolton, Rochdale, Trafford, Stockport, Glossop, and Macclesfield, though it has been asserted that he had only six hundred communicants in all these places. Within the next few years, however, the congregation at Manchester alone had increased so much that Mr. Broomhead found it necessary to build another chapel, and accordingly, St. Mary's, Mulberry Street, was opened Nov. 30, 1794, the Rev. Edward Kenyon being appointed its first priest. The progress continuing, Mr. Broomhead planned another chapel on a still more extensive scale, and, almost immediately before his death, St. Augustine's, Granby Row, was opened. Mr. Broomhead died Oct. 12, 1820, aged 69.

His name and virtues are not only a part of the traditions of Manchester, but also of the respect and memory of its people. A memorandum by the Rev. George Leo Haydock states that when Mr. Broomhead first went to Manchester he

found about 1,000 Catholics under his charge, and that when he died he left in Manchester and the vicinity 40,000.

He had the distinction of being the first student from Sedgley Park who was ordained priest.

*Geo. Leo. Haydock MS. in possession of the Author ; Brief Memoirs of Rev. R. Broomhead ; Folcy, Records S.J., Roman Diary.*

1. **Brief Memoirs of the Rev. Rowland Broomhead, of Manchester**; with an account of his funeral and a funeral elegy. Manchester (1820), 16mo.

2. **A Panegyric on the late Rev. Rowland Broomhead, forty-two years a Catholic Priest at Manchester.** By Michael Gaffey. Manchester, 1822. Sm. 8vo., title 1 leaf, preface 1 leaf, Panegyric, pp. 5 to 38.

3. **A Discourse delivered at St. Augustine's Chapel, Manchester, at the funeral of the Rev. Rowland Broomhead.** By the Rev. Joseph Curr. Manchester, 1820. 8vo.; ditto, 2nd edit.

4. **Portrait**, engr. by Edw. Scriven, engraver to His Majesty, from a painting by J. Allen, embellished with a view of St. Augustine's Chapel and inscription, pub. by Zanetti & Agnew, Manchester, 1820, large 4to.

5. **Portrait**, from a drawing made expressly for the purpose, pub. by J. A. Robinson, Manchester, 1820, large 4to.

**Broughton, Richard**, divine and historian, was a native of Great Stukeley, in Huntingdonshire, and belonged to a good family who claimed descent from the Broughtons, of Broughton Tower, in North Lancashire. He was sent at an early age to the English College at Rheims, where he passed with great success through all the classes, became a proficient scholar in Greek and Hebrew, and more especially applied himself to the study of British antiquities. He was ordained priest, May 4, 1593, and afterwards, when sent on the mission, divided his time between his pastoral duties and his favourite study of British antiquities, for which purpose he sometimes resided in Oxford, where he was entered a sojourner, June 19, 1626. He was held in great esteem by his brethren, and was appointed assistant to the Archpriest, a Canon of the Chapter, and Vicar-General to Dr. Smith, Bishop of Chalcedon. He died Feb. 15, 1634-5, having laboured on the mission forty-two years, and was buried near his father and mother in the church at Great Stukeley.

*Dodd, Ch. Hist.*

1. **An Apologickall Epistle**: directed to the right honorable Ladies and others of her Majesties privie Counsell. Serving as

well for a Preface to a Booke entituled, *A Resolution of Religion*: as also, containing the Author's most lawfull Defence to all Estates for publishing the same. Signed R. B., Antwerp, A. Coninx. 1601. 8vo.

2. The first Part of the Resolution of Religion, divided into two Bookes, conteyning a demonstration of the necessitie of a divine and supernaturall worshippe, &c. By R. B., Antwerpe, Richard Verstegan. 1603. No more appears to have been published. Often confused with Fr. Persons' Book of Resolution.

3. *A New Manual of old Christian Catholick Meditations and Praiers faithfully collected and translated, without any word altered or added: except in tytles of chapters, citations of places, and some few marginal annotations, for the most part taken forth of holy Scriptures, or the holy Fathers within the first 400 yeares of Christ.* 1617. 18mo. Title 1 leaf; address, in which he refers to his late book dedicated to "our present Queene and her ladies," signed R. B. Meditation and praier, pp. 11-256.

4. *A Manual of Praiers used by the Fathers of Primitive Church, for the most part within the foure first hundred yeares of Christ and al before the end of the sixt hundred yeare: divided into several chapters.* By R. B. P. 1618. 18mo. Title 1 leaf; Preface "To our Most Renowned Queene Anne: and al her Right Honorable, and o<sup>r</sup> Ladies," pp. 3-8, signed R. B. P.; contents, pp. 9-10, Practise and Praiers of the Primitive Church, pp. 13-118.

5. *The Judgment of the Apostles and of those of the First Age, in all points of Doctrine, questioned betweene the Catholickes and Protestants of England, as they are set down in the 39 Articles of their Religion, by an Old Student in Divinitie.* Doway, 1632. 8vo.

Ded. to (Henrietta) Marie, Queen of Great Britain. Written against the work of Thomas Rogers, Rector of Horniger, on the 39 Articles.

6. *Ecclesiastical Historie of Great Britaine, &c., whereby is manifestly declared a continuall succession of the true Catholike Religion, which at this day is professed and taught in and by the Roman Church: the first Tome, containing the Fower Hundred first Years.* Doway, 1633. Fol.

7. *A True Memorial of the antient, most holy and Religious State of Great Britain, flourishing with Apostles, Apostolical Men, Monasteries, Religious Rules and Orders in great Number, in the time of the Britons and Primitive Church of the Saxons. No Rule, nor Order from Egypt, or of S. Benedict, nor of S. Equitius being to be found in her Precincts in those times. Collected by the learned Antiquary and old student in divine learning, Richard Broughton, Priest.* Lond. 1650. 8vo. Published by G. S., P(riest), after the author's decease.

This work was probably written many years before the author's death, and perhaps was the incentive of Fr. Baker's researches to prove the antiquity of the Benedictine Order in Great Britain, embodied in the "*Apostolatus Benedictinorum in Anglia*," edited by Fr. Clement Reyner in 1626.



8. **Monastichon Britannicum**; or, a historically Narration of the first Founding and flourishing State of the ancient Monasteries, religious Rules, and Orders of Great Brittain in the Tymes of the Brittains and Primitive Church of the Saxons. Lond. 1655. 8vo.

This work was printed from the MSS. left by the author, and no doubt, as Bishop Nicholson remarks ("Eng. Hist. Lib."), it is in a less perfect state than the author intended.

9. **Antiquity of the Word Sterlingorum, or Stirling.** MS. referred to in Hearne's Collections, vol. ii. pp. 318 and 381.

10. **Relation by Richard Broughton of a book written in English by John King, late Protestant Bishop of London, as to his conversion to the Catholic faith, 30 Jan. 1623.** 3 pp. MS.

Fifth Report Hist. MSS. Com. 1876, Old Chapter Archives.

11. **Relation of the Martyrdom of Nicholas Garlick, priest, executed at Derby, July 24, 1588.** MS. referred to by Dr. Challoner.

**Brown, George Gregory, O.S.B.,** was born in Essex, and was educated at the English College, Douay. He joined the Benedictines at the Abbey of St. Sinbert, in Spain, where he was professed, and from thence proceeded to St. Lawrence's Monastery, at Dieulward, in 1609. In the same year he was sent to the English mission, but falling under the supervision of the Government, escaped to the Continent, and for some time was at St. Gregory's, Douay, but died at Chelles, near Paris, Oct. 21, 1618.

*Snow, Necrology, O.S.B.; Oliver, Collections; State Papers.*

1. **The Life of the Holy and Venerable Mother Suor Maria Maddelena de Patsi, a Florentine Lady and Religious of the Order of the Carmelites, written in Italian by the Rev. Priest Sig. Vincentio Puccini, who was sometymes her ghostly Father, now translated into English.** Bruxelle, 1619, sm. 8vo., ded. to the Lady Mary Percy, Abbess of St. Bennet, Brussels.

**Brown, George Hilary, D.D.,** Bishop of Liverpool, the son of William Brown, of Clifton, by Helen, daughter of Richard Gradwell, of Clifton, co. Lancaster, was born in 1786.

He was sent to the College at Crook Hall, previous to its removal to Ushaw where he was ordained priest in 1810, and remained as a professor at Ushaw until 1819, when he succeeded Dr. Rigby to the mission at Lancaster, and continued in that charge until he was nominated to the newly created Lancashire Vicariate in 1840.

He was consecrated Bishop of Bugia *in partibus* by Bishop Briggs, at Liverpool, Aug. 24, 1840. Two years later he was

translated from Bugia to Tloa *in partibus*, and in 1843 was appointed Assistant at the Pontifical Throne. At the restoration of the hierarchy, in 1850, he was translated to the newly created See of Liverpool. His health failing, Dr. Goss was appointed to be his coadjutor with succession, and on Jan. 25, 1856, Bishop Brown died at Liverpool, and was buried in the cemetery attached to St. Oswald's Church, Old Swan, near Liverpool, where a handsome monument was erected to his memory.

*Maziere Brady, Epis. Succession.*

1. A Supplement to the Diurnal adapted to the English Mission. 1833.

2. Pastorals.

3. Portrait, half length, litho.

**Brown, James**, priest, died a prisoner for the faith, under condemnation of death, in Newgate, between 1640 and 1651.

*Morris, Troubles, First Series.*

**Brown, James, D.D.**, Bishop of Shrewsbury, was born at Wolverhampton, Jan. 11, 1812. When nine years old, he was sent to Sedgley Park School, from whence he was removed to St. Mary's College, Oscott, in 1826. He was ordained priest in 1837, and remained at Oscott, as Professor and Prefect of Studies, until 1844, when he returned to Sedgley Park as Vice-President, and, in 1844, was appointed President of that school. On July 27, 1851, he was consecrated for the newly created See of Shrewsbury, which he held until his death, Oct. 14, 1881.

Shortly before this, in July, 1879, Dr. Knight was appointed his auxiliary, and succeeded to the See, April 25, 1882.

*Maziere Brady, Epis. Succession.*

1. Pastorals.

2. A Pastoral Letter of the Right Rev. James Brown, D.D., Bishop of Shrewsbury, Dec. 8, 1855. Birmingham, 1855. 12mo., pp. 12.

3. A Sermon [on Ps. lxxxviii. 16] preached on the occasion of the Silver Jubilee (i.e., the twenty-fifth year of the Episcopacy) of the Bishop of Shrewsbury. By the Rev. Fr. John Morris, S.J. Lond. (Rochampton printed), 1876. 8vo.

**Brown, John**, of Little Britain, London, bookseller, &c., is named in Gee's "Foot out of the Snare," in 1624. In 1598

he is referred to, with Henry Kirkham and others, as carrying on the art of printing, or employing others to work for them.

*Gee; Timperley, Typo. Dict.*

**Brown, Levinus, Father S.J.**, son of Richard Brown, of Norfolk, was born Sept. 19, 1671. He was ordained priest at the English College, Rome, and afterwards joined the Jesuits, in 1698. From 1723 to 1731 he was Rector of the English College, Rome, and was then appointed Rector at Watten. In 1733 he was declared Provincial, and in 1737 became Rector of Liège. He was a friend of Pope, and it was probably during his residence as missionary at Ladyholt, in Sussex, the seat of the Carylls, that he induced the great poet to compose his beautiful and well-known version of St. Francis Xavier's hymn, "O Deus, ego amo Te," &c. His last years were spent in St. Omer's College, and when his brethren were expelled from their ancient seminary by a tyrannical Government, Oct. 19, 1762, being too old and feeble to bear removal, he was allowed to remain in the college until his death, Nov. 7, 1764, in the 94th year of his age.

*Oliver, Collectanea S.J.; Foley, Records S.J., Collectanea.*

1. **Bossuet's History of the Variations of the Protestant Churches.** Antwerp, 1742, 8vo. 2 vols. Translated from the French. It was reprinted, Dublin, 1829, 2 vols. 8vo., and elicited several attempts at refutation. Charles Butler notices it in his "Book of the Roman Catholic Church."

2. **The manner of performing the Novena, and the Devotion of Ten Fridays, in honour of St. Francis Xavier.** 1741. 12mo., pp. 117.

3. **The Protestants' Trial by the Written Word.** Brussels, 1745. 8vo., pp. 220. Reprinted in 1775, 1801, and 1843.

**Brown, Sir Peter**, of Kidlington, in Oxfordshire, being mortally wounded at Naseby Fight, in defence of the Royal cause during the Civil War, was conveyed to Northampton, where he died.

*Castlemain, Cath. Apology.*

**Brown, Richard**, bookseller, printer, and publisher, for long held the position of the principal Catholic publisher in London. He was the eldest son of William Brown, of Clifton,



in the Fylde, Lancashire, by Helen, daughter of Mr. Richard Gradwell, of the same place.

William Brown's elder brother, Thomas, married, in 1768, Dorothy, another daughter of Mr. Gradwell, and they were aunts to Dr. Robert Gradwell, Coadjutor Bishop to Dr. Bramston, of the London Vicariate.

Both the Browns and Gradwells were staunch Catholic families, and had suffered heavily for their recusancy in the days of persecution.

At an early age Richard Brown was placed in the business of James Peter Coghlan, the eminent Catholic publisher of London, who had married Richard's aunt, Elizabeth, the sister of William Brown, of Clifton. On the death of Mr. Coghlan, Feb. 20, 1800, his family having all taken to the Church, his nephew took up the business with Patrick Keating and his son George, under the style of Keating, Brown & Keating.

After the elder Keating's death, about 1820, the firm was known as Keating & Brown.

They styled themselves printers to the R. R. the Vicars-Apostolic, and commencing with considerable vigour, not only continued "The Laity's Directory," which Coghlan had published for so many years, but brought out a periodical, entitled the *Catholic Magazine*, which, however, was edited and printed in Liverpool, and only lasted from Jan. to July, 1801. Some years later, in 1813, they proposed to publish a weekly magazine called the *Conciliator*, but for some reason or other it did not appear, and after two years they issued the *Catholicon*, edited by Mr. George Keating. Subsequently they were connected with other periodical publications, none of which were very successful, the Catholic body being far too small and poor to support the expense entailed by the difficulties of circulating a periodical before the introduction of railways.

Their establishment was in Duke Street, Grosvenor Square, and here for many years the principal Catholic works were published.

Mr. Brown died Feb. 25, 1837, aged 60; his younger brother, the R. R. George Brown, D.D., was the first Bishop of Liverpool, and died in 1856, aged 69; and his only son, the Very Rev. Richard Dean Brown, died at Lancaster in 1868.

His widow, Jane, daughter of John Hemsworth, Esq., of Strokestown, co. Roscommon, continued the business in partnership with George Keating; but Mr. James Smith, a convert, taking advantage of Mr. Brown's death as a suitable opportunity for improving on "The Laity's Directory," brought out "The Catholic Directory," in 1838, which was such a decided advance on the old publication that the latter only survived two years, and the firm from this time went rapidly down.

In 1840 Mrs. Brown and George Keating dissolved partnership, the former removing what was left of the business to 10 Duke Street, Manchester Square. Here it languished for a short time, and then Mrs. Brown retired into privacy, and died March 23, 1860, aged 73.

*Laity's Directories; Cath. Directory, 1841; Gillow, Lancashire Recusants, MS.*

1. **The Laity's Directory; in the Church Service on Sundays and Holy-Days.** By Permission. Lond., Keating, Brown & Keating, Printers to the R. R. the Vicars-Apostolic, 37 Duke Street, Grosvenor Square. 1801, sm, 8vo.

"The Laity's Directory" was commenced by James Marmaduke in 1768, but five years later J. P. Coghlan brought out a similar work under the same title. Marmaduke was naturally incensed at this, and afterwards termed his the "Original Laity's Directory," which he published until his death in 1788. Coghlan had now the field to himself, and held it until his death in 1800. Keating & Co. improved on the old Directory, and embellished it with a portrait and memoir, which was continued to the last issue, 1839, in which were two portraits.

2. **The Catholic Magazine and Reflector,** Jan. to July, 1801, vol. i. Printed for Keating, Brown & Keating, Lond., by T. Schofield, Liverpool, sm. 8vo. This was edited by a clergyman near Liverpool, and only the first seven numbers were published.

3. **The Catholicon; or, the Christian Philosopher: a Roman Catholic Magazine.** Lond. K. B. & K., monthly, commencing July, 1815. The first five numbers were brought out under the title of—

4. **The Publicist; or, the Christian Philosopher: a Roman Catholic Magazine.** Lond. K. B. & K., monthly, 8vo, commencing July, 1815, the title of which was changed as follows:—

5. **The Catholicon; or, the Christian Philosopher: a Roman Catholic Magazine.** Lond. K. B. & K., monthly, 8vo., Jan. 1816 to March 1818, five vols. Second Series, April to Dec. 1818.

6. **The Catholic Spectator, Selector, and Monitor, or Catholicon. Third Series.** Lond. K. & B., 38 Duke St., Grosvenor Square, and of Ivy Lane, Paternoster Row, 8vo., monthly, price 1s., Jan. 1823 to Dec. 1826, four vols.

All the foregoing were edited by Mr. George Keating.

7. **The Catholic Journal.** Lond. K. & B., 8vo., price 7*d.*, weekly, March 1, 1828, to March 1829. Edited by Mr. Quin, who afterwards joined the *Morning Chronicle*.

8. **The Penny Catholic Magazine.** Lond. K. & B., 8vo., price 1*d.*, weekly, commenced Sept. 7, 1839, and was completed in two and a half vols. in 1840. Edited by Mr. M. P. Haynes.

**Brown, Thomas Joseph, O.S.B., D.D.,** Bishop of Newport and Menevia, was born of Catholic parents at Bath, May 2, 1798. He received his primary education at a Protestant school until he was ten years old, when he was sent to the temporary College at Acton Burnell, established by the English Benedictines who had escaped from Douay during the French Revolution. Here he entered the novitiate, April 17, 1813, and removed with the College to Downside, where he was professed, Oct. 28, 1814. He was ordained priest in London, March 12, 1823. From 1822 to 1840 he was Professor of Theology at Downside, of which he was Prior from 1834 to 1840, and, in the latter year, was appointed Bishop of Apollonia, and V.A. of the Welsh district created in that year.

On the re-establishment of the hierarchy, in 1850, he was translated to the united Sees of Newport and Menevia.

In 1858 Bishop Brown obtained the establishment of a Monastic Chapter, at the Pro-Cathedral Monastery of St. Michael and all the Holy Angels, at Clehonger, Hereford. He died at Bullingham, April 12, 1880.

*Maziere Brady, Epis. Succession ; Oliver, Collections.*

1. Various pamphlets in defence of Catholic doctrines.

2. **A Letter to the Very Rev. Archdeacon Daubury, LL.D.,** Prebendary of Sarum, exposing the Misrepresentations, &c., of his third chapter of Transubstantiation contained in the "**Protestant Companion**." Lond. 1826, 8vo., pp. 45, dated Downside College, Sept. 30, 1826.

3. **Monita Confessariorum**, originally written by Blessed Leonard of the Order of St. Francis. Reprinted 1831.

4. **Catholic Truth Vindicated against the Misconceptions and Calumnies of "Popery Unmasked."** No. 1, containing a correspondence between Mr. Brown and Mr. Newnham, and Messrs. Batchellor and Newnham. Lond. 6 Nos. (1834), 8vo.

This elicited—"Catholic Truth not assailed ; an Examination of the Rev. J. T. Brown's Catholic Truth Vindicated," by J. R. Page, 1834, 12mo. ; and a correspondence ensued, Mr. Page publishing the following tracts—"Popery and Sophistry exposed. A Letter (in reply to one by T. J. B.)," &c. (1834), 12mo. ; "A Reply to T. J. B.'s Letter to the Editor of the Bath Journal on



'Catholic Truth not assailed,' 1834, 12mo.; "A Second Reply to T. J. B.'s Letter to the Editor of the Bath Journal," &c., 1834, 12mo., &c.

5. He was requested by his Religious Superior to take part in a public discussion against delegates of the Reformation Society, at Cheltenham, in 1830, and afterwards in Birmingham, Bath, and at Downside College.

"The Downside Discussion" was published from the pages of shorthand writers engaged by both sides, under the title, "Substance of the Arguments adopted by the Roman Catholic advocates in the recent discussion at Cheltenham on the Rule of Faith, collected from notes taken during the discussion." Cheltenham, 1830. 8vo.; Lond. 1830. 8vo. By Rev. T. J. Brown, S.T.B.

"Letters to the Rev. T. J. B., in reply to his pamphlet professing to contain an attested statement of the Cheltenham Discussion." 1830. 8vo.

"The Authenticated Report of the Discussion near Bath, February and March, 1834. Subjects: The Rule of Faith, and the Sacrifice of the Mass, R.C. speakers, Rev. T. J. B.," &c. 1836. 8vo.

"Supplement to the Downside Discussion." Lond. Bath (pr.) 1836. 8vo.

6. **Exposure of the ingenious Devises of Mr. M'Ghee.** 1838.

7. A series of controversial letters between Dr. Brown and the Rev. Joseph Baylee, Principal of St. Aidan's College, Birkenhead.

Mr. Baylee published this correspondence, Lond. 1851, 18mo., and Dr. Brown published it under the following title—**Is the Church of Rome infallible? Does the Scripture alone contain all required doctrines of belief? A controversy on the Infallibility of the Church of Rome and the Doctrine of Article VI. of the Church of England.** Lond. Derby (pr.) 1852. 12mo.

A Letter, &c. In reference to Dr. B.'s controversy with Mr. Baylee, by R. W. B. Fielding, 8th Earl of Denbigh. Lond. 1851. 8vo.

8. Pastoral Charges upon the Lenten Fasts and other occurrences, published annually from 1840, with the exception of a few years, to 1880.

9. **A Sermon on [Cor. xv. 54-5] &c., at the Funeral of the R. R. T. J. Brown, D.D., Bishop of Newport and Menevia, by the R. R. J. E. C. Hedley, Bishop of Cæsaropolis.** 1880. 8vo.

10. Portrait, R. R. Thomas Joseph Brown, D.D., O.S.B., Bishop of Newport and Menevia. 4to., July, 1880, an etching, also published in the *Downside Review*.

**Brown, William**, martyr, a zealous Catholic layman, a native of Northamptonshire, was accused of exhorting his neighbours to embrace the Catholic faith, upon which charge he was arraigned and condemned to suffer as in cases of high treason. He was executed at Ripon, Sept. 5, 1605.

*Challoner, Memoirs.*

**Browne, Ann Ludovica**, Poor Clare, Abbess, was the daughter of John Browne, second son of Sir Anthony Browne,

of Cowdray, Sussex, Knt., and younger brother of Anthony Maria Browne, second Viscount Montague.

She joined the Poor Clares at Gravelines, where she was professed in 1620, and three years later was sent with three other nuns, Mary Clerk, Anne Anderton, and Frances Rookwood, to solicit assistance when their convent was brought into great difficulties by fire and other misfortunes. They set up a school at Dunkirk, and afterwards, in 1654, with the approbation of the Bishop and Governor, converted their school into a convent, when by due authority Sister Browne was elected the first abbess. Two years later Dunkirk was taken by the English, and the nuns were obliged to retire to Ghent. They were encouraged, however, to return in the same year, and proceeded to erect a new convent on the site where they had before resided. The Lady Abbess Browne died in 1665, aged 63.

The convent continued until it was involved in the miseries of the French Revolution, when the nuns were imprisoned, with others, in their own convent, in Oct. 1793, and subsequently they were transferred, in the same month, to the convent of their mother-house at Gravelines. When at last they obtained their liberty, and returned to their native country, they were provided with a house at Church Hill, near Worcester, by the liberality of the Berkeley family of Spetchley Park. There they continued about twenty years, and gradually became extinct.

*Petre, Notice of Eng. Colleges and Convents Abroad; Dodd, Ch. Hist.*

**Browne, Anthony**, Viscount Montague, or Montacute, K.G., was the son of Sir Anthony Brown, who died 3 Edward VI., one of the executors of Henry VIII., to whom he was Master of the Horse.

In the extraordinary and sudden changes of religion and position, one of his sisters became the wife of Lord John Grey, a Puritan, and the other was the Countess of Kildare, a pious lady whom the people of Dublin much esteemed. In the first year of the reign of Queen Mary he was created Viscount Montague in right of descent through the female line from the ancient house of Neville, and filled several important positions during her reign, especially when he and the Bishop of Ely were commissioned by the Queen and Parliament to tender their

submission and sue for reconciliation with the Pope at Rome.

His abilities in the field were equal to those in the Cabinet, and at the battle of St. Quintin's, when he commanded a division of the English army, he greatly distinguished himself by his bravery. He was a zealous maintainer of the old religion, and inherited the principles and the fearlessness of the Countess of Salisbury. Upon the accession of Elizabeth to the throne, none of the temporal lords spoke with more freedom than Lord Montague in opposition to the Reformation, and yet he behaved himself so prudently afterwards, that he never appears to have lost the Queen's favour, for she employed him on many occasions, both civil and military. So she did several other Catholics, until otherwise influenced by politicians about her under pretence that they were in the interest of Spain, though it is well known that Catholics as a body have always been the most loyal.

Lord Montague was certainly the most favoured Catholic with the Protestant party in the reign of Elizabeth. She despatched him to Spain, upon her accession to the throne, as her special ambassador, an action which drew forth a most pleasing and kind letter from Philip to his "dearly beloved sister." This loving epistle to "Golden Eliza" is still extant.

He died Oct. 19, 1592. His first wife was Anne, daughter of Robert Ratcliff, by whom he had a son, Sir Anthony Browne, Knt., who died before his father, July 31, 1592, leaving a son, Anthony Maria Browne, who succeeded his grandfather as second Viscount Montague.

His second wife, Magdalene, daughter of William, Lord Dacre of Gillesland, of Naworth Castle, Cumberland, where she was born in 1538, survived her husband and died Jan. 21, 1608. Her beautiful and exemplary life was written in Latin by Richard Smith, Bishop of Chalcedon, and contains matter of much historical interest.

Her house was called "Little Rome," for it was the resort of priests during the whole of Queen Elizabeth's reign, the peers' houses being still privileged. The account given of the domestic arrangements and the religious life in this house is most curious and almost unique.

*Dodd, Ch. Hist.; Burke, Hist. Portraits of the Tudor*



*Dynasty; Smith, Life of Lady Montacute; Jessopp, One Generation of a Norfolk House.*

1. The Speeches and honorable Entertainment given to the Queene's Majestie in progresse at Cowdrey in Sussex, by the Right Hon. the Lord Montacute. Lond. 1591. 4to.

2. Vita Illustrissimæ, Ac Piissimæ Dominæ Magdalenæ Montis-Acuti in Anglia Vice-comitissæ: Scripta per Richardum Smitheum Lincolnensem, Sacræ Theologiæ Doctorem, qui illi erat à sacris Confessionibus. Ad Edwardum Farnesium S.R.E. Card. Illustrissimum, et Angliæ Protectorem. Romæ, Apud Jacobum Mascardum, 1609, Superiorum permissu. Sm. 4to., pp. 83, inclusive of title. Dr. Jessopp refers to another edition, *sine loco aut anno*, 16mo.

The translation, which is rarely met with, is entitled "The Life of the most Honourable and Vertuous Lady, the Lady Magdalen Viscountesse Montague, written in Latin and published soon after her death by Richard Smith, Doctour of Divinity, and her Confessour. And now translated into English by C. F., Permissu Superiorum." 1627. 4to. It is dedicated to the R. Hon. Anthony Maria, Viscount Montague, by C. F.

**Browne, Richard**, brother to Sir George Browne, was a lieutenant-colonel in the Royal army, and lost his life during the Civil War.

*Castlemain, Cath. Apology.*

**Browne, William, S.J.**, was third son of Sir Anthony Browne, by Maria, daughter of William Dormer, of Ethrop, Bucks, and grandson of Sir Anthony Browne, first Viscount Montague. His brother, Anthony Maria Browne, succeeded his grandfather as second Viscount Montague. He was born in Bucks in 1578-9, and entered the Society of Jesus in 1614. So profound was his humility that, although a man of considerable talent, in addition to his high position in life and education, he chose the lower degree of Temporal Coadjutor. He rendered much valuable assistance in the purchase of the College at Liège in 1614, and died there of the plague, Aug. 14, 1637, aged 59, taken, it is believed, in attending the sick of the pestilence. His life is given in "Records S.J.," vol. ii. p. 428.

1. An ascetical work upon Thomas à Kempis' "Imitation of Christ," 16mo., pp. 760, divided into 34 chapters. MS. "Stonyhurst Library."

**Brunetti, Joseph, Father S.J.**, born in London, July 25, 1671, was sent to St. Omer's College, and entered the Society

at Watten, in 1689. In 1698-9 he was a missionary in Worcestershire, and from items in old account-books he appears to have taught a small school opened by the Fathers in their farm-house of Eveslench, about seven miles from Worcester.

He afterwards removed to the Hampshire district, and died at Rotterdam, Jan. 17, 1715, aged 44. Nothing further is known of this school.

*Foley, Records S.J., Collectanea.*

**Bruning, Anthony, Father S.J.**, was the eldest son of George Bruning, Esq., of East Meon and Froxfield, in Hants, by his first wife, Mary, daughter of Christopher Bryon, of Sussex. He was born Dec. 7, 1716, and entered the Society of Jesus in 1733. After teaching philosophy he was sent upon the English mission, and, in 1746, was a missionary in London. Subsequently he became Professor of Theology at Liége, and died there Aug. 8, 1776, aged 60.

*Foley, Records S.J., Collectanea.*

1. **De Gratia.** MS., a treatise.
2. **De Deo.** MS.
3. **De Trinitate.** MS.

**Bruning, George, Father S.J.**, was the youngest son of George Bruning, Esq., of East Meon and Froxfield, co. Hants, by his second wife, Anne, daughter of Thomas May, of Ramsdale, Hants. He was born Sept. 19, 1738, and entered the Society in 1756. He served the mission of Southend, Hants, for some years, and resided afterwards for a time at East Hendred, Berks, with his brother-in-law, Thomas John Eyston, Esq., who, in 1743, married his half-sister, Mary. Fr. Bruning died at Isleworth, June 3, 1802, aged 64.

*Foley, Records S.J., Collectanea.*

1. **The Divine Economy of Christ in his Kingdom or Church, as practised, taught and ordained by Himself to continue according to Scripture alone.** Lond. 1791. 8vo.
2. **Remarks on the Rev. Joseph Berington's Examination of Events termed Miraculous in Italy.** Lond. 1796. 8vo.

**Brushford, John**, priest, confessor of the faith, was born in the diocese of Exeter, in 1559, and was one of the first alumni of the English College, Rome, 1578-9, where he was ordained priest, and sent to England in May, 1585. Some

time afterwards he returned to the Continent, and was at Paris and Douay in 1590.

After a severe illness he was advised, in 1592, to return to England for change of air and mode of life.

He was seized on his landing at the port and thrust into prison, from whence he was removed to Wisbeach Castle, where he soon after died, in the year 1593, at the early age of 34.

*Foley, Records S.J.*, vol. iii., and *Roman Diary; Douay Diaries*.

**Buckenham, Robert, O.S.D.**, was Prior of the house belonging to his Order at Cambridge, and was created B.D. in 1524, and D.D. in 1531. He was one of the leading opponents of Hugh Latimer in this University, and after the dissolution of monasteries resided for a short time at Edinburgh, from whence he proceeded to Louvain, and it is said was one of the parties concerned in the seizure of William Tyndal at Antwerp. He was living in 1536.

*Cooper, Ath. Cantab.*

1. **De reconciliatione locorum S. Scripturæ.** MS. in the English College, Rome.

**Buckenham, William, D.D.**, of Gonville Hall, in the University of Cambridge, was made B.D. in 1502, and occurs as an arbitrator between the University and the Priory of Barnwell in 1506. He commenced D.D. in 1507, and was Vice-Chancellor of the University in 1509, and again in 1510. He was instituted to the vicarage of the Holy Sepulchre, Cambridge, Oct. 16, 1512, and in the same year was presented to the rectory of St. Michael Coslany, Norwich. He resigned his mastership in 1536, and died at Norwich, June 18, 1540, being in his 81st year. He adorned the church of St. Michael Coslany, and rebuilt the parsonage-house. Part of the buildings at Gonville Hall were erected by his brother Nicholas, who gave the college lands in Haddenham.

*Cooper, Ath. Cantab.*

1. A collection of documents relative to the University of Cambridge, known as the Old Black Book, compiled during his Vice-Chancellorship.

**Buckland, Edmund Thomas, D.D., O.S.B.**, *vide* Edmund Thomas Hill.



**Buckland, Ralph**, priest, was born, about 1564, at West Harptre, the ancient seat of his family in Somersetshire. He was sent to Oxford about the age of fifteen, and was admitted commoner in Magdalen College in 1579, where he acquired considerable academic learning, and afterwards spent some years in one of the Inns of Court. Besides the law, his favourite pursuit was reading books of controversy, which filled him with scruples regarding the truth of the Established Church, and at length ended in his conversion to the Catholic faith.

He was heir to a large estate, which he generously forewent with the intention of taking Orders abroad. Accordingly, he proceeded to the English College, Douay, where, under the date Sept. 23, 1583, he is recorded in the Diary as having received the tonsure, and subsequently the four minor Orders.

On Feb. 22, 1585-6, he set out for the English College, Rome, where he completed his studies, and was ordained priest. He returned to the English College, then removed from Douay to Rheims, in 1588, and on Sept. 26, in that year, left for the English mission.

Here his zeal for the salvation of souls obtained for him the honour, like St. Paul, of being the "Vinctus Christi Jesu." He was one of the forty-seven priests sent from different gaols, in 1606, into banishment, but he appears to have risked a return to England, where he laboured as a missionary until his death in 1611.

It is noted in the Douay Diaries that he was the donor of a silver reliquary containing a piece of St. Thomas of Canterbury's hair shirt, with attestations of its authenticity, approved by the Bishop of Arras in 1623, which was preserved at the college in Dodd's time.

*Dodd, Ch. Hist. ; Douay Diaries ; Foley, Records S.J., Roman Diary.*

1. **The Lives of the Saints**, translated from Surius. Several vols.
2. **A Persuasive against Frequenting Protestant Churches.**
3. **Seaven Sparkes of the Enkindled Soule, with Foure Lamentations**, which, composed in the hard times of Q. Elizabeth, may be used at all times, when this Church hapneth to be extremely persecuted. Printed with license. [Rome, 1603.] 12mo. By R. B. P.

Ded. to his mother, B. B. It is a collection of ejaculations, drawn out

of the Holy Scriptures after the form of psalms, full of most fervent devotion for the reconciliation of England and Scotland to the Church of Rome. This is the work cited by Dr. Usher, the learned Irish Archbishop, in a sermon preached at Oxford, Nov. 5, 1640, by which he endeavoured to persuade his audience that the Gunpowder Plot was a conspiracy of the whole Catholic body, by telling them that public prayers were ordered in the Catholic chapels for the success of the attempt, and in support of his contention he quoted the following passage from Mr. Buckland's work—"but the memory of novelties shall perish with a crash, as a ruinous house falling to the ground," which, he pretended to interpret, applied to the blowing up of the Houses of Parliament.

4. **An Embassy from Heaven.** 8vo. A copy is in the Bodleian Library.

5. **De Persecutione Vandalica ; a translation from the Latin of Victor, Bishop of Biserte, or Utica.**

**Buckley, or Bulkeley, Arthur**, Bishop of Bangor, belonged to an ancient family in the Isle of Anglesey, and was educated at Oxford, where he was created doctor of canon law. He was consecrated Bishop of Bangor in 1541, and appears to have gone all the lengths of the reigns of Henry VIII. and Edward VI., but returned to the faith of his ancestors under Queen Mary.

Godwin ("De Præsul. Angl.") relates a very remarkable story concerning this bishop. Living in the times of plunder and sacrilege, when the Church was freely despoiled of both goods and lands, he sold five curious bells, which belonged to his cathedral, and going to the sea-shore to see them shipped off, he was suddenly struck blind, and so remained until his death in 1555.

Maziere Brady gives the date of his death two years earlier. His consecration was of course not recognised at Rome.

*Dodd, Ch. Hist. ; Brady, Episc. Succession*, vol. i. p. 83.

**Buckley, John**, martyr ; *vide* Godfrey Jones.

**Buckley, Robert Sigebert, O.S.B.**, is so intimately connected with the continuity of the Benedictine Order in England that his name will ever be venerated as the connecting link between the old and new Congregations. Born in 1517, he entered the Benedictine Order, and was professed under Abbot Feckenham at Westminster Abbey in Queen Mary's time, but when her too brief reign came to a close, Elizabeth dispersed the community at Westminster, and during her long sway,

persecution and banishment were added to the loss of the colleges and the monasteries, and the total extinction of the old Benedictine Order was imminent. Under these circumstances a noble effort was made by a band of heroic volunteers, inspired with a desire for the Benedictine habit, in the hope that they might be allowed to return to England to resuscitate the glory of the old Benedictine name. Their attention was directed to the monasteries of Italy and Spain, and the strength of the feeling may be estimated from the fact that no less than fifty-two applied for admission. In 1601 application was made to the Holy See to permit the English who had been professed in the Cassinese Congregation, to return to their native country and recommence the work of St. Augustine and St. Paulinus ; and, in 1602, Clement VIII., like St. Gregory the Great, sent these monks with his approval and blessing to work for the conversion of England, and soon after a similar brief was issued to those in the Spanish Congregation. The missionaries entered the proscribed land, and were placed under the jurisdiction of two superiors who acted as the Vicars of the Cassinese and Spanish Generals.

In 1603, at Cisson, near Wendham, in Norfolk, at the house of Mr. Francis Wodehouse, lived Fr. Sigebert Buckley, the venerable patriarch of upwards of 85 years of age, who had been professed under Abbot Feckenham at Westminster. He was the last of his race, the sole survivor of the old Benedictines. Forty-four years of his long life had been spent within prison walls for refusing the oath of supremacy : his frame was bent, his step feeble, his eye dimmed, his mind unclouded, and like Simeon of old his days had been prolonged, that he might see the fulfilment of his long hope and prayer for the restoration of the Order in England. In the midst of his solitude and rest, there came to him one day two young and earnest priests, Fr. Anselm Beech and Fr. Thomas Preston, who told him that they were Englishmen and Benedictines, and had arrived from Italy with a mission from the Pope to re-establish the Order in England. The meeting was a touching one : on the one hand, the speechless delight and gratification of the venerable monk at this answer to his life-long prayer, his long-deferred hope, his waiting for the dawn of a new day, the opening of a new spring ; and, on the other, the elation and enthusiasm of the young men who, at the very threshold of their career, were



guided by Providence to the feet of the last survivor of a glorious past.

The intercourse was long: the old man's words of welcome and thankfulness mingled with the expressions of attachment and veneration of the young missionaries: the records of the past were recalled, the hopes of the future discussed, and they united in the strong determination that, if possible, the old English Congregation and traditions should be perpetuated by the means of the venerable Fr. Sigebert.

The proposal was communicated to the superiors in Italy, and it was arranged that the next postulants should be clothed and professed in England by Fr. Buckley, that the connection with the old Congregation might be unbroken. Unfortunately, at this juncture the fire of bigotry was rekindled by the Gunpowder Plot, and one of the victims was Fr. Sigebert Buckley, who in spite of his great age and infirmity again found himself in the cell of a prison.

The incarceration of the venerable patriarch threatened to overthrow the arrangement, but the importance of the connection and the zeal of the new missionaries overcame every obstacle.

Fr. Robert Sadler and Fr. Edward Maihew, two secular priests who applied to become Benedictines, were clothed with the habit, and passed the year of noviceship under the direction of the Italian Fathers. On Nov. 21, 1607, the Feast of the Presentation of Our Lady, they were brought to the Gatehouse Prison in London, and conducted to the cell of Fr. Sigebert Buckley to be professed. It was a strange scene; the dull November light peering through the barred window, shed a glimmer on the rough ungarnished walls, the bare table, the rude bench, and the mat that served for the prison bed: the feeble bent figure of the confessor of the faith, in his 91st year, with his pale face and glistening eyes that with the excitement had regained their brightness, formed a contrast to the kneeling forms of the two novices in the prime of life with eager faces lit up with religious fervour. He received their vows, with trembling hands he arranged their habits, he gave them the kiss of peace, and then—the sight left his eyes and he became stone-blind: the last objects that on earth his eyes looked upon were his newly born children of St. Benedict. Never perhaps in the history of the Church is there recorded

an act of similar significance, for by that profession were communicated all the rights and privileges of the old Benedictines in England; all that Benedictines could claim for a thousand years were centred in himself as the sole survivor, and communicated to his disciples in that rough cell in the Gatehouse.

This act of Fr. Buckley was formally confirmed by Paul V. in 1612, by the Brief *Cum accepimus*. Fr. Sigebert was shortly after released from prison; FF. Anselm Beech and Robert Preston guided the steps of the blind old patriarch to a safe retreat at Wendham, ministered to him in his declining years with the affection of children, and, when his days were accomplished, comforted his deathbed, and watched him pass away to his reward on Feb. 22, 1610, at the advanced age of 93. He was buried at Pontshall, in Surrey.

*Snow, Necrology of the English Benedictines; Dodd, Ch. Hist.*

**Budge, Lucy**, wife of a citizen of York, died a prisoner for the faith in the Ousebridge Kidcote, March 19, 1587-8, and was buried on Toft Green.

*Foley, Records S.J.*, vol. iii.

**Bullaker, Thomas, O.S.F.**, martyr, called in religion John Baptist, was born at Chichester, Sussex, about the year 1604. His father was a Catholic and a noted physician, and was able to give his son a liberal education. At the age of eighteen he was sent to the English College at St. Omer, under the care of the Jesuits, and from thence he proceeded with others to the English College at Valladolid, in Spain. Here he conceived a strong desire to embrace the austerity, poverty, and humility of the Franciscan Order, and with the approval of his superiors obtained admission into the celebrated convent of the Spanish Recollects at Abrojo, six miles from Valladolid. There he passed his noviceship and made his profession, and then was sent to another convent of the Order to study philosophy, ultimately returning to Valladolid for his divinity, which he began there but finished at Segobia. Having been ordained priest, his provincial told him to return to labour in his own native country. He proceeded on foot, begging his way, until he reached Bordeaux, where he obtained passage in an English vessel and landed safe at Plymouth.

The captain of the vessel, however, gave information to the authorities, and Father Bullaker was arrested at the inn where he had put up, and brought before the Mayor of Plymouth. After examination, he was committed to a loathsome gaol in the town, where he remained for eight days without any other bed but the filthy floor of his cell in the midst of a severe winter.

He was then removed to that den of infection, the county gaol at Exeter, where he had to pass the remainder of the winter of 1630 with the commonest felons for companions. At the next Lent Assizes he was produced for trial, but the only evidence brought against him was that of a sailor, who showed a book taken from the prisoner, which he called a Missal. On its being examined by the court, it turned out to be a Spanish history, which the Father had procured to amuse himself during his voyage, and as no proof could be adduced of his priestly character he was sent up to London, and in the meantime some friends interested themselves in his favour at Court, and he was discharged. The sufferings endured in his imprisonment brought on a violent fever, from which he recovered, indeed, but left him with a ruined constitution.

His Superior then sent him into the country, where he devoted almost the whole of the eleven remaining years of his life to the instruction and service of the poor and afflicted. In 1642, inflamed with a desire for martyrdom, he obtained leave from his superior to remove to London, and here, on Sunday, Sept. 11, in that year, whilst celebrating Mass in the house of Mrs. Powell, the daughter of Sir Henry Browne, of the Montague family, he was seized by the apostate and pursuivant Wadsworth, and hurried before the Sheriff of London, who committed him to the New Prison.

On the following Tuesday he was carried to Westminster to be examined before a Committee of Parliament appointed for the purpose, who sent him to Newgate to await his trial. He was indicted upon a charge of high treason, for being a Catholic priest, convicted, and on Oct. 12, 1642, brought out of prison, laid on a sledge, and so drawn to Tyburn, where he was hanged and quartered, being only 38 years of age.

*Challoner, Memoirs ; Mason, Certamen Seraphicum ; Oliver, Collections.*



1. **Portrait, Joannes Baptista, alias Bullaker, Ordinis F. F. Minorum Recollectorum Provinciæ Angliæ; Martyrio coronatus 12 Oct. 1642.** Sm. 4to. Published in the "Certamen Seraphicum."

**Bullen, Edward, Esq.**, son of Robert Bullen, a solicitor at Taunton, co. Somerset, was born there April 3, 1813.

He was educated at the English Benedictine College at Douay, and afterwards entered as a law student at Lincoln's Inn, and subsequently became a member of the Hon. Society of the Middle Temple. From 1836 until his death he practised in London as a certificated special pleader.

On Sept. 2, 1837, he married Louisa, daughter of Norbert Cosyn, of Samer, in France, and died July 19, 1868, aged 55, being buried in the Catholic Cemetery at Kensal Green.

*Contemporary Notices.*

1. **A Practical Treatise on the Law of Distress for Rent, and of Things Damage-Feasant.** Lond. 1842. 8vo.

2. **Bullen and Leake's Precedents of Pleadings.** Lond. 1860. 8vo.; frequently reprinted; of which he was joint-author.

**Bullock, George, D.D.**, was born in or about the year 1521. It has been conjectured that he had his early education at Eton, whence he removed to St. John's College, Cambridge. He proceeded B.A. 1538-9, was soon afterwards elected Fellow of St. John's College, and commenced M.A. in 1542. He was Proctor of the University for the year commencing Oct. 1549. During the time he held that office the University was visited under a Royal Commission. In 1550-1 he was examined on the trial of Bishop Gardiner in support of his matter of justification, he having been present at the Bishop's sermon before the king on the Feast of St. Peter, 1549. During the reign of Edward VI., Mr. Bullock left England on account of his dislike to the Reformation. He resided in the Abbey of Nevers, in France, for two years. Returning to his native country upon the accession of Queen Mary, that Sovereign presented him to the rectory of Great Mongeham, in Kent, in Oct. 1553, and to a canonry in the church of Durham, May 9, 1554. On the 12th of the last-mentioned month he was admitted Master of St. John's College, having been unanimously elected by his fellows. In the same year he proceeded B.D. He was admitted to the vicarage of St. Sepulchre, London, on the Queen's presentation, Feb. 11, 1554-5, signed the Catholic

Articles 1555, and became Lady Margaret Professor of Divinity in 1556, in which year he resigned the vicarage of St. Sepulchre. About the same time he obtained the rectory of Much Munden, Hertfordshire. During the visitation of the University by Cardinal Pole's delegates he was one of the persons examined to substantiate the charge of heresy against Bucer previously to the exhumation of his body. He was created D.D. 1557. Soon after the accession of Elizabeth, he was deprived of the mastership of St. John's, the Lady Margaret professorship, his canonry at Durham, and the rectory of Much Munden, for refusing to take the oath of supremacy. He then left England, but was captured and spoiled of everything by pirates.

Ultimately, however, he got to Vevers again, and resided there for several years, being very kindly entertained by the Abbot, by whom he was sent to the University of Paris with letters of introduction.

About 1567 he removed to Antwerp, and read a divinity lecture in the Monastery of St. Michael there.

William Roper, Esq., was imprisoned in 1568 for having sent £5 to Dr. Bullock beyond sea, but seems to have obtained his release on acknowledging his offence before the lords of the Council. Dr. Bullock died at Antwerp in or about the year 1580, and was buried in the Monastery of St. Michael.

*Cooper, Athen. Cantab.*

1. *Œconomia Concordantiarum Scripturæ Sacræ*. Antwerp, 1567; 1572, fol.; Venice, 1585, 2 vols. fol., the first vol. ded. to Pope Gregory XIII., the second to Michael Malena, Abbot of Nevers.

2. It may be inferred from the proceedings against Mr. Roper that Dr. Bullock was, or was suspected to have been, the author of some of those numerous publications against the Queen's supremacy which appeared abroad and were surreptitiously imported into England.

**Bulmer, Henry Taylor**, artist, for some time resided in Preston, Lancashire, where he painted the altar-piece at St. Augustine's in 1840. He also decorated St. Cuthbert's, North Shields, and several other churches in various parts of the country. His principal work, however, was in portraiture, in which he did not display any great merit.

He died at his residence, Brook Hill, Sheffield, Dec. 6, 1857, aged 46.

*Gillow, Lanc. Recusants, MS.*

**Bulmer**, one, of Holborn, London, bookseller, is named in 1624 as a Catholic.

*Gee, Foot out of the Snare.*

**Bulstrode, Sir Richard, Knt.**, born in 1610, was the eldest son of Edward Bulstrode, of the Inner Temple, a favourite of Cromwell, who, in 1649, made him one of the Justices of North Wales.

After a preliminary education he was sent to Pembroke Hall, Cambridge, where he continued his studies for several years. From Cambridge he went to the Inns of Court, and was entered at the Inner Temple. In due course he was admitted to the Bar, and practised his profession until the breaking out of the Civil War, when his principles, which were very different from those of his father, caused him to throw off the gown for the army. His prudence, bravery, and military capacity soon attracted the attention of Charles I., who appointed him Adjutant-General of his army, and afterwards Quarter-Master-General, in which post he continued to serve until the disbanding of the king's forces at Truro. Some years after the Restoration, Charles II. sent him as Agent to reside at Brussels, as a reward for his long and faithful services to the Crown.

He returned to England in 1675 to give an account of his negotiations, with which the king was so well satisfied that he conferred on him the honour of knighthood, and after a few months sent him back again to the Court at Brussels in the position of Resident.

Sir Richard continued in this office until the death of Charles II., when James II. raised him to the degree of Envoy at the same Court, where he remained until after the Revolution.

It is probable that it was while Envoy at Brussels that he became a Catholic.

Faithful to his royal master, he soon followed him to the Court of St. Germain, where he lived in retirement about twenty years, and ended his days Oct. 3, 1711, having attained the extraordinary age of 101 years.

He was twice married, first to the daughter of Edward Dyneley, of Charleton, near Eversham, co. Worcester, sister of Sir Edward Dyneley; and, secondly, to a daughter of M. Stamford, Envoy to the English Court from the Duke of Newbourg, afterwards Elector Palatine of the Rhine.



By his first wife he had two sons, the younger of whom, Whitlocke Bulstrode, Prothonotary of the Marshal's Court, was an author of considerable repute; and by his second wife, who survived him, Sir Richard left three sons and four daughters.

He was endowed with great bodily strength and firmness, and when over fourscore years of age would often walk twelve miles in a morning and study as many hours in a day.

He was an accomplished courtier, consistent throughout his political course, and, in the important affairs with which he was commissioned, ever behaved with ability, integrity, and secrecy.

Sir Richard's second family were brought up Catholics. His son Dom Joseph Bulstrode, who apparently was knighted by James II. at St. Germain's, had a son James, born in 1724, who was educated, at the expense of the exiled claimant to the English throne, James III., in the English College, Rome, and after his ordination obtained a canonry at Seclon, in Flanders.

A daughter, Charlotte, married Sir Laurence Wood, Knt., physician to James III. Some of Sir Richard's younger children were under age at the time of his death.

The family were descended from the territorial lords of Bulstrode, near Beaconsfield, co. Bucks, where they were seated in Saxon times, and adopted the name of Bulstrode, according to tradition, under very curious circumstances.

*Bysshe, Epis. Ded. to Orig. Letters; W. Bulstrode, Miscel. Essays.*

1. **A Poem on the Birth of the Duke of York.** Lond. 1721. 8vo.

Written in 1633, at Cambridge, where the original MS. was formerly extant in the Collections of the Poems of that University.

2. **Original Letters written to the Earl of Arlington by Sir R. B., Envoy at the Court of Brussels from K. Charles II., &c., containing the most remarkable Transactions, both in Court and Camp, during his Ministry, particularly the Famous Battel of Seneff, between the Prince of Orange and the Prince of Conde. With a Preface, giving an account of the Author's Life and Family.**

Lond. 1712. 8vo. Ded. by E. Bysshe, the editor, to George, Earl of Cardigan.

Besides the Epistle Dedicatory and Preface, this work contains thirteen of his poems, in Latin verse, which clearly define his faith, and also an extract of a letter to his son concerning Retirement, written a few years before his death. The Letters themselves, pp. 176, were all written in 1674 to the Secretary of State, with the exception of two to Sir Robert Southwell.

3. **The Lives of Charles I., Charles II., and James II.** MSS.

These lives were left ready for the press, and eventually were printed under the two following titles :—

4. **Life of James II.** Rome. 1711.

5. **Memoirs and Reflections upon the Reign and Government of K. Charles I. and K. Charles II.**, containing an account of several remarkable facts not mentioned by other historians of those times; wherein the characters of the Royal Martyr and of K. Charles II. are vindicated from fanatical aspersions. Written by Sir R. B., now first published from his original MS. Lond. 1721. 8vo., pp. 439.

6. **Miscellaneous Essays, with the Life and Conversion of St. Mary Magdalen, with some Reflections upon the Conversion of the Good Thief; also, the Life and Conversion of St. Paul.** Published, with a Preface, by his son, Whitlocke Bulstrode, Esq. Lond. 1715. 8vo., pp. xxxii. 390.

These essays were very highly commended by persons to whom they were shown during the author's lifetime. His son, who was not a Catholic, in his preface, refers to his father having written this work at the age of 90, and thinks it necessary to make excuses for the Catholic tendency he displays in the life of Mary Magdalen. He says : "In the Author's Discourse on this Subject, he hath rather played the Prelate than the Gentleman, and having read the Fathers hereon, has been a little tainted with their Gingle;" and he further adds, "It's a hard matter for a man that writes on a Divine subject, and who consults what the Fathers have said thereon, not to run into their stile, and conform to their way of expression. And thus the Author has done in this, as well as in the preceding Essay."

7. **Florilegium Metricum, sive Poemata Sacra.** MS.

When about 80 years of age he wrote in Latin verse 185 Elegies and Epigrams on religious subjects, "De Annuntiatione B.M. Virginis," "De Nativitate Domini nostri Jesu Christi," "De Passione," "De Resurrectione," "De Ascensione," "De Conversione S. Pauli," "De Nuptiis in Cana Galileæ," "Pugna Draconis cum S. Michaelē." &c., prefaced with a poem, "Ad Candidum Lectorem."

These he prepared for the press, and, some time before his death, sent them over to his son Whitlocke to be published, but that worthy gentleman thought that they would ill agree with the religious temper of the age, and declined to print them.

8. **Letters to the Earl of Arlington, 1674, the Duke of Lauderdale, 1678, J. Ellis, 1678, J. Caryll, 1688, and Queen Mary of Modena.** Brit. Mus. Add. MSS.

**Burden, Edward**, priest, martyr, was a native of the Bishopric of Durham, and was admitted a Fellow of Corpus Christi College, Oxford. Quitting the University, he proceeded to the English College, then at Rheims, where he was ordained priest in 1584, and sent to England two years later. Falling into the hands of the pursuivants, he was tried and condemned for

being a priest, and was hanged, drawn, and quartered at York, Nov. 29, 1588.

*Challoner, Memoirs ; Douay Diarics.*

**Burder, George Bernard, O. Cist., D.D.**, abbot, was the son of the well-known Dissenting minister and writer, George Burder, and his wife, Miss Harrison, of Newcastle-under-Lyne.

His father, whose memory is held in high esteem by his co-religionists, has left behind him a considerable reputation as a hymnodist. After preaching at Ulverstone and Lancaster, he was ordained pastor of the Congregational Church at Lancaster, in 1778, and remained there until the latter end of 1783, when he went to Coventry, and subsequently to London, where he died in 1832, his marriage having taken place while he was at Lancaster in 1781.

George Burder, the son, was educated at Magdalen College, Oxford, and having taken his degree of M.A., was appointed to the curacy of Ruardean. He became a convert in the Tractarian movement, and was received into the Church at Oscott College, Jan. 24, 1846. Subsequently he was ordained priest, and joined the Cistercians at Mount St. Bernard's Abbey, Leicestershire, where he filled the offices of Sub-Prior and Prior, and was at length consecrated Abbot. He died Sept. 26, 1881.

*Browne, Tract. Movement ; Tablet*, Sept. 18, 1852 ; *Miller, Singers and Songs of the Church.*

1. **The Souls in Purgatory.** Translated from the French of Bouguets. Lond. 1873. 32mo.

2. **The Consoler ; or Pious Readings addressed to the Sick and all who are Afflicted.** By Père Lambilotte. Translated from the French. Lond. 1873. 8vo.

3. **St. Bernard and his Work.** Translated from the French of Caussette. Lond. 1874. 16mo.

4. **Confidence in the Mercy of God.** Translated from the French of Mgr. Languet de Villeneuve de Gergy, successively Bishop of Soissons, &c. Lond. 1876. 8vo.

5. **The Christian Life and Virtues considered in the Religious State.** Translated from the French of C. Gay, Bishop of Anthon. Lond. 1878. 8vo.

6. **Portrait**, engr. from a photo. by Maynal, 1855, 23 by 17.

**Burgess, Thomas, D.D.**, Bishop of Clifton, was born Oct. 1, 1791, near Preston, in Lancashire, and was nephew of



Fr. James Bede Burgess, O.S.B., who was born at Clayton, in 1768, where the family had long resided, and in the days of persecution had suffered considerably for their faith. He was educated at the Benedictine College at Ampleforth, where he was professed, Oct. 13, 1807.

He was elected Prior of Ampleforth in 1818, and whilst still holding that office, in 1830, was persuaded with Dr. Rooker and Fr. Edward Metcalfe to join Dr. Baines, and become secularized, in order to raise up the new collegiate establishment at Prior Park, Bath. Their abrupt withdrawal, with several of the students, excited alarm, and threatened shipwreck to Ampleforth, which fortunately, however, soon recovered the blow. He was afterwards transferred by Bishop Baines to Cannington, and after fifteen months' service there, was appointed to the charge of Portland Chapel, dedicated to St. Augustine, near Queen Street, Bath, which he opened May 26, 1832. He was finally placed at Monmouth, where he kept a school for boys between the ages of 7 and 14, and remained until he was selected to succeed Bishop Hendren, who had resigned the newly created See of Clifton. He was consecrated July 27, 1851, by Cardinal Wiseman, assisted by Bishops Wareing and Ullathorne, in St. George's Cathedral, Southwark. He died at Westbury-on-Trym, Nov. 27, 1854, his death being hastened by the burden he had undertaken, and his unceasing exertions to stave off the dissolution of the College at Prior Park.

*Oliver, Collections ; Maziere Brady, Epis. Succession.*

1. **Pastorals.**

2. **Portrait, the Right Rev. Thomas Burgess, late Bishop of Clifton.** Born Oct. 1, 1791. Died Nov. 27, 1854. 8vo. H. Adlard, sc. "Catholic Directory," 1860, with Memoir.

**Burgh, John**, a captain in the King's army, was killed at Cover, in Gloucestershire, during the Civil War.

*Castlemain, Cath. Apology.*

**Burgis, Edward Ambrose, O.P.**, was the son of a clergyman of the Church of England, who was converted to the faith.

He went to Italy and entered the Dominican convent of SS. Giovanni e Paolo, at Naples, where he was professed in

1696. In December of the same year he was sent to the newly established College at Louvain to study philosophy, and there filled the chairs of philosophy, theology, scripture, and ecclesiastical history, at various periods, for nearly thirty years. He was appointed Lector of Morals at Bornhem, in 1709, but returned in the same capacity to Louvain in the following year. He was chosen Rector of the Dominican College of St. Thomas Aquinas, Louvain, for the first time in 1718, again in 1724, and once more in 1735. His degree of S. Th. Mag. was granted in 1723, and in 1730 he was elected Provincial, and was stationed in London. After his third appointment as Rector of Louvain, in 1735, he is thought to have been on the mission in Yorkshire. In 1741 he was installed Prior of Bornhem, and four years later was appointed Director to the nuns at Brussels.

On account of the war he was instituted Vicar-General for Belgium in 1746, and died at Brussels, April 27, 1747, aged about 74.

He was an eminent scholar and theologian, and passed through the highest offices of his Order with distinguished credit.

*Palmer, Obit. Notices O.S.D.; Oliver, Collections.*

1. **An Introduction to the Catholic Faith.** By Fr. Thomas Worthington, O.P., L—n, 1709, to which Fr. Burgis put the finishing hand.

2. **The Annals of the Church.** Lond. 1712. 8vo., pp. 326. This work embraces the period between A.D. 34 and 300. At the end of the preface the author states that he hopes to bring his Annals down to the present times, and in order to do this, formed the plan, and cast the whole into nine tomes much of the same size in which he designs to publish.

3. **Prolegomena ad sacram Scripturam et Historia sacra Scholastica per duo millia supra quingentos et decem annos ab origine mundi deducti, una cum appendice de fide, Juxta inconcussa tutissimaque dogmata angelici et quinte Ecclesiæ doctoris D. Thomæ Aquinatis.** Præsidebit F. Ambrosius Burgis, S.T. Professor in Collegio F.F. Prædicatorum Anglorum. Lovanii, 1716. 12mo., pp. 20.

4. **Theses historicæ, dogmaticæ, theologicæ, de Deo Homine.** Accedit continuatio Historia Sacra Scholasticæ. Lovanii, 1716. 8vo., pp. 26.

5. **Theses theologicæ de sacramentis in genere et tribus prioribus in specie cum continuatione historiæ sacræ scholasticæ.** Lovanii, 1718. 8vo., pp. 42.

6. **Historia Sacra Scholastica à Nativitate Christi ad Pente-**

costen continuata cum 4 posterioribus Sacramentis. Lovanii, 1719. 8vo., pp. 60.

7. *Theses historicæ theologicæ de scientia, voluntate, providentia, prædestinatione reprobatione et gratia Dei. Cum continuatione Historicæ Sacræ Scholasticæ à Pentecoste ad finem primi sæculi.* Lovanii, 1721. 8vo., pp. 68.

8. *Theses historicæ Theologicæ de Locis Theologicis, Deo uno et trino, Angelorum, hominum, omniumque creatore.* Lovanii, 1724. 8vo., pp. 88.

9. *Historia Sacra Scholastica tertii sæculi, cum selectis Sacræ Scripturæ et Theologiæ thesibus.* Lovanii, 1730. 8vo., pp. 102.

10. *The Annals of the Church from the Death of Christ.* Lond. 1738, 5 vols. 8vo. Vol. I., containing the space of 267 years, pp. 532; II., 78 years, pp. 546; III., 38 years, pp. 480; IV., 84 years, pp. 550; V., Notes on the previous vols., pp. 347.

Written with great accuracy and in a pleasing style. In the preface the author claims for his work the honour of being the first of the kind, either Catholic or Protestant, written in the English language.

**Burns, James**, publisher and author, was born in 1808 at a small town near Montrose, in Forfarshire, and was the eldest of eight children. It was intended that he should follow his father's calling, the Presbyterian ministry, and to this end he entered one of the best colleges in Glasgow; but even at this early stage of life the boy felt there was nothing of preacher or minister about him, and so he left the college and came to London, where he was employed by Whitaker & Co., publishers. This was in 1832, and his wonderful aptitude for business soon won him his master's confidence. After acquiring a thorough knowledge of the bookselling trade, he left Whitaker's and set up for himself in a very modest way in Portman Street.

In a few years the name of James Burns came prominently to the fore in the list of English publishers. The clergy of the Established Church found in him a most active auxiliary in the tracts and publications they were at that time publishing.

He soon threw off the Presbyterian form of worship and took to Puseyism, or High Churchism, as it was then called, and published two really valuable series, "The Englishman's Library," and "The Fireside Library," which supplied a *desideratum* of interesting and instructive books, all bearing a high literary tone.

The "Eucharistica" is a notable example of the artistic taste he lavished upon everything that bore his name.



When the movement of the Oxford party towards Catholicism, with Newman at its head, was going slowly but surely forward, James Burns began to have serious doubts and misgivings, and finally followed in the wake of many whose publisher he had been in Protestant days. He relinquished the glorious prospects which lay before him, and, throwing worldly considerations aside, publicly professed himself a Catholic. His conversion took place in 1847, the thirty-ninth year of his age, with a wife and young family to care for.

At the time of his conversion Mr. Burns played so important a part in the literary world that the announcement of his secession from the Established Church appeared in *The Times*, and letters poured in from his Anglican friends dissuading him from the step.

Then with a will he set to work, disposed of books which were unsuitable for Catholic taste, and in a very short time gave to Catholics an abundant supply of good and wholesome reading, of which at that particular time they stood in so much need.

He afterwards took Mr. Lambert into partnership; and from Burns & Lambert the style of the firm became Burns, Lambert & Oates in 1866, when Mr. William Wilfrid Oates joined the firm, and subsequently was changed to Burns & Oates.

Mr. Burns died April 11, 1871, aged 62, leaving behind him a wife, now cloistered with four of her daughters in the Ursuline Convent at Pittsburgh; one son in the Society of Jesus; and one other daughter a Sister of Charity in England.

He was a kindly, genial companion, and a man of considerable culture, having a knowledge of Latin, Greek, German, French, and Italian. He was well-read, gifted with taste and judgment, and possessed a very solid and extensive knowledge of music, of which he was intensely fond. To him was chiefly due the rapid advance which Catholic literature made during the last ten years of his life, and his labours in that cause, and in Catholic Church music, have reared a monument to his memory that will not be easily effaced.

*Illus. Cath. Fam. Annual*, 1884; *Gillow, Early Cath. Periodicals, Tablet*, Jan. 29 to March 19, 1881.

1. *Tales and Adventures by Sea and Land. Translated from the French of Fouqué.* Lond. 1847.

2. **The Missal.** Edit. by J. B.
3. **The Vespers Book.** Edit. by J. B.
4. **The Paradise of the Christian Soul.** New edit. by J. B.
5. Articles on Church Music in the *Dublin Review*, and many compositions of the best masters. Edit. and pub. by Mr. B.
6. **The Path to Heaven.** Edit. by J. B.
7. **The Dublin Review**, quarterly, originally published by Spooner, London, and Wakeman, Dublin, in 1836; Booker & Dolman, in 1838; Dolman, in 1839; Richardson & Son, in 1844; and a new series commenced in July, 1863, by Burns & Lambert; and Third Series, in 1879, by Burns & Oates.
8. **Annals of the Propagation of the Faith**, monthly, originally published in Paris, 1838, and sold in London by Keating & Brown, P. & M. Andrews, 1842, Peter Andrews, 1844, Burns & Lambert, in 1861, and Burns, Lambert & Oates, in 1866.
9. **The Rambler, a Journal of Home and Foreign Literature, Politics, Science, and Art**, 4to., weekly, was commenced by James Burns, Jan. 1, 1848; changed to a monthly Journal and Review, vol. iii. Sept. 1848, 8vo., and suspended in Nov. 1859, on account of the Jansenist tendencies of the editor, Richard Simpson, after which it had a brief existence as the "Home and Foreign Review."
10. **Portrait**, medallion sketch, "Cath. Fam. Annual," 1884.

**Burton, Catharine**, Prioress of the English Teresian or Carmelite Convent at Antwerp, was the daughter of Thomas Burton, Esq. (descended from a Yorkshire family of position), who settled at Bayton, near Bury St. Edmunds, co. Suffolk, where she was born in 1668. Her mother was Mary, only daughter of Christopher Suttler, Esq., of Norfolk, after whose death Mr. Burton settled his temporal affairs and entered the Society of Jesus, and was about to embark for Antwerp *en route* for the novitiate at Watten, when he was attacked with fever, and died in June, 1696. His daughter, Catharine, had previously entered the Carmelite Convent at Antwerp, where she was professed Dec. 9, 1694, taking the name in religion of Xaveria. Her exemplary virtue was so remarkable that she was chosen Sub-Prioress in 1697, and though she was both young in years and religion, yet, at the request of the religious, by approbation of the Bishop, she was declared Superior in 1700, in which office she continued six years. In the election of 1706, another Superior was chosen, but she being rendered by sickness incapable of complying with the duties of her charge, after three months, the community was again committed to the care of the Sub-Prioress, Mother Xaveria, until she was elected Superior in the following year, a position which she

retained until her death in 1714. Her grandfather, Henry Burton, died in prison, a confessor of the faith.

*Coleridge, Life ; Foley, Records S.J., Collectanea.*

1. **An English Carmelite : Life of Catharine Burton, by Father Thomas Hunter, S.J.** Edited by Fr. Hen. James Coleridge, S.J., Lond. 1876.

**Busby, George, Father S.J.,** *alias* Brown, was of the family of Busby of Coddington, co. Oxford, and was born at Brussels, where his father had retired on account of the troubles and persecutions of Catholics occasioned by the Civil Wars, Sept. 1, 1638. He entered the Society at Watten in the name of George Brown, Sept. 7, 1656, and was sent to the English mission in 1668, where his principal labours were in the Derbyshire district. Marked out as a victim of the Oates Plot persecution, and a large reward offered for his apprehension, he was arrested, March 16, 1681, at the mansion of that staunch Catholic, Mr. Powtrell, of West Hallam, co. Derby, who had married Fr. Busby's niece.

He was committed to the gaol at Derby, and tried for high treason under the statute of 27 Eliz. at the Derby Summer Assizes, July 25, 1681. The obsequious jury brought him in guilty, and he was condemned to death, but was reprieved, and afterwards obtained a royal pardon. Fr. Busby soon after retired to Belgium, and in 1691 was declared Rector of St. Omer's College, where he died Jan. or July 25, 1695, aged 56.

*Foley, Records S.J., vols. v. and vii.*

1. **Great News from Derbyshire**, being a full and true relation of the discovery of above thirty priests, living and residing in and about Hallam, in the said county, together with an account of the taking of one Busby, a priest, and two women, notorious Papists, by Justice Gilbert, a worthy and active prosecutor of priests and Jesuits, and how they had contrived to charge Mr. Gilbert with felony, which by the confession of Dudley, one of their own party, by the providence of God, was fully detected and discovered, and they committed to the county gaol, where they now remain. Written in a letter from a worthy divine of that county to a friend in London. Lond. 1681.

A copy of this sheet is given in "Records S.J.," vol. v. p. 503 : with a full description of Fr. Busby's trial.

**Bush, Paul,** Bishop of Bristol, was sent to Oxford about 1513, and was first educated amongst the friars of St.



Augustine, in the convent now called Wadham College. Afterwards he joined the religious called Bons-hommes, and by degrees rose to the dignity of Provincial of the Order. He was also chaplain to Henry VIII., and for his ready compliance with the dissolution of his monastery was made the first bishop of the newly created See of Bristol in 1542.

He complied so far with the principles of the Reformation under Edward VI. as to take a wife, but was never known either to preach or to write a word against the Church of Rome. He returned to the faith in Queen Mary's reign, when he willingly forsook both his See and his wife, and spent the remainder of his days in seclusion in Bristol, where he died Oct. 11, 1558.

He is described as a man of universal knowledge, a solid divine, no contemptible poet, and well versed in physic.

*Dodd, Ch. Hist.*

1. Notes on the Psalm Miserere.
2. A Treatise in praise of the Cross.
3. Dialogues between Christ and the Virgin Mary.

**Buston, Thomas, or Stephen de Buston,** *vide* Thomas Stephens, S.J.

**Butler, Alban,** divine, was the second son of Simon Butler, Esq., of Apeltre or Appletree, in the county of Northampton, by Ann, daughter of Henry Birch, Esq., of Gorscott, in the county of Stafford.

His family, for amplitude of possessions and antiquity, had vied with the best in the kingdom, but was reduced to slender circumstances at the time of his birth. His grandfather was a Protestant clergyman, and according to the tradition of the family was the confidential agent of the Duke of Devonshire and the Earl of Warrington in inviting the Prince of Orange over to England; but the political effects of the Revolution running contrary to his anticipations, preyed so heavily on his mind, that to drown his remorse for having been one of its instruments, he abandoned himself to a course of dissipation, which in a few years wasted a considerable portion of his patrimony, and left the remnant so heavily encumbered that the last wreck of the estate was alienated, about 1720, during the minority of his grandchildren. Alban Butler was born at Appletree, Oct. 24, 1710, and his father dying July 8, 1712,

he was sent at a very early age to the school at Lady Well, Fernyhalgh, near Preston, in Lancashire, kept by the celebrated "Dame Alice," or Alice Harrison, where he applied himself to his studies with that unremitted application which throughout his life he gave to literature; and it is also stated that sacred biography was even then his favourite pursuit. This nursery of so many of the most eminent ecclesiastics of the last century was at this period under the supervision of the Rev. Christopher Tootell, the pastor of Lady Well, and Vicar-General for Lancashire, and it is most probable that it was at this very time, whilst the future author of the "Lives of the Saints" was laying the foundation of his future renown in repeating to a numerous and wondering audience of little boys the history of the chiefs and saints of the Saxon era, that the eminent historian and biographer, Hugh Tootell, *alias* Charles Dodd, was assisting his uncle in his missionary duties, and had already commenced his collections for that great History of the Church in England which occupied, it is said, over thirty years of his life.

After a short stay at Fernyhalgh, Alban Butler was sent to the English College at Douay, Mr. Holman, of Warkworth, guaranteeing the expenses of his education. About this time he lost his mother, who died at Wappenbury, co. Warwick, in Feb. 1721, and just before her death she wrote a touching letter to her children, which is given in the "Life of the Rev. Alban Butler," written by his nephew, Charles Butler, Esq., which generally precedes the modern editions of the "Lives of the Saints." Here he distinguished himself by his unassuming modesty, invincible evenness of temper, and insatiable love of knowledge and improvement. He was also remarkable for his piety, and it is said that he generally allowed himself no more than four hours' sleep, and often spent whole nights in study and prayer. After completing his course, he was ordained priest, and was appointed Professor of Philosophy, in lecturing on which he followed the Newtonian system, then gaining ground in the foreign universities, in preference to the systems of Wolf and Leibnitz, in which he discovered some things irreconcilable with the opinions of the Church. He was next appointed Professor of Divinity and Vice-President of the College, and whilst still there published his first work, "Letters on the History of the Popes," which were written with ease and vivacity, and displayed various and extensive learning. In

1745 he accompanied the Earl of Shrewsbury, and the Hon. James and Thomas Talbot, on their travels through France and Italy, and on his return to England wished to be settled on the mission in London, where he might have access to literary society and the public libraries, with a view to complete his "Lives of the Saints," on which he had long been engaged. But Bishop Stonor, the Vicar-Apostolic of the Midland district, claimed him as belonging to that district, and appointed him, in 1749, much against his will, to Paynsley, the seat of Lord Langdale, near Draycott, in Staffordshire, where he was succeeded, in 1751, by the Rev. George Hardwicke. He then removed to Warkworth, in his native county of Northampton, the seat of his early patron, Mr. Holman, and at that time the residence of Mr. Eyre. Next he became domestic chaplain to Edward, Duke of Norfolk, and private tutor to his nephew and heir presumptive, the Hon. Edward Howard, whom he accompanied abroad. During his residence at Paris, he completed and sent to press his "Lives of the Saints," a work which he projected in his youth, and to which he devoted the labours of thirty years, sedulously applying his knowledge of the Greek, Latin, French, Italian, and Spanish languages, to every branch of sacred and profane literature which had the remotest bearing on the subject. In the first edition, at the suggestion of Dr. Challoner, V.A., of the London district, the notes were omitted, on account of the cost, but they were inserted in the later editions.

Some time after his return to England from his travels with Mr. Edward Howard, he was elected, about the year 1766, President of the English College of St. Omer, in which position he continued until his death, and he was also appointed Vicar-General of the diocese of Arras, St. Omer, and Amiens. He died May 15, 1773, in the 63rd year of his age, and was buried in the English College at St. Omer. His monument bears a beautiful inscription, composed in Latin, by the Rev. Robert Banister.

He had projected many works besides those enumerated. He made collections for the lives of Bishop Fisher and Sir Thomas More, and he aided Cardinal Quirini in his edition of Cardinal Pole's Letters. He had begun a treatise on Nature and Revealed Religion, being dissatisfied with what Bergier had published on those subjects. His literary correspondence



was very extensive, and among other correspondents of distinction, may be mentioned the learned Lambertini, afterwards Pope Benedict XIV., and Dr. Lowth, Bishop of London. Dr. Kennicott and others have liberally acknowledged the assistance he afforded to Englishmen of literature.

*Charles Butler, Life ; Baker, Hist. of Northampton ; Gillow, Account of Ladywell, MS; Kirk, Biog. Collections, MSS.*

**I. Remarks on the two first volumes of the late Lives of the Popes by Mr. Archibald Bower. In Letters to a Gentleman, 1754, 8vo. ; Dublin, 1778. 8vo.**

These letters met with universal approval, and have been several times reprinted. The publication of Bower's "Hist. of the Popes," 1748-66, in 7 vols., 4to., gave rise to much controversy, and the following are some of the tracts:—"Mr. Archibald Bower's Affidavit in answer to the false accusation brought against him by Papists; to which are added—I. A circumstantial narrative of what hath since passed between Mr. Bower and Sir Henry Bedingfeld in relation thereto. II. Copies of the said pretended letters sent him by Sir Henry Bedingfeld, and of a subsequent affidavit made by Mr. Bower of their not being wrote by him or with his privity. With some observations on those letters proving them to be spurious." Lond. 1756. 8vo.

Six Letters from B. to Fr. Sheldon, Provincial of the Eng. Jesuits, 1756—B.'s Affidavit in Answer to the false accusation brought against him by the Papists, 1756—B.'s answer to the Six Letters, 1757—A full confutation of all the facts advanced in B.'s three defences, 1757—B.'s reply to "A full confutation," 1757—Some remarkable facts relating to the conduct of the Jesuits with regard to B., 1758—Complete and final detection of B., with original papers, 1758—One remarkable fact more relating to the conduct of the Jesuits, by Mr. B., 1758—Mr. A—d's motives for renouncing the Popish, and re-embracing the Protestant religion, 1758—Letter to B. concerning his motives, 1758—B. detected as an Historian, 1758.

Bower, a native of Dundee, was admitted into the Scots College, Douay, removed to Rome, in 1706, and became a Jesuit in 1712. He was sent to the English mission in 1726, and about six years later conformed to the Established Church. He was re-admitted a Jesuit in 1744, but again turned Protestant. No credit is attached to his representations, and he is not zealously claimed by the Protestant Church.

**2. Lives of the Fathers, Martyrs, and other principal Saints; compiled from original Monuments and other authentic Records; illustrated with the Remarks of judicious modern Critics and Historians.** Lond. 1745, 5 vols. 4to., without notes, as given by Lowndes and Allibone; Lond. 1756-9, 5 vols. 8vo.; Dublin, 1779-1780, 12 vols. 8vo., which is called the "Second Edition enlarged from the Author's own Manuscript;" Edinburgh, 1798-1800, 12 vols. 8vo., third edition; Lond. 1812-13, 12 vols. 8vo., with an Appendix, with 40 engravings, the best edition, with the Life of the Author, by Charles Butler, prefixed; 1846, 12 vols. 12mo.; 1847, 12 vols. 8vo., a reprint of the 1812-3 edition; 1847,

12 vols. 32mo. Selections and abridgments were published—Newcastle, 1799, 2 vols. 8vo., by Rev. John Bell ; Irish Saints, by a Cistercian Monk, Dublin, 1823, 12mo.; a compact edition, Dublin, 1833–36, 2 vols. 8vo.; another by Rev. F. C. Husenbeth, Lond. 1857–60, 2 vols. 8vo. It has also been published in America and elsewhere, and translated into Italian, French, &c.

3. **A Short Account of the Life and Virtues of the Venerable and Religious Mother, Mary of the Holy Cross, Abbess of the English Poor Clares at Rouen; who died there in the Sweet Odour of Sanctity, March 21, anno 1735.** Lond. 1767. 8vo.

At the end of the work is the following notice :—"The Author designs to add an Appendix concerning Religious Orders in general, and therefore the Purchasers of this Work are desired to wait a few months before they get it bound."

It does not appear that this was ever carried out. Charles Butler, referring to the work, says—"It is rather a vehicle to convey instruction on various important duties of a religious life, and on sublime prayer, than a minute account of the life and actions of the man."

Mother Mary of the Holy Cross was a Howard ; her manuscript, "Prayers of St. Bridget," in the possession of the author, will be noticed hereafter.

4. **The Moveable Feasts and Fasts, and other annual Observances of the Catholic Church.** Left in MS. and edited by Dr. Challoner, Lond. 1774, 8vo., pp. 658 ; reprinted, with portrait and life of the author, by Charles Butler, to which is added a continuation of the Feasts and Fasts by a Catholic Priest, Dublin, 1839. 8vo.

5. **Meditations and Discourses on the sublime truths and important duties of Christianity.** Lond. 1791–3, 3 vols. 8vo., edited by Charles Butler and superintended by Rev. Mr. Jones ; Dublin, 1840, 8vo., edited by Dr. Lanigan.

6. **The Life of Sir Tobie Matthews.** Lond. 1795, 8vo., edited by Charles Butler.

7. Collections for the **Lives of Bishop Fisher and Sir Thomas More**, which it is to be regretted, with several other projected works, were never given to the world.

8. **A Treatise on Natural and Revealed Religion.** MS. incomplete.

9. **Travels through France and Italy, and part of the Austrian, French, and Dutch Netherlands, during the years 1745 and 1746.** Edinburgh, 1803, 8vo., edited by Charles Butler.

10. **An Account of the Life and Writings of the Rev. Alban Butler**, with observations on some subjects of sacred and profane literature mentioned in his writings. By Charles Butler. Lond. 1793, 8vo.; 1799, 8vo., with portrait.

11. **Memoirs of Missionary Priests.** A valuable collection of materials for aiding Bishop Challoner in his Memoirs. MS. vol. at Oscott College. Challoner's accounts are frequently extracts from these biographies.

12. **Portrait**, engr. by Finden, prefixed to his Life by Charles Butler, and also in several of the large editions of the "Lives of the Saints."

**Butler, Charles**, a learned and accomplished lawyer, was born in London, Aug. 14, 1750. He was the last representative of the ancient family of Butler, of Aston-le-Walls, Northamptonshire.

Towards the close of the seventeenth century there were living two brothers of this family, Alban and Simeon. The former had issue an only daughter, who carried the estate of Aston-le-Walls in marriage to Edward Plowden, of Plowden Hall, Shropshire. The latter, Simeon Butler, who inherited an estate called Appletree, was a staunch Whig, and was employed by the first Duke of Devonshire in his negotiations with the Prince of Orange, afterwards William III. His son and namesake married a Catholic lady, Ann, daughter of Henry Birch, of Garscott, in Staffordshire, Esq., and they had issue—Charles, who died without issue; Alban, the venerable author of the “Lives of the Saints,” and James. Soon after the decease of Mr. Simeon Butler, the younger, the Appletree estate was sold, and James, his youngest son, settled in London as a linendraper, at the sign of the Golden Ball, in Pall Mall, a business in which he met with considerable success, and was singularly esteemed for his probity, great charity, and unceasing endeavours to assist all to whom his services could be useful. He married a lady of French extraction, whose family had been long settled in an honourable position in Ambleteuse, in Picardy. She was an accomplished French and Latin scholar, and had also a fair knowledge of Greek.

Their son Charles, the subject of this memoir, was sent in his sixth year to a Catholic school kept at Hammersmith by Mr. Plunkett, where he remained three years, and then he was sent to Esquerchin, a school in connection with Douay, to which college he removed after three years. Here he greatly distinguished himself by the closeness of his application to study, and by the ability he displayed in his academical exercises. At the end of rhetoric he returned to England, about 1766, and three years later began to study the law under Mr. Maire, a Catholic conveyancer, upon whose decease he was placed under the care of Mr. Duane, also a Catholic conveyancer, but of much greater eminence. In 1775 he was entered at Lincoln’s Inn, and soon after became the pupil of Mr. Holliday, the celebrated conveyancer, and formed an



intimate acquaintance with Mr. Scott, afterwards Lord Chancellor Eldon. In 1776 he married Mary, daughter of John Eyston, Esq., of East Hendred, co. Berks, by whom he had two daughters, Mary, wife of Lieut.-Col. Charles Stonor, and Therasia, wife of Andrew Lynch, Esq., of Lynch Castle, in the town of Galway. Mrs. Butler died May 2, 1814, aged 60. He soon obtained considerable practice as a conveyancer, but could not be called to the Bar until 1791, when he availed himself of the provision in an Act of George III. (c. 32) for the relief of Roman Catholics, which dispensed with the necessity of a barrister taking the oath of supremacy, or the declaration against transubstantiation.

In 1779, Mr. Butler prepared a speech, which was delivered by Lord Sandwich in the House of Lords, in defence of his government of Greenwich Hospital. In 1786 he was appointed Secretary to the Catholic Committee, a position which he held until the passing of the Catholic Relief Bill in 1829, soon after which a general meeting of the Catholic body presented him with a silver urn, and afterwards with a sum of £1,000, in acknowledgment of the great services he had rendered the Catholic cause. On Aug. 15, 1831, Mr. Butler accepted from the Chancellor the silk gown, which prejudice on account of his religion had hitherto denied him, and he was made a bencher of Lincoln's Inn, having the honour to be the first Catholic King's Counsel since the reign of James II.

Mr. Butler's habits of life were remarkably temperate and regular, and his application to intellectual pursuits was unremitting.

M. Pelisson, in his account of M. Huet, the celebrated Bishop of Avranches, observes of that prelate, that from his earliest years he gave himself to study; that, at his rising, his going to bed, and during his meals, he was reading, or had others to read to him; that neither the fire of youth, the interruption of business, the variety of his employments, the society of his friends, nor the bustle of the world, could ever moderate his ardour for study. These expressions Mr. Butler applied to his uncle, the venerable Alban Butler, and says "he believes that with some justice, at least, he may also apply them to himself;" adding, however, that his love of literature never seduced him from his professional duties.

"Very early rising, a systematic division of his time, abstinence from all company, and from all diversions not likely to amuse him highly—from reading, writing, or even thinking on modern party politics—and, above all, never permitting a bit or scrap of time to be unemployed—have supplied him with an abundance of literary hours. His literary acquisitions are principally owing to the rigid observance of four rules: to direct his attention to one literary object only at a time; to read the best book upon it, consulting others as little as possible; when the subject was contentious, to read the best book on each side; to find out men of information, and, when in their society, to listen, not to talk."

He died on June 2, 1832, aged 81. He was a member of the Antiquarian and Royal Asiatic Societies, and also of the Literary Club.

*Cath. Mag.*; *Rose, Biog. Dict.*; *Allibone, Bib. Dict.*; &c.

1. **An Essay on Houses of Industry.** Lond. 1773. 8vo. Published anonymously, at the request of Sir Harbord Harbord, afterwards Lord Suffield.

2. **The first part of the Institute of the Laws of England. Revised and corrected (from fol. 190 to the end, with the preface and index to the notes by Charles Butler).** Lond. 1775. Fol.

In this edition of Coke upon Littleton, upon which Mr. Hargrave had spent eleven years, Mr. Butler only occupied the short period of four terms, his labours embracing nearly half the work.

It was reprinted seven times during his lifetime, 1789, 1791, 1794, 1809, 1817, 1823, and 1831.

3. **An Essay on the Legality of Impressing Seamen.** Lond. 1777, 8vo.; cr. 8vo., 1778, second edition.

This able compilation, for it is little more than a selection from the arguments and authorities given in the speech of Sir Michael Foster, in the case of Alexander Broadfoot, procured him an introduction to Lord Sandwich, the First Lord of the Admiralty, and to Wedderburne, then Solicitor-General, and afterwards Lord Loughborough.

4. **Letter on the Authorship of the Letters of Junius.**

Written in conjunction with Wilkes about 1778.

5. **Meditations and Discourses by the Rev. Alban Butler, edited by Charles Butler.** Lond. 1791-3. 3 vols. 8vo.

6. **A Letter addressed to the Catholics of England, by the Catholic Committee.** Lond. Coghlan, 1792, 4to. Mr. Butler's name is so identified with the Catholic Committee, of which he was Secretary, that some brief notice is necessary. According to his own account, in his *Historical Memoirs*, the Committee was first formed in 1782, but Flanagan ("Hist. of the Church") fixes the date in May of the following year. The object was to promote and attend to the affairs of the Catholic body, but little exertion in this direction was made until 1787, when the Committee was remodelled. It consisted with a few exceptions of laymen, never received the approval of

more than a very small section of the clergy, and was vigorously opposed by the remainder, whose chief support lay in Lancashire and the North. The action of the Committee and the controversy arising therefrom has been entered into at length by Butler himself, in his *Historical Memoirs*, and by Dr. Milner, in his *Supplementary Memoirs*, and the following are some of the principal contributors to the controversy:—Bp. Milner, Joseph Berington, Bp. Charles Berington, Chas. Plowden, S.J., Jos. Reeve, S.J., Wm. Pilling, O.S.F., Dr. Geddes, Dr. Strickland, Lord Petre, Fris. Plowden, &c.

Mr. Butler was the most active member of the Committee, and his name, as Secretary, appears to most of its publications, and several manuscript volumes, in his hand, on this subject are deposited in the British Museum.

The contents of the above work, giving some idea of the chief workings of the Committee, are as follows:—The Letter itself, with Appendix, pp. 28–iii. Appendix I. Address to the Catholic Peers and Commoners, 1778 (to which is attached an important list of signatures). II. A Draft of a Bill for the Relief of the English Catholics, drawn by Mr. Butler, settled by Mr. Hargrave. III. The Declaration and Protestation signed by the English Catholic Dissenters in 1789 (with some hundreds of signatures). IV. To the Hon. the Commoners of Great Britain in Parliament assembled. V. The Case of the English Catholic Dissenters. VI. State of the Laws respecting Presentations by Roman Catholics to Ecclesiastical Benefices. VII. State of Facts by the Committee of English Catholics respecting the Oath contained in the Bill for their relief now before the Hon. House of Commons in the name of the Catholics of England. VIII. Letter from Mr. Walmesley (Charles Walmesley, Senior Bishop, V.A., dated Lond. Oct. 23, 1789). IX. Minutes of Committee Meeting, Feb. 2, 1790, pp. 46. Letter to R. R. Father in God, John, Bishop of Centuria, V.A. of the Southern District, pp. 11 (Dr. Milner, dated Feb. 2, 1791). To the R. R. Charles, Lord Bishop of Rama, V.A., W.D., William, Lord Bishop of Acanthos, V.A., N.D., John, Bishop of Centuria, V.A., S.D., pp. 13–31. The Oath of Allegiance and Abjuration, and of Protestation and Declaration, pp. 32–3. To the Catholics of England, pp. 8. Heads of a Bill, pp. 9–11. A Copy of a Letter written by the Committee of English Catholics to the Four Apostolic Vicars, pp. 12–15 (dated Nov. 25, 1789).

After the passing of the Relief Bill in 1791, the Committee resolved itself into the “Cis-Alpine Club,” April 12, 1792, in which character it continued for nearly thirty years.

7. *Historical account of the Laws respecting the Roman Catholics, and of the Laws passed for their relief, with observations on the Laws remaining in force against them: being the last note in that part of the new edition upon Coke-Littleton, which is executed by Mr. Butler.* Lond. 1795, sm. 8vo., pp. 45; 2nd edit. Lond. 1811, 8vo. Ded. to Robt. Edw., Lord Petre.

8. *Horæ Biblicæ: Part 1st, containing an historical and literary account of the original texts, early versions, and the most important printed editions of the Old and New Testaments, or the Sacred Books of the Jews and Christians.* Lond. 1797–1802. 8vo.

The first edition, 1797, sm. 8vo., pp. 109, was not sold, but was printed for the author's friends, and ded. to Sir John Courtenay Throckmorton, Bart.



Part 2nd, containing an historical and literary account of the Koran, Zend-Avesta, Vedas, Kings and Edda, or the Books accounted sacred by the Mahometan, Persees, Hindus, Chinese, and the Scandinavian nations: with Dissertations on the authenticity of the verse of the three Heavenly Witnesses; or I. John, ch. 5, v. 7; and on the General Council said to have been held by the Jews, at Agéda in Hungary, in the year 1650.

Oxford, 1799-1807, crown 8vo. This work went through five editions. It was translated into French, and published by A. M. H. Boulard, Paris, 1810, 8vo.

Apparently the English editions were, 1797-1802, 1804, 1806, 1807, roy. 8vo. 4 vols., and 1817, 2 vols. 8vo.

It gave rise to a controversy respecting the text of the "Three Heavenly Witnesses," and J. Sparks published his outline of the controversy in his Collection of Essays and Tracts, &c., vol. ii., 1823, 12mo.

9. *An Account of the Life and Writings of the Rev. Alban Butler*, interspersed with observations on some subjects of sacred and profane literature mentioned in his writings. 1799, 12mo., with portrait of Alban Butler. Edinburgh, 1800. 8vo.

10. *A Letter to a Nobleman on the Proposed Repeal of the Penal Laws which now remain in force against the Irish Roman Catholics*. Lond. 1801, sm. 8vo., pp. 16.

11. *Horæ Juridicæ Subsecivæ*; a series of notes respecting the geography, chronology, and literary history of the principal Codes, and original documents of the Grecian, Roman, Feudal and Canon Law. With an Appendix. Lond. 1804, 8vo.; 1807, 8vo.; 3rd edit. with additions, Lond. 1830, 8vo.; Philadelphia, 1808; and three other editions.

12. *A connected series of notes on the chief Revolutions of the principal States, which composed the Empire of Charlemagne, from 814 to 1806: on the Genealogies of the House of Habsburgh, and of the Six Secular Electors of Germany*. Lond. 1807. 8vo.

The Emperor of Austria had renounced the Empire of Germany in the previous year, and a question arose as to its territorial extent, which led to the publication of Mr. Butler's notes.

13. *The Rev. Alban Butler's Travels thro' France and Italy, and part of Austrian, French, and Dutch Netherlands, during the years 1745 and 1746*, edited by Charles Butler, Edinburgh, 1803. 8vo.

14. *An Essay on the learning of Contingent Remainders and Executory Devises*, by C. Fearne. Edited by Charles Butler, with Notes. Lond. 1809, 6th edit. 8vo. Reprinted several times, 1820, 8vo.; 1844, 10th edit. 2 vols. roy. 8vo.

15. *A Letter to an Irish Catholic Gentleman on the fifth Resolution entered into at the Meeting of the English Catholics (in London) on the 1st Feb. 1810*. Lond. 1811. 8vo.

To this Dr. Milner, Bishop of Castabala, replied—"Letters to a R.C. Prelate in refutation of Charles Butler's letter to an Irish Catholic Gentleman." 1811. 8vo.

16. *The Life of Fenelon, Archbishop of Cambray*. Lond. 1810, 8vo., pp. 238; Baltimore, 1811, 12mo.

The 3rd edit. was published Lond. 1819, 8vo. "To which are added the lives of St. Vincent of Paul, and H. M. de Boudon : a letter on antient and modern music ; and historical minutes of the Society of Jesus."

17. **Life and Writings of J. B. Bossuet, Bishop of Meaux.** Lond. 1812, 8vo., pp. 180.

18. **A Succinct History of the Geographical and Political Revolutions of the German Empire, or the Principal States which composed the Empire of Charlemange, from 800 to 1812.** Lond. 1812. 8vo.

This is a republication of his Notes on the Chief Revolutions, &c., and it was again printed, Lond. 1815, 3rd edit., "with a Dissertation on French, German, and English Nobility."

19. **An Address to the Protestants of Great Britain and Ireland on the Grievances of the Catholics.** Lond. 1813, sm. 8vo. ; 2nd edit. 1813, sm. 8vo., pp. 22 ; 3rd edit., 1813, pp. 23 ; also in vol. i. of "The Pamphleteer ;" which called forth "A Counter Address to the Protestants of Great Britain and Ireland in answer to the Address of Charles Butler, Esq." By T. Le Mesurier. Lond. 1813, 8vo, being vol. ii. of "The Pamphleteer."

"Extracts from an Address to the Protestants of Great Britain. By Charles Butler, Esq., with additions respecting the Irish Catholics, and the opinions of eminent Statesmen on the Catholic Question." Exeter, 1813. 8vo.

"An appeal to the Protestants of Great Britain and Ireland on the subject of the R.C. question. First published in the papers of the Protestant Union, in reply to a late Address by Charles Butler." Lond. 1813. 8vo.

"Extract from the *Kilkenny Chronicle*, 'The Irish Catholic Board and Charles Butler,' a resolution, &c., relative to the conduct of C. B. in reference to Catholic Emancipation." Lond. 1813. 8vo.

"A letter to Mr. Butler on his Address to the Protestants of Great Britain and on Mr. Butler's Reply. By R. Hill, M.A., Minister of Surrey Chapel ;" also, "Mr. C. Butler of Lincoln's Inn, his Address to the Protestants of Great Britain and Ireland, considered by A. Clerk." Lond. 1813. 8vo.

20. **The Lives of A. I. le Bouthillier De Rancé, Abbot of the Monastery of La Trappe, and of Thomas a Kempis.** With some account of the principal Religious and Military Orders of the R.C. Church. Lond. 1814. 8vo.

21. **An Essay on the Life of Michel de L'Hôpital, Chancellor of France.** Lond. 1814. 12mo., pp. 80.

22. **The Inaugural Oration, spoken Nov. 4, 1815, at the ceremony of laying the first stone of the London Institution for the Diffusion of Science and Literature.** Lond. 1816, sm. 8vo., pp. 42.

23. **An Historical and Literary Account of the Formularies, Confessions of Faith, or Symbolic Books of the R.C., Greek, and principal Protestant Churches.** By the Author of the *Horæ Biblicæ*, and intended as a supplement to that work. To which are added Four Essays. Lond. 1816. 8vo.

The last of the appended essays was the celebrated one on the Reunion of Christians, which elicited much censure.

Respecting this essay, the author remarks in a letter to Dr. Parr :

"The chief aim of all my writings has been to put Catholic and Protestant into good-humour with one another, and Catholics into a good-humour with themselves. . . . I never had any notion that the reunion of Christians was practicable."

1817, 2nd edition, "with Dissertations on the Religious Orders of the Church of Rome; on the Reading of the Bible in the common tongue; and on the attempts to unite Christians."

24. **Philological and Biographical Works.** Lond. 1817. 5 vols. 8vo.

A collective edition of his works—*Horæ Biblicæ*, Germanic Empire, *Horæ Juridicæ*, Confessions of Faith, Church of France, Lives of Fenelon, Bossuet, De Rancé, Thomas à Kempis, Alban Butler, &c., with Portraits.

25. **An Essay on the Character of Lord Mansfield's Forensic Eloquence**, which appeared in Seward's Anecdotes.

26. **The Catholic Gentleman's Magazine**, by Silvester Palmer, Gent., Lond., 8vo, monthly, price 2s., embellished with plates, Feb. 1818 to Feb. 1819, was edited by Mr. Butler, at probably a considerable pecuniary loss.

27. **Historical Memoirs of the Church of France.**

Which went through two editions.

28. **Historical Memoirs respecting the English, Irish, and Scottish Catholics from the Reformation to the present time. (The Author's works [*i.e.*, an account of the same] and some of his reminiscences).** Lond. 1819-21. 4 vols. 8vo.

The title-pages of vols. i. and ii., 1819, state the work to be "In two vols.;" those of iii. and iv., 1821, read "Additions to the Historical Memoirs," &c.; Lond. 2nd edit.; Lond. 3rd edit., considerably augmented, 1822, 4 vols. 8vo.

This elicited from Bishop Milner, "Supplementary Memoirs of the English Catholics addressed to Charles Butler, Esq.," Lond. 1820, 8vo., which keenly controverts Butler's work and should always be read with it.

29. **Reminiscences, with a Correspondence between the late Dr. Parr and the Author. Part I.** Lond. 1822, 8vo.; 2nd edit.; 3rd edit. augmented, Lond. 1822-27, 8vo. 2 vols.; 4th edit., with a Letter to a Lady on Ancient and Modern Music, Lond. 1824-27, 8vo. 2 vols. The first vol., Lond. 1824, sm. 8vo., pp. 404, contains the Letter on Junius, the Letter on Music, and an Inaugural Oration pronounced by Mr. Butler at the opening of the London Institution in 1815, and is dedicated to Sir Thomas Staunton, Bart., LL.D. F.R.S., dated Feb. 28, 1822.

30. **Letter to Mrs. Edward Jerningham on Ancient and Modern Music, and the Gregorian Chaunt.** Dated Nov. 4, 1818, reprinted in several of his works.

31. **A Continuation of the Rev. Alban Butler's Lives of the Saints to the end of the Pontificate of Pius VII.** Lond. 1823. He edited several editions of his uncle's "Lives of the Saints," translated into various languages. "Vies Choies des principaux Saints," Paris, 1837. 6 vols. 12mo.

32. **The Life of Erasmus, with Historical Remarks on the State of Literature between the tenth and sixteenth centuries.** Lond. 1825, 8vo.

33. **The Book of the Roman Catholic Church, in a series of Letters addressed to Robert Southey, Esq., LL.D., on his "Book**



of the Church." Lond. 1825, 8vo.; 2nd edit., Lond. 1825, 8vo., pp. xii. 352; 3rd edit. ded. to Charles Blundell, Esq., of Ince-Blundell, co. Lanc., dated Nov. 4, 1824.

Mr. Southey refers to this publication in his letters to John May, Esq., March 16, and to the Rev. Robert Philip, Aug. 15, 1825: he reviewed it also in the *Quart. Review*, xxxiii. L.; xxxvi. 305: see also *Edin. Review*, xliii. 125.

Mr. Butler in the second vol. of his *Reminiscences*, enumerates no less than ten replies which were elicited by this work, amongst which were—"Letters to Charles Butler on the theological parts of his Book of the R.C. Church," by H. Phillpotts, Bishop of Exeter, 1825, 8vo., which was again reprinted, 1866, 8vo., under the title "On the insuperable difference which separates the Church of England from the Church of Rome: Letters to the late Charles Butler on the theological parts of his Book of the R.C. Church;" "An Apology for the Church of England, to which is prefixed a Preliminary Discourse on the Doctrine of the Church of Rome; in reply to some observations of Chas. Butler addressed to Dr. Southey on his Book of the Church," by J. Jewel, Bishop of Salisbury, 1825, 8vo.; "A Letter to C. B. in vindication of English Protestants from his attack upon their sincerity in the Book of the Roman Catholic Church," by C. J. Blomfield (successively Bishop of Chester and of London), 1825, 8vo.; "A Defence of the true and Catholick doctrine of the Sacrament, by T. Cranmer, Archbp. of Canterbury, to which is prefixed an introduction in vindication of the Author and the Reformation in England against allegations made by Charles Butler." 1825. 8vo.

"Two Letters addressed to the author of the Book of the R.C. Church, upon certain passages in his Book," by "Junior," 1825, 8vo.; "A Vindication of Cranmer against some of the allegations made by C. B.," &c., by H. J. Todd, 1826, 12mo.; "The Accusations of History against the Church of Rome examined in Mr. C. B.'s Book of the R.C. Church," &c., by Geo. Townsend, D.D. 1826, 8vo.

"A Letter to C. B. containing brief observations upon his question, What has England gained by the Reformation? By a true Catholic." Lond. 1825, 8vo.; "Practical and internal evidence against Catholicism, with strictures on Mr. Butler's Book of the R.C. Church." By Joseph Blanco White. 1826. 12mo.

34. A Letter to the Right Rev. C. J. Blomfield, Bishop of Chester, from C. B., in vindication of a passage in his "Book of the R.C. Church," censured in a letter addressed to him by his Lordship. Lond. 1825, sm. 8vo., pp. 26. Third edition, revised and enlarged, Lond. 1825, sm. 8vo., pp. 31. Dated March 25, 1825.

The second edition both of Blomfield's letter and Butler's reply was published in "The Pamphleteer," vol. xxv., 1825, 8vo.

35. Vindication of "The Book of the R.C. Church," against the Rev. G. Townsend's "Accusations of History against the Church of Rome," with notice of some charges brought against "The Book of the R.C. Church," in the publications of Dr. Phillpotts, the Rev. John Todd, M.A., F.S.A., Rev. Stephen Isaacson, B.A., the Rev. James Blanco White, M.A., B.D., and

in some anonymous publications: with copies of Dr. Phillpott's Fourth Letter to Mr. Butler, containing a charge against Dr. Lingard, and a letter of Dr. Lingard to Mr. Butler in reply to the charge. Lond. 1826. 8vo.

The Vindication elicited six additional replies, amongst which were—*"Vindiciæ Ecclesiæ Anglicanæ. Letters to C. B., comprising essays on the Romish Religion,"* &c., by R. Southey, 1826, 8vo.; *"Supplementary Letter to C. B., in reply to his Vindication of the Book of the R.C. Church,"* by Geo. Townsend, D.D., 1826, 8vo.

36. Appendix to Mr. Butler's *"Vindication of the Book of the R.C. Church,"* in reply to Dr. Southey's Preface to his *"Vindiciæ Ecclesiæ Anglicanæ."* Lond. 1826, sm. 8vo., pp. 11. Dated March 10, 1826.

37. Reply to an Article (by R. Southey) in the *"Quarterly Review"* for March, 1826, on the Revelations of La Sœur Nativité. To which is added an Essay on Mystical Devotion. Lond. 1826. 8vo.

38. The Life of Hugo Grotius; with Minutes of the Civil, Ecclesiastical, and Literary History of the Netherlands. Lond. 1826. 8vo.

39. A Letter on the Coronation Oath; Second Edition, with notice of the recently published letters of the late King to Lord Kenyon, and his Lordship's Answers; and letters of the late Mr. Pitt to the late King, and the late King's Answers. Lond. 1827, sm. 8vo., pp. 15; again 8vo., pp. 23.

This elicited from Dr. Phillpotts, Bishop of Exeter, *"A Letter to an English Layman on the Coronation Oath, in which are considered the opinions of Charles Butler,"* &c. 1828. 8vo.

40. A Short Reply to Dr. Phillpotts' Answer (in his *"Letter to a Layman"*) to Mr. Butler's letter on the Coronation Oath. With a third edition, I., of that letter; and II., of Mr. Butler's letter on the alleged divided allegiance of English Catholics to their King. Lond. 1828, sm. 8vo., pp. 41. Ded. to Mrs. Blount, dated March 25, 1828.

41. The Oxford Encyclopædia, in which he assisted the Rev. W. Harris and others. 1828. 4to.

42. A Memoir of the Catholic Relief Bill, passed in 1829, with the Divisions in Parliament on the Catholic Claims subsequent to 1778; being a sequel and conclusion of the *"Historical Memoirs of the English, Irish, and Scottish Catholics."* Lond. 1829. 8vo.

43. Memoirs of the Life of H. F. D'Aguesseau, and an historical and literary account of the Roman and Canon Law. 4th edit. Lond. 1830. 8vo.

44. Answer to the Objections made to the King's sanctioning the Bills for the Relief of his R.C. subjects, in consequence of his Coronation Oath. And, an Essay to prove the undivided Allegiance of his Majesty's R.C. subjects, notwithstanding their acknowledgment of the Pope's spiritual supremacy.

45. **De Imitatione Christi; Libri quatuor.** Lond. 1827, 18mo., to which he prefixed a Life of Thomas à Kempis, with some account of his writings; a very neat edition. Lond. 1851. 24mo.

The life is taken from the edition by Lambinet, printed by Fr. Somalius. Antwerp, 1615. 3 vols. 8vo.

46. **The Moveable Feasts.** By Rev. Alban Butler. With Life of the Author, by C. B. Dublin, 1839. 8vo.

47. **A New Translation of the Book of Psalms,** by A. Geddes, was also edited by Mr. Butler, in conjunction with J. Disney. 1807. 8vo.

48. **On the London Polyglott.** An elegant little treatise, printed for private use. Cr. 8vo.

49. Besides the above, Mr. Butler issued, previous to 1825, a number of pamphlets with the under-mentioned titles :—1. Allegiance of Catholics Vindicated and Explained. 2. An Essay on Catholic Principles in reference to God and the King. 3. Specimen of an intended Life of Christ. 4. An Essay on the Reunion of Christians. 5. Sketch of the Professional Character of Earl Mansfield. 6. Historical Account of the Monastic Orders of the Church of Rome. 7. Life of Armand Jean le Bouthillier de Rancé. 8. Discipline of the Church of Rome respecting the general perusal of the Scriptures. 9. Statutes enacted during the Reign of George III. for the Relief of English and Irish Catholics. 10. Some Historical Minutes respecting the Temporal Power of the Popes, the Separatists from the Church of Rome before the Reformation, the Society of Jesus, and the Guelphic Family.

50. **Portrait,** published with some of his works.

**Butler, John,** a captain in the King's army, was killed at the battle of Marston Moor.

*Lord Castlemain's Apology.*

**Butler, Richard, Esq.,** was the eldest son and heir of Henry Butler, of Rawcliffe Hall, co. Lancaster, Esq., by his first wife, Catherine, granddaughter and ultimately heiress of Sir John Girlington, of Thurland Castle, Knt.

The Butlers were one of the most ancient families in Lancashire, and the branch settled at Rawcliffe were descended from Richard Pincerna, *alias* Boteler, son of Almeric Pincerna, who had the whole of Out Rawcliffe, and one bovate of land in Staynall, by the gift of Theobald Walter, Boteler of Ireland.

Cadets of this house established themselves at Kirkland, Hackinsall, and other places between Preston and Lancaster, all of which are now extinct. The Butlers of Rawcliffe remained staunch to the faith, as indeed did all the junior branches of the family, with the exception of that of Kirkland Hall, which strayed in the seventeenth century.

When the Chevalier de St. George raised the standard in



1715, in a vain endeavour to wrest the throne of his ancestors from the Hanoverian usurpers, Henry Butler of Rawcliffe, his son Richard, with other members of the family, joined the Stuart forces at Kirby, and marched with them to Lancaster, Garstang, and Preston. At the battle fought at the latter town, so disastrous to the cause of the Stuarts, Richard Butler was taken prisoner, with many of his relatives, while his father escaped to the Isle of Man.

The son was carried to London, and brought to trial, for high treason, Jan. 4, 1716. It was proved that he had been seen in the company of the Earl of Derwentwater, Lord Widdrington, and among the volunteers in the churchyard at the battle of Preston. The jury, without quitting their seats, brought him in guilty, and he was condemned accordingly. He was sent back to Newgate to await his execution, but he died in prison, Jan. 16, 1716, before the sentence could be carried out. He had married Mary, daughter of Henry Curwen, of Workington, co. Cumberland, Esq., by whom he left a daughter Catherine, his only child. The extensive estates of the Butlers were forfeited to the Crown, but not without some effort being made to save them for the family. Henry Butler's brother-in-law, Alexander Butler, of Kirkland, Esq., who was a Protestant, vainly put in a claim for the Rawcliffe estates, under a deed of gift executed before Mr. Butler joined the Stuart forces; and Mr. Curwen, Richard Butler's father-in-law, likewise claimed as trustee under some settlement, but was equally unsuccessful. Rawcliffe Hall was sold by the Commissioners for Forfeited Estates to Thomas Roe, Alexander Butler's attorney, whose daughter and heiress carried it in marriage to John ffance, of Little Eccleston Hall, whose son, John ffance, Esq., of Rawcliffe and Little Eccleston, was the last real representative of that branch of the ffance family.

Catherine Butler, the only child of the unfortunate Richard, inherited the Girlington estate of Thurland Castle, which she carried in marriage to Edward Markham, of Ollarton, co. Notts, Esq. She died under age and without issue, but Edward Markham by a second wife had two daughters, Catherine, a nun at Louvain, who died in the Convent at Kensington, Feb. 28, 1821, and Mary, who carried the Thurland Castle estate in marriage to Francis Tunstall, Esq., of Wycliff, co. York, a descendant of the ancient lords of Thurland.

A junior branch of the Butlers of Rawcliffe resided in Preston, and subsequently purchased Pleasington Hall, near Blackburn, and are now represented by the Butler-Bowdens.

*Forfeited Estates*, P. 63, S. 54, *P.R.O.*; *Gillow, Lancashire Recusants, MS.*

**Butler, Thomas**, divine, proceeded B.A. in the University of Cambridge in 1548, and according to Ant. Wood was also at Oxford, but it was probably in some foreign university that he took the degree of doctor of the canon and civil laws. His zeal for the faith obliged him to retire into voluntary banishment in the first year of Queen Elizabeth's reign, and he chiefly resided at Rome with his great friend, Thomas Goldwell, Bishop of St. Asaph, to whom he dedicated his treatise on the Mass.

*Dodd, Ch. Hist.*; *Cooper, Ath. Cantab.*

1. A Treatise of the Holy Sacrifice of the Altar, called the Masse; In which by the Word of God, and Testimonies of the Apostles and Primitive Church, it is proved that our Saviour Jesus Christ did institute the Masse, and the Apostles did celebrate the same. Translated from the Latin of Anthony Possevin. Lovain, 1570. 12mo.

Another edition, Antwerp, 1570. 8vo.

**Butler, William**, a lieutenant in the Royal army, was killed at Newbury Fight during the Civil Wars. He was a member of the Rawcliffe Hall family.

*Castlemain, Cath. Apology.*

**Butler, William**, also a lieutenant in the King's army, was killed at the battle of Newbury.

*Castlemain, Cath. Apology.*

**Butler, William**, Gent., of Myerscough House, Lancashire, a cadet of the Rawcliffe Hall family, married Rosamond, daughter of Thomas Longworth, of St. Michael's Hall, Esq. He was engaged in the rising of 1715, was taken prisoner at Preston, tried at Liverpool, and executed at Preston for his loyalty to the Stuarts, Jan. 28, 1716.

*Gillow, Lancashire Recusants, MS.*

**Butt, William Henry**, schoolmaster, descended from a Gloucestershire family, was with his brother, James Palmer

Butt, sent to the famous school established in Somers Town by the French *émigré* priest, M. C. Abbé Carron, at the end of the last century.

Both of them became Catholics and passed through their higher studies at Stonyhurst College.

Another brother was father to Mr. Justice Butt, formerly M.P. for Southampton, and now one of her Majesty's judges.

In 1823 Mr. William Henry Butt opened a classical academy at Spring Terrace, Richmond, Surrey, and some five years later, in partnership with his brother, Mr. J. P. Butt, he removed to the large establishment of Baylis House, Salt Hill, near Windsor, Bucks, and here soon after they were joined by the Misses Adams, with their preparatory school for little boys, who occupied premises contiguous to the higher school.

In 1835 Mr. W. H. Butt withdrew to Norwood, Surrey, where he opened a select academy, the younger boys being placed under the immediate care of Mrs. Butt, but he does not appear to have continued this establishment very long.

Mr. James Palmer Butt remained at Baylis House School until his death, May 2, 1873, aged 84, assisted in the management by his sons, the eldest of whom, James William Butt, died June 19, 1861, aged 40, and another son died a priest at Hammersmith, Sept. 27, 1854. The beautiful church of Brook Green was projected, built, and completed (with the exception of the spire) by the latter, who died soon after the opening, and is buried in the chancel, with a fine brass to his memory over his grave.

The present Bishop-Auxiliary of Southwark, the R. R. John Butt, a third son, likewise for some time assisted in the school, and subsequently for a short time engaged as junior master at Sedgley Park School, previous to his ordination at St. Edmund's College.

Baylis House has since been conducted on an extensive scale with great success by a fourth son, James Butt, in partnership with his son William, and the preparatory school in connection with the establishment is under the management of the Misses Butt.

Few private schools can record so long and so successful a life as that of Baylis House.

*Lait's and Catholic Directories; Gillow, Cath. Schools in Eng. since the Reformation.*



**Button, Richard, D.D.**, *alias* Williamson, was at the English College at Rome, in 1596, being then a priest, and his name is in the list of those who took part in the disturbances, attached to Cardinal Sega's report of that year. He was sent to the English mission, and soon afterwards was apprehended and consigned to the prison at Wisbeach.

His signature appears to the Appeal of the thirty-three clergymen against the Archpriest Blackwell, dated from Wisbeach, Nov. 17, 1600. Subsequently, Jan. 31, 1603, he was one of the thirteen missionaries who made the Protestation of Allegiance to Queen Elizabeth.

He remained for many years on the mission, chiefly residing in Staffordshire, where he was living in 1635, aged 70.

*Dodd, Ch. Hist.* ; *Tierney's Dodd*, vol. iii. ; *Foley, Records S.J., Roman Diary*.

1. A learned Discourse concerning Abbey Lands. MS. apparently at Douay College in Dodd's time.

**Buxton, Christopher**, priest, martyr, was a native of Derbyshire, and was one of the scholars of the martyr, Nicholas Garlick, then master of the grammar school founded by Bishop Pursglove, at Tideswell, in the Peak, not very far from Buxton, from which no doubt his family derived its name. Under the guidance of this holy man, Mr. Buxton proceeded to the English College at Rheims, where he remained for a short time, and received minor Orders in 1583.

In April of the following year he was admitted into the English College, Rome, being then twenty-two years of age, and in 1586 he was ordained priest. He left Rome for the English mission in April, 1587, but was seized soon after his arrival, and was condemned to death for coming into England, being a priest, and remaining in the country contrary to the statute. He was hanged, drawn, and quartered at Canterbury, with two other priests, Robert Wilcox and Edward Campian, Oct. 1, 1588. Being so young it was thought that his constancy might be shaken with the sight of the barbarous butchery of his companions, and his life was offered him if he would conform to the Protestant religion, but he courageously answered that he would not purchase a corruptible life at such a rate, and that if he had a hundred lives he would willingly surrender them all in defence of his faith.

*Challoner, Memoirs* ; *Foley, Records S.J., Roman Diary*.

**Cade, Laurence**, or **Caddy**, a gentleman of good family, was educated at Trinity College, Cambridge, but does not appear to have taken any degree. Becoming a Catholic, he travelled to Douay, where he was for some time a scholar in the English College, and returned to England about 1581.

His friends and relatives, who were wealthy and people of position and influence, never ceased to attack him by threats and promises until they had succeeded in bringing him back to the Established Church, and, in 1581, though much against his conscience, he publicly recanted at St. Paul's Cross and thus obtained his liberty. It was not long, however, before he repented of his weakness, and going over to Paris was reconciled to the Church in the house of the English Carmelites, and published a recantation in favour of his last change, to which he adhered for the remainder of his life.

He was very instrumental in moderating the fury of John Nichols, who having also been a student at Rome, had prevaricated, and not only published several scandalous libels against the Catholics abroad, but was contriving to work all the mischief he could by turning priest-catcher.

*Dodd, Ch. Hist. ; Cooper, Athen. Cantab. ; Douay Diaries.*

1. **Palinodia Laurentiæ Caddei**, in Bridgwater's "Concert. Eccles. Cath. in Anglia," 234, b.

**Cadwallador, Roger**, priest and martyr, who was commonly known on the mission by the name of Rogers, was born at Stretton, near Sugeress, or Sugwas, in Herefordshire. His father was a yeoman, a man of substance, and Roger was his eldest son and heir.

From his very childhood all his attention was devoted to the service of God, and to his studies, in which he surpassed most of his schoolfellows.

All efforts to induce him to embrace a worldly profession proving vain, his father permitted him to proceed to the English College at Rheims, where he was ordained sub-deacon in 1591, and deacon in the following year.

He was then sent to the recently established English College at Valladolid, in Spain, where he finished his studies, was ordained priest, and about the year 1594 came on the English mission.

His labours were in his native county of Hereford, where

he deservedly gained the character of a pious, prudent, and zealous missionary, remarkable for his success in making converts, especially among the working classes, for whose comfort and spiritual assistance he spared no pains, night or day, usually performing his journeys on foot.

This apostolical life he continued for about sixteen years, until his apprehension by James Prichard, the Under-Sheriff of the county, at the house of a Catholic widow lady, Mrs. Winefride Scroope, situated within eight miles of Hereford, on Easter Sunday, 1610.

He was first brought before the High Sheriff, and then before the Bishop of the diocese, Robert Bennet, who seems to have shown most indecent satisfaction at his apprehension.

After his examination by the Bishop, who was greatly discomfited by the prisoner's answers, he was committed to Hereford Gaol, where he was loaded with shackles and bolts, inso-much that when he was to be removed from Hereford to the gaol at Leominster, a boy was sent with him to hold up by a cord the weight of some iron links which were attached to the shackles, for he was forced, though feeble and weak, to make the journey on foot.

His sufferings in prison are recorded with great minuteness, but are too horrible to repeat. His health naturally broke down, and yet even in this state the Bishop and his doctors could not deny themselves an opportunity so advantageous for a triumph, and he was accordingly carried before them for a disputation. But they were again defeated. He was therefore tried on account of his priestly character, nothing else being laid to his charge, and he was condemned to death.

The long-desired day came at last ; he was brought from his prison at Leominster, laid upon a hurdle and drawn to the place of execution, where he was hanged, and butchered while yet alive, Aug. 27, 1610, aged 43.

His rare genius is noticed by Dr. Pitts, who says that he was deeply versed in Greek, and displayed great ability in controversy.

*Challoner, Memoirs ; Pitseus, De Illus. Angliæ Scriptoribus.*

1. **Philotheus, or the Lives of the Fathers of the Syrian Deserts,** by Theodoret, Bishop of Cyrus. Translated from the Greek. Printed and published.

2. He was also engaged in controversy, and left behind him some correspondence.



**Cadyman, Sir Thomas, M.D.**, was a native of Norfolk, and was educated at Trinity College, Cambridge, where he proceeded B.A. 1605-6, and M.A. in 1609. He graduated Doctor of Medicine at Padua, in March, 1620, and, on his return to England, passed his examinations before the Censors of the College of Physicians, in May and June, 1623. At the *Comitia Majora* of June 25, in that year, he was ordered to get incorporated at one of our own Universities. Whether he was so or not does not appear. For some unexplained reason, but no doubt on account of his religion, his admission to the College was postponed for more than seven years. Gee refers to him in his catalogue of Popish physicians in and about the City of London, in 1623, as "D. Cademan, a faire-conditioned man, some time of Trinity Colledge in Cambridge." Three years later he was living in Fetter Lane, and was returned to the Parliamentary Commissioners by the College as a "Papist," and in the list of 1628 he appears with many others as "nec permissu nec solventes." On Dec. 3, 1630, he was admitted a Licentiate, and within three weeks from that time, namely, Dec. 22, being then Physician-in-Ordinary to Queen Henrietta Maria, he was admitted a Fellow of the College of Physicians. He was appointed Anatomy Lecturer in 1649, but Hamey, who was probably influenced by religious animosity, states that he performed the duties of that office in a manner neither creditable to himself nor worthy of the College. He, however, became an Elect, May 25, 1650, and died May 2, 1651.

*Munk, Roll of the Royal College of Physicians ; Gee, Foot out of the Snare.*

1. The Earle of Bedford's Passage to the Highest Court of Parliament, May 9, 1641 . . . . observed by his Lordship's Physician, Doctor Cademan. Lond. 1641. 4to.

2. The Distiller of London, &c. Examined and corrected by T. de Mayerne and Thomas Cademan. Lond. 1639, fol. ; 1641-52.

3. De Signis Morborum tractatus: Opus posthumum curâ Thomæ Clargicii.

Ded. to Queen Henrietta Maria.

**Caestryck, Charles Benedict, O.P., S. Th. Præs.**, was a younger son of Petrus Jacobus Caestryck, and his wife, Anna Teresa Ecuwart, and was born at Poperinghe, near Ypres, Feb. 9, 1762. He was educated by the Jesuits, but joined the Dominicans at Ypres, where he was professed in 1785. On

the dispersion of his community by the French, he, in 1792, went to the English Dominican Convent at Bornhem; but when this was likewise broken up, in 1794, he fled into England. For some time he resided with private families in London, and then went to the College the community had opened at Carshalton, Surrey, in 1801, and was sent to Woburn Lodge in the following year. He also casually served the mission at Cheam.

He was not formally incorporated with the English Province until 1814, when he was removed to Leicester, and for a twelvemonth from July, 1816, was Novice-Master at the Priory at Hinckley, supplying the mission at Leicester at the same time. In 1817 he built the church of Holy Cross, Leicester, and some years later added a house. He went to Hartpur Court, in 1831, as chaplain to the nuns, whom he accompanied to their new Convent at Atherstone, Warwickshire, in 1839.

Two years later he retired to the Priory at Hinckley, where he died June 2, 1844, aged 83, and was buried in the church at Leicester.

*Palmer, Obit. Notices of the Eng. Dominicans.*

1. Morning and Evening Prayers for Sundays, consisting of—  
1. Prayers before Mass. 2. A Method or Exercise for assisting at the Holy Sacrifice of the Mass, according to the four great ends of the Sacrifice. 3. Vespers or Afternoon Service. 4. Evening Prayers. The whole as performed throughout the year in Holy Cross Chapel, Leicester. Leicester, N.D. 12mo., pp. 97.

2. Three Sermons upon the Sacrament; in which Transubstantiation is impartially considered—1, as to reason; 2, as to Scripture; 3, as to tradition. The first preached before the King at Whitehall, June 14, 1688; the second before their Majesties at Windsor, Aug. 26, 1688; and the third before the King at Worcester, 1688. By Silvester Jenks, Preacher-in-Ordinary to their Majesties. Edited by Fr. Castryck, Leicester, N.D. 8vo., pp. 37.

3. A familiar and interesting Discourse on the Spirit and Practice of the Virtue of Christian Penance, together with its obligation and necessity. Delivered to a Catholic Congregation on the first Sunday in Lent. Leicester, 1826. 8vo., pp. 9.

4. Portrait, both lithograph and oleograph. A good painting is preserved in the Dominican Convent at Carisbrook.

**Calderbank, James, O.S.B.**, was born at Liverpool, in 1770, and was professed at St. Laurence's Monastery, Dieulward, in 1792. When the College was seized by the revolu-

tionists he escaped to Treves, where he was ordained priest in 1793. He accompanied the refugees from St. Laurence's in their wanderings and temporary settlements at Acton Burnell, Birkenhead, Parbold, and Vernon Hall.

In 1800 he was sent on the mission at Bath, as assistant to Fr. Ainsworth, and remained there until 1805, when he went to Weston, Bucks, for about a year. From 1806 to 1808 he was stationed in London, and in the latter year was appointed to St. Peter's, Liverpool. Here he remained till 1809, and then returned to Bath, and succeeded, on the death of Fr. Ainsworth, in 1814, as head of that mission. So he continued until 1817, and, from that year to 1819, was at Crosby, in Lancashire, removing to Woolton in the latter year, where he died April 9, 1821, and was buried at St. Peter's, Liverpool.

He held the title of Cathedral Prior of Peterborough in 1810.

*Snow, Bened. Necrology; Oliver, Collections.*

1. Observations, in a Series of Letters, in Answer to certain Questions relating to various Subjects of Religion proposed by a Clergyman of the Established Church, to a Catholic Convert. Bath, 1814. 8vo., pp. 236.

Dr. Oliver remarks that they are characterized by good sense, perspicuity and moderation, and do credit to his heart and understanding.

**Caldwell, John**, *alias* Fenwick, Father S.J., martyr, was a native of Durham, born in 1628 of Protestant parents, but converted to the faith after he had arrived at mature age, in consequence of which he was disowned by his family.

He proceeded to St. Omer's College, where he made his humanity studies, and entered the Society at Watten in 1656.

After he was ordained priest he spent several years—from 1662—as Procurator at St. Omer's College, and was sent to England in 1676, where he resided in London still as Procurator for his college.

He was marked out as a special victim for sacrifice in the Oates Plot persecution, and was seized in the dead of the night, with his fellow-martyr, Fr. William Ireland, committed to Newgate, and after a long incarceration was arraigned for high treason with that Father.

But the evidence was insufficient to convict him. He was therefore remanded back to prison and re-arraigned with the four Fathers, Whitbread, Barrow, Turner, and Gawen, convicted,



though pleading his former acquittal, and suffered with them at Tyburn, June 20-30, 1679, aged 51.

During his imprisonment he suffered so much from his chains and bolts, that it was once under the doctor's deliberation whether or not his leg should be amputated.

His remains were interred in the churchyard of St. Giles'-in-the-Fields.

*Folcy, Records S.J., Collectanea ; Oliver, Collectanea S.J.*

1. **The Tryals and Condemnation, &c., of the Five Jesuits,** *vide* Fr. Will. Barrow.

2. **Portrait, R. P. Joannes Fenwickus Soc. Jesu Sacerdos. Fidei odio Suspensus et dissectus ad Tibourn propé Londinum 20-30 Junii, 1679.** Martin Bouche, sc., Antverpiæ, sm. 4to., in Fr. Mat. Tanner's "Brevis Relatio," Prague, 1683.

**Calvert, George**, Lord Baltimore, was born at Kipling, in the chapelry of Bolton, in Yorkshire, about 1582, and was the son of Leonard Calvert, and Alice, his wife, daughter of John Crossland, of Crossland, Esq., who was returned as a recusant in 1604. The family was said to be descended from the ancient and noble house of Calvert, in the Earldom of Flanders. He was educated in Trinity College, Oxford, where he was admitted a gentleman commoner in 1593, at the age of fifteen, and in Feb. 1597, took the degree of B.A. He afterwards went abroad and greatly improved himself. On his return he was appointed Under-Secretary to Sir Robert Cecil, Chief Secretary of State to James I., who retained him in his service when he was raised to the office of Lord High Treasurer.

When James I. was entertained by the University of Oxford, in Aug. 1605, Calvert was created M.A., and was afterwards made one of the clerks of the Privy Council. On Sept. 29, 1617, he received the honour of knighthood, and in Feb. 1619, he was appointed to be one of the principal Secretaries of State. Thinking the Duke of Buckingham had been the chief instrument of his preferment, he presented him with a jewel of great value, but the Duke returned it, acknowledging he had no hand in his advancement, and that his Majesty alone had made choice of him on account of his great abilities. In May, 1620, the king granted him a yearly pension of £1,000 out of the customs.

After holding the seals about five years, he resigned them in

1624, frankly owning to the king that he had become a Catholic. The king nevertheless retained him as a Privy Councillor during the remainder of his reign, and in Feb. 1625, created him (by the name of Sir George Calvert of Danby Wiske, in Yorkshire, Knight) Baron of Baltimore, co. Longford, in Ireland. He was at that time a representative in Parliament for the University of Oxford.

While Secretary of State, in recognition of some geographical discoveries in America, he had obtained a patent for himself, and his heirs, to be absolute lord and proprietor (with the royalties of a Count-palatine) of the province of Avalon, in Newfoundland. He gave it this name from Avalon, in Somersetshire, the site of Glastonbury Abbey, the first-fruits of Christianity in Britain, as the other was in that part of America. Finding this settlement very much exposed to the ravages of the French, he at last determined to abandon it. He then went to Virginia, and having viewed the neighbouring country, returned to England, and obtained from Charles I. a patent to himself and his heirs for the tract of country, on the north of Virginia, which he named Maryland. He, however, died April 15, 1632, before the grant was made out, but his son, Cecil Calvert, Lord Baltimore, who had been in Virginia, took it out in his own name, and the patent bears date June 20, of that year. He was to hold it of the Crown of England in common socage, as of the manor of Windsor, paying yearly, on Easter Tuesday, two Indian arrows at the Castle of Windsor, and the fifth part of the gold and silver ore that should be found in Maryland. The capital of Maryland was subsequently named after his title.

Lord Baltimore was an able statesman, and an enemy to flattery, selfishness, and other vices too common to statesmen at that period. He was an assiduous worker, and his opinions were held in great respect by those with whom he came in contact. He was buried in St. Dunstan's chancel, in Fleet Street.

*Dodd, Ch. Hist.; Wood, Athen. Oxon.; Rose, Biog. Dict.; Peacock, Rom. Catholics, Co. York, 1604.*

1. *Carmen funebre in D. Hen. Untonum ad Gallos bis Legatum, ibique nuper fato Functum.* Lond. 1596. 4to.

2. *Speeches in Parliament.*

3. *Various Letters of State.*

4. **An Account of Maryland.**
5. **The Answer of Tom Tell-Truth. The Practice of Princes and the Lamentations of the Kirk.** Lond. (Feb. 25) 1642. 4to.
6. **Babylon's Fall in Maryland :** a fair warning to Lord Baltimore ; or, a Relation of an Assault made by divers Papists, and Popish officers of the Lord Baltimore's against the Protestants in Maryland. (Providence?) 1655. 4to.
7. **Discourse on the Life and Character of George Calvert, first Baron Baltimore.** Maryland Hist. Soc., Baltimore, 1845, 8vo. ; Philadelphia, Hist. Soc. of Pennsylvania (1852), 8vo., by J. P. Kennedy.

**Campden, Augusta Mary Catharine**, Viscountess, was the eldest daughter of Robert Berkeley, of Spetchley, Esq., and his wife, the Lady Catharine, daughter of the Earl of Kenmare. She married, March 9, 1876, Charles William Francis Noel, Viscount Campden, subsequently third Earl of Gainsborough, and died in October of the following year, 1877, aged 25.

She was educated at the Dominican Convent, Stone, under the venerated Mother Margaret Hallahan.

*Burke, Peerage.*

1. **In Memoriam.** Sermon preached in substance at the Solemn Requeim Mass on the occasion of the month's mind of Augusta, Viscountess Campden, in the Chapel of St. Thomas of Canterbury, Exton, Dec. 4, 1877. By the Rev. F. F. Jones, Chaplain to R. Berkeley, Esq. Lond. 1878. 8vo., pp. 24.

**Campian, Edward**, priest and martyr, was born in Kent, of a gentleman's family, and studied at Douay College during its residence at Rheims, where he was ordained priest and sent to the English mission in 1587.

His apprehension soon followed, and he was arraigned and condemned to death merely on account of being a priest and exercising his duties in England contrary to the unjust laws of that period. Accordingly he was hanged, bowelled, and quartered at Canterbury, Oct. 1, 1588.

He exhibited great courage and cheerfulness at his execution, which Raissius thought was in September.

*Challoner, Memoirs.*

**Campion, Edmund, Father S.J.**, the protomartyr of the English Jesuits, was born in London on St. Paul's Day, Jan. 25, 1539-40, the thirtieth year of Henry VIII. : a year marked by the suppression of the great religious houses in



England, and the inauguration of a persecution of which, forty years after, Campion was to be a victim, as well as by the solemn Papal approval of the Society of Jesus, of which, perhaps, he was to be its most remarkable ornament.

His father, Edmund Campion, was a citizen and bookseller of London, and though not wealthy, had a reputation for honesty, and was, says Fr. Persons, a Catholic.

When he was about nine or ten years of age, his parents wished to apprentice him to a merchant, but some members of one of the London Companies—probably the Grocers—having become acquainted with the “sharp and pregnant wit” that he had shown from his childhood, induced their guild to undertake the expense of his education.

Accordingly he was first sent to some London grammar-school, and afterwards to the new foundation at Christ Church, Newgate Street, or the Bluecoat School. Here he carried off all the principal prizes, and his “championship” was acknowledged in the common *concursum* which existed at this period among the London grammar-schools; so that when Queen Mary, on her solemn entry into London, Aug. 3, 1553, had to pass by St. Paul’s School, it was none of the “Paul’s pigeons” that was selected to address her, but Campion, as the representative of London scholarship, was brought from Newgate Street to make the requisite harangue.

When Sir Thomas White founded St. John’s College, Oxford, the Grocers’ Company dealt with him to admit this youth as a scholar. The Company gave him an exhibition for his maintenance, and in 1557, when the college was increased, Campion became junior Fellow, for the founder had conceived a special affection for him, and he had in very short time become widely known for his wit, and especially for graceful speech and gift of eloquence, in which he was thought to have no compeer.

In Nov. 1558, Queen Mary and Cardinal Pole died, and Elizabeth succeeded to the throne, set up chiefly by the forwardness and forces of the Catholic nobility and people, who at that day were without comparison the stronger party, but were content to act thus, partly in the hope of Elizabeth continuing in the Catholic religion, of which she had made much demonstration while her sister lived, and partly through certain politic persuasion that this was the least evil, the best way to preserve peace, and exclude a foreign succession to the crown.

But within a few weeks the new Queen had forbidden the Host to be elevated in her presence, had chidden her preachers for their doctrine, and had excited such suspicion that a Bishop could hardly be procured to crown her. After her coronation she entirely threw off the mask : by a packed party in the "beardless parliament," a majority of one voice in the House of Lords, from which by threats and cajolery she had caused the chief Catholic nobles to absent themselves, against the unanimous decision of the Bishops and the expressed wishes of Convocation, she substituted the Anglican Establishment for the Catholic Church.

But it was a long time before the law written on paper became transfused into the habits and life of the English ; the utmost address and ingenuity, the most imperturbable patience, were requisite to enforce it step by step, first in one place, then in another, upon the divided and isolated population of the country.

The change was not immediately felt at Oxford, especially by the undergraduates ; the authorities did not want to make Oxford a desert by forcing too many consciences ; no oath was required of Campion till he took his degree in 1564.

In that year he was Orator in the schools, delivering one or more most admirable orations, to the envy of his contemporaries.

After he had taken his degree he had hosts of pupils, who followed not only his teaching but his example, and imitated not only his phrases but even his gait ; and he filled Oxford with "Campionists."

St. John's College was at that time a nursery for Catholics, and it remained so until after the death of its founder, Sir Thomas White, in 1564, when Campion pronounced his funeral oration in Latin before the members of the University.

Previous to this, in 1560, he had made his first public oratorical display at Oxford at the re-burial of poor Amy Robsart, Robert Dudley's murdered wife. The next great occasion of Campion's oratorical triumphs was in 1566, during the Queen's visit to the University, when she expressed her admiration of his eloquence, and commended him particularly to Lord Robert Dudley, shortly afterwards created Earl of Leicester, who willingly undertook to patronize the scholar, and for four years from this time showed him no little kindness.

On the whole, in 1564, Campion was the most popular man in Oxford, where no one envied his triumphs. He did not reside long enough to take his doctor's degree, but he was made Proctor and Public Orator, the highest posts compatible with his standing.

Campion had access to Leicester's ante-room whenever he pleased, and here perhaps he met with Richard Cheney, Bishop of Gloucester, an acquaintance which soon ripened into the closest intimacy and affection.

Yielding half reluctantly to the Bishop's persuasions, Campion suffered himself to be ordained deacon, so as to be capable of preferment, and to be able to preach.

As soon as he was ordained, troubles began to beset him. Rumours of his heterodoxy reached the Grocers' Company, from which he still held his exhibition, and, in 1568, they began to question him.

They demanded that he should come and preach at Paul's Cross, London, in favour of the established religion, threatening that his exhibition should cease in default.

Campion disliked the ordeal proposed, and ultimately resigned his exhibition.

But he was soon to make a still more important resignation. Soon after his ordination he began to feel extraordinary mental anguish: his orders appeared "disorders," whose only cure was Catholicism.

His friend Gregory Martin, who like himself was a man of mark—of extraordinary modesty and moderation, the Hebraist, the Grecian, the poet, the honour and glory of St. John's College—had joined Dr. Allen at Douay, and before he left had written to Campion warning him against the ambition that was leading him astray, and begging him to follow his example.

Thus driven and thus drawn, Campion left Oxford, on the Feast of St. Peter in Chains, Aug. 1, 1569, on the termination of his proctorial office, of which he rendered an account in the usual Latin oration.

When he left Oxford, it was not because he was weary of a University life, but because the opposition to his way of thinking was becoming too strong, and at the same time because he thought he saw an opening for a wider career in Dublin. The new religion was daily gaining ground at the



English University, the whole machinery of which was in the hands of men who were both able and desirous to make it the stronghold of the rising Puritanism. But at Dublin the old University, which had been discontinued, was to be begun anew, and a motion had been made in the parliamentary session of 1570 to erect it again. The chief mover in this restoration was the Recorder of Dublin and Speaker of the House of Commons, James Stanihurst, the father of one of Campion's pupils, and at that time a zealous Catholic.

The career, which the constant supervision of the Privy Council, and the puritanical zeal of such men as Horn and Tobie Mathew, were fast closing against Campion at Oxford, seemed to him to be opening with better auspices at Dublin.

Thither, therefore, with the approbation of his patron, the Earl of Leicester, he betook himself, in company with his pupil, Richard Stanihurst, and arrived in 1570.

Here he employed himself partly "in exercises of learning with Richard Stanihurst, and in controversies against the heretics of that time," and partly in setting forth his ideal of what a University education should be; and it was here he wrote his classical discourse, "*De Homine Academico*."

Campion had hoped to become a pioneer of Irish "civility" in the new University at Dublin; but the scheme failed. Though not then received into the Church, he was suspected to be a Papist, and only saved from arrest through the protection of Sidney, the Governor.

After his educational projects were finally nipped by the departure of Sidney from Dublin, in March, 1571, Campion had to devise some other method of accounting for his absence from England. He therefore wrote a History of Ireland, but he was not allowed to finish it in peace. Though not yet reconciled to the Church, he lived openly as a Catholic, and it was therefore resolved to apprehend him.

Campion, however, was warned, by a private message at midnight, of the intention to seize him early the next morning, and a refuge was procured for him at Turvey, eight miles from Dublin. This was in March, 1571, N.S., and in the following June he escaped over to England.

From London, after witnessing Dr. Storey's trial, Campion determined to proceed at once to Douay, but in mid-channel

his ship was searched by an English cruiser, and he was carried a prisoner to Dover.

He, however, managed to escape, succeeded in getting over to Calais without further molestation, and at once proceeded to Douay College, where he was warmly received by Dr. Allen and Gregory Martin.

During the time that Campion spent at Douay, he completed his course of scholastic theology, took the degree of Bachelor of Divinity, received minor Orders, and was ordained sub-deacon. He was also employed as a Professor in the College.

After spending more than a year at Douay, he determined to make a pilgrimage to SS. Peter and Paul at Rome, and to become a Jesuit.

Campion arrived at Rome in the autumn of 1572, and in the following year was admitted into the Society of Jesus, but as there was then no English "nation" in the Society, he was attached to the Austrian Province. He soon afterwards proceeded to Vienna, and was immediately sent from there to Prague, where the novitiate then was.

Here his residence was of very short duration, for within two months of his arrival the novitiate, into which he had not yet made his formal entrance, was removed to Brünn in Moravia, where he spent the year of his probation.

In 1574 he returned to Prague, where he was made Professor of Rhetoric and was loaded with many other offices. He was ordained deacon and priest in 1577, and was made Professor of Philosophy.

At length, in 1580, he was summoned to Rome, for Dr. Allen had succeeded in obtaining the assistance of the Jesuits in the English mission, and it was determined by their General to send two Fathers, Persons and Campion, as the first missionaries.

After a few days spent in Rome, the two Fathers left it in company with several other secular missionaries, and, after many adventures—calling at the Colleges at Rheims and St. Omer on their way—they ultimately arrived in England, by various routes, Campion landing at Dover, June 25, 1580.

His course was a short one. After preaching with marvellous success in London and through various counties in England, even so far north as Lancashire and Yorkshire, and writing his famous "Challenge" and his "Decem Rationes," he

was betrayed, in July, 1581, by an apostate named Eliot, while on a passing visit to Mrs. Yate, at Lyford, Berks, whose husband was a prisoner for religion in London.

The moated grange at Lyford was an attractive place for a Catholic priest. Mrs. Yate had under her protection eight Brigittine nuns, who had migrated into Belgium at the beginning of Elizabeth's reign, but had been compelled by the tumults in the Low Countries to return, and were committed by the Queen to the custody of various persons, where they suffered many miseries, till some gentlemen, in pity for them, begged the Queen to transfer their custody to them. Mr. Yate had for several years lodged eight of them in his house, and his widowed mother had joined their community. It was natural that they should desire to see and hear Fr. Campion, and many Catholics who were accustomed to meet at the house were anxious to hear him preach.

The house was surrounded with pursuivants, and though its walls were pierced in every direction with galleries and hiding holes, Campion, with two priests, Ford and Colleton, were ultimately discovered in a little close cell excavated in the wall above the gateway, lying side by side on a narrow bed, their faces and hands raised towards heaven.

At the same time were apprehended seven gentlemen and two yeomen, and orders were received from the Council that they should be sent under a strong guard to London.

While in Berkshire the Sheriff treated them like gentlemen, but as they approached the metropolis the cue was to render them ridiculous; they were to have their elbows tied behind them, their hands in front, and their legs under their horses' bellies.

Campion, who had to ride first in this mock triumph, was to be further decorated in the way that perjurers were marked in those days, with a paper stuck in his hat, with his title written, *Campion, the seditious Jesuit*. They were thus paraded through the whole length of the city, on Saturday, July 22, especially through the places where, by reason of the markets of that day, the greatest concourse of the common people was assembled.

When the cavalcade reached the Cross in Cheapside (the lower images of which had been defaced during the night of June 21 by Puritans), Campion made a low reverence to the



cross, which still remained on the top, and crossed himself as well as he could with his tied hands on the breast.

At last they reached the Tower, and were delivered over to the custody of Sir Owen Hopton.

At first Campion was thrust into the Little-case, a narrow cell, in which the prisoners cannot stand or lie at length.

After four days he was taken before the Earl of Leicester, the Earl of Bedford, and two Secretaries of State, where he was treated with all honour and courtesy.

They pitied him, for they had known and admired him in his youth at London and Oxford. They told him that they found no fault with him, except that he was a Papist.

At the trial it came out that the Queen herself was present at this interview, and offered him his life, his liberty, riches and honours, if he would but conform.

On his return to the Tower, Hopton treated him with great courtesy, and tried the method of argument and persuasion, and promises of the Queen's favour, an ample pension, a place at Court, or, if he liked it better, a rich benefice—even the Archbishopric of Canterbury. Reports were circulated that he was about to renounce his religion; the news flew, and grew as it flew; and Campion was at this moment the talk of all England.

But all this had no effect upon him, and it speedily became clear that there was no probability of succeeding by the new method, and so the Council determined, after he had been just a week in the Tower, to use him severely.

Cardinal Allen, in his "Apology for the Martyrs," notes as one of the refinements of the English Council, that they tortured the priests on Sundays or other great Catholic festivals. Campion's first racking was either on Sunday, July 30, or the next day, a great one even then to a Jesuit, as it was the anniversary of St. Ignatius's death.

The most brutal rackings and tortures followed, at the very thought of which nature shudders, and which rivalled those of the early martyrs of the Church.

The reaction in the public mind against torture after this period was decisive. Beale, the clerk of the Council, who had himself been one of Campion's rackmasters, wrote, about 1585, a vehement book against the ecclesiastical system, in which he condemned, without any exception, all racking of offenders, as

cruel, barbarous, contrary to law and to English liberties. Whitgift, the Archbishop of Canterbury, thought this condemnation monstrous. The torture-chamber was one of the institutions on which Anglicanism seemed to rely most securely.

At length, on Nov. 14, Campion was arraigned, with several other priests, before the grand jury at Westminster Hall, and pleading "not guilty," they were all returned to the prisons from whence they came.

On Nov. 20, following, they were again brought to Westminster to be tried—a day which proved to the world the sad fall of equity, law, conscience, and justice, together with the Catholic faith, in this country.

The prosecution was as unfairly conducted, and supported by as slender evidence, as any, perhaps, that can be found on record.

When the prisoners were at the bar, and the packed jury in their box, the clerk of the Crown read the indictment for conspiring to compass the overthrow and death of the Queen.

The Council had at first only proposed to indict Campion for his infringement of the statutes in support of the Established Church, but if he was to be hanged on such an indictment, they could never clear themselves from the charge of putting him to death for religion and not for treason. They therefore forged a plot of so capacious a nature, that they determined on second thoughts to include all the priests whom they then happened to have in durance.

The indictment was clumsily constructed, and of course it was impossible to prove such a tale, but the law officers of the Crown were directed to obtain a conviction by any means that might be necessary—packing the jury, suborning false witnesses, confounding all the cases into one, and general bullying and unfairness in the conduct of the cause.

The pleadings took about three hours, and the jury consulted for nearly an hour before they agreed on their verdict. The greater part of the lawyers and gentlemen present thought an acquittal was certain, but judges and jury had the Queen's will plainly signified to them, through Popham, the Attorney-General.

Edward Plowden, the famous lawyer, himself a Catholic, had come with the rest to see the trial, but one of the judges, not liking that he should report it, or even witness it, sent word to

him to leave the court. As he was himself in question for religion, he thought it prudent to obey.

When the jury returned from their consultation, which was a mere blind to put a decent veil on a foregone conclusion, they pronounced all the prisoners to be guilty; the most unjust verdict, says an old writer, that ever was given in this land.

The Lord Chief Justice accordingly pronounced the sentence that they be hanged, drawn, and quartered.

On Dec. 1, 1581, Campion, Sherwin, and Briant were brought from the Tower, and placed on two hurdles, tied to the tails of two horses; Sherwin and Briant were laid and bound on one, Campion on the other. As they were dragged through the gutters and filth, each hurdle was followed by a rabble of ministers and fanatics, calling upon them by the way for their subversion.

The procession took the usual route by Cheapside and Holborn, under the arch of Newgate, which crossed the street where the prison now stands, and so to the place of execution at Tyburn, where the throng exceeded all that any one could remember.

Here, with his two companions, Campion was hanged and butchered according to the sentence, and died purely a martyr for the faith.

All writers unite, whether Catholic or Protestant, in saying that he was a man of rare abilities, upright in conscience and of a sweet disposition. His eloquence was a power which appears to have swayed all who listened to him, and as a philosopher and disputant he displayed great depth and sound judgment.

*Simpson, Life of Edmund Campion.*

1. Oration at the re-burial of Amy Robsart, Lord Robert Dudley's wife, delivered at Oxford in 1560.

2. Orations delivered in Feb. 1564, while he was Orator in the schools at Oxford.

3. Oration, in Latin, on Sir Thomas White, founder of St. John's College, at his funeral at Oxford, 1564, MS. at Stonyhurst College.

4. *De Homine Academico*, a discourse written while he was in Dublin in 1569, which has not survived in its original form, but is preserved in the still more valuable shape of an oration, written when his views had been corrected by his submission to the Church, and pronounced in the presence of Dr. Allen, at Douay College, *vide* No. 7.

5. *The History of Ireland*, written in 1569. A MS. copy of it, dated  
VOL. I. C C



1571, was given by Henry Duke of Norfolk, in 1678, to the library of the Herald's College, London (No. 37). It was first published by Richard Stanihurst in Holinshed's *Chronicles*, 1586-7, then by Sir James Ware, Knt., in his "*Hist. of Ireland*," Dublin, 1633, fol.

Campion wrote this to account for his continued absence from England, and only devoted ten weeks, in 1571, to its hasty composition, which, read by the light of the circumstances under which it was conceived, is almost as much a pamphlet to prove that education is the only means of taming the Irish as a serious history.

The work is dedicated to his patron, Leicester, the Chancellor of his University.

In this work is displayed an eloquence that succeeded beyond that of all contemporary rivals in transfusing the vigour and polish of Cicero into a language that was only struggling into form.

6. *Narratio Divortii Henrici VIII., Regis Angliæ, ab Uxore et ab Ecclesia*; written probably about 1569, first printed at p. 733 of Harpesfield's *Hist. Angl. Ecclesiastica*, "*Adjecta Narratione de Divortio Henrici VIII., Regis ab Uxore Catherina et ab Ecclesia Romana Discessione*, scripta ab E. Campiano et edita a R. Gibbono," Duaci, 1622, fol.

7. *De Juvene Academico*, an oration pronounced at Douay College during the time he was professor there in 1571-2, which is the same, without any material alterations, as the oration referred to in No. 4, a kind of pencil sketch of the University man, not intended merely for the lay ideal, but for that of the ecclesiastical student. It is printed in his "*Opuscula Omnia*."

8. *De Laudibus Scripturæ Sacræ*. Another oration pronounced at Douay, of which only a part has been preserved in a very imperfect state.

9. *Loci Communes Theologici*. MS. fol. at Stonyhurst.

10. The "glorious panegyric" with which he opened the schools at Prague when Professor of Rhetoric, Oct. 18, 1574; read at Prague by Schmidl, 1747.

11. *Chronologia Universalis*, mentioned by Gregory Martin in the verses on his life (*Bridgewater, Concertatio*).

12. *The Sacrifice of Abraham*, a play, written in 1577, in which the pathos of Abraham's part was much admired (Varus, "*Hist. of the College of Prague*," p. 190).

13. *King Saul*, a tragedy, written in 1577, which was exhibited at the expense of the town, with great magnificence, during the Prague fair, in honour of Elizabeth, the widow of Charles IX. of France, who had then returned to her family at Prague. The play lasted six hours, and was repeated the next day, by command of the Emperor.

14. *Tragædia Ambrosiana*, a drama exhibited in 1578. In after-times some German admirer of the author prefixed a title to it, "*Ambrosiana Tragædia, authore Beato Edmundo Campiano, Græco, Latino, Poeta, Oratore, Philosopho, Theologo, Virgine et Martyre*." Epigrams were written, complimenting the author on his mellifluous mouth, and on the nectar and ambrosia which distilled from it. No trace of it can now be found among the MSS. at Prague.

15. *Letter to the Lords of the Council*, 1580, not printed but circulated extensively in MS. It was written without preparation, in less than

half an hour, and in the hurry of a journey ; yet it was so "pithy in substance and style" that it was a triumph to one party and poison to the other. It is printed in Simpson's *Campion*, and is a triple challenge to the Council, the Universities, and the legal profession, to give him audience to discourse of religion so far as it touches the commonwealth, to prove the faith of the Catholic Church, and to justify that faith by existing law.

This elicited from William Charke "An Answer to a seditious Pamphlet lately cast abroad by a Jesuit, with a discovery of that blasphemous sect." Lond. 1580, 8vo.; again 1581. It was he who, as a conqueror, on that rainy December morning which ushered *Campion* to a better world, followed his hurdle through the splash and mud, "with big looks, stern countenance, proud words, and merciless behaviour ; fierce and violent upon God's saints in death and torments, and pompous in gait and speech unto the people for gathering or retaining some credit to his cause."

Another reply was by Meredith Hanmer, D.D., "The great Bragge and Challenge of M. *Campion* a Jesuite, cōfuted and answered." Lond, 1581. 4to.

Both these books were at once confuted by Fr. Persons in his book, "A brief Censure upon two books written in answer to M. Edmund *Campion's* offer of disputation," Doway, John Lyon, 1581, 16mo. This was really printed at Mr. Brooke's house near London, by Brinkley with his secret press.

Charke and Hanmer made separate replies to this Censure : "A Reply to a Censure written against the two Answers to a Jesuit's seditious pamphlet, by Wm. Charke," Lond. 1581, 8vo., and "The Jesuites' Banner ; displaying their original and success ; their vow and oath ; their hypocrisy and superstitions ; with a confutation of a late pamphlet secretly imprinted, and entituled A brief Censure upon two books written in answer to M. Edmund *Campion's* offer of disputation. Compiled by Meredith Hanmer, M.A." Lond. 1581. 4to.

Shortly after *Campion's* death Persons went over to France, and abode for some time disguised as a merchant at Rouen, where, among other works, he printed, "A Defence of the Censure given upon two books of William Charke and Meredith Hanmer, ministers, which they wrote against M. Edmund *Campion*, Priest of the Society of Jesus, and against his offer of disputation," 1582, 8vo., pp. 173. The Censure is reprinted paragraph by paragraph, and each is defended in detail.

A year elapsed before any notice was taken of this able rejoinder ; then Charke published, *ad interim*, a portion of his reply, "An Answer for the time unto that foul and wicked Defence of the Censure, that was given upon M. Charke's book and Meredith Hanmer's." Lond. 1583. 4to., pp. 107.

After three years' more study, Charke gave to the world his completed treatise, "A Treatise against the Defense of Censure given upon the Books of Wm. Charke and Mer. Hanmer by an unknowne Popish Traytor in maintenance of the seditious challenge of Edmund *Campion*, lately condemned and executed for high treason. In which the reader shall wonder to see the impudent falsehood of the Popish defender in abusing the names and writings of the doctors old and new to blind the ignorant. Hereunto are adjoined two treatises written by Dr. Fulke : the one against Allen's booke of the Authoritie of the Priesthode to remitte sinnes, &c. ; the other against the railing declamation of P. Frarine." Cambridge, 1586. Three tracts with three title-pages, pp. 359, 51, and 54.

16. **Decem Rationes, quibus fretus certamen Anglicanæ Ecclesiæ ministris obtulit in causa fidei Edmundus Campianus.** 8vo., privately printed at a lodge in Stonor Park, near Henley, 1581; Romæ, 1582, 12mo., pp. 80.; Antverpiæ, 1582, 8vo., with Whitaker's Answer, Ingoldstadii, 1584, 12mo., with an account of his life and martyrdom, by his pupil, Robert Turner; Romæ, 1584, 8vo., pp. 88; Herbipoli, 1589, 12mo.; Lichæ Solomorum, 1601, 8vo., with Whitaker's Answer; Paris, 1601, 24mo.; Rorschachii, 1606, 16mo.; Cadonii, 1616; Pragæ, 1692, 12mo.; Col. Agrippæ, 1710, 12mo., under the title "Quinquaginta Rationes et Motiva . . . . authore Edmundo Campiano." The work is also printed in the *Concertatio Eccles. Cathol. in Anglia*, 1583, 1588, and 1594; *Tres gravissimi perpetuæ Cath. Fidei constantiæ testes, Tertullianus . . . . Vicentius Liriniensis . . . . Edm. Campianus . . . . quibus accessit brevis auctoris Vita et Epistolæ*, Colon. 1594, 8vo.; Rorschachii, 1608, 8vo., Colon. 1600, 12mo, without Tertullian; *Doctrinæ Jesuiticæ præcipua capita*, Rupellæ, 1585, 8vo; *Præscriptionum adv. Hereticos Tractat. viii. edit. a Johan. Calvino*, Moguntiæ, 1602, pp. 638; also in various editions of Campion's *Opuscula*.

The translations were—French: Paris, 1601, 12mo., 1612, 8vo., Trevoux et Paris, 1701, 12mo., Paris, 1737, 8vo., 1743, 8vo., and in the Abbé Migne's *Démonstrations Evangéliques*; German: Ingoldstadt, 1583, 4to., Cöln, 1600, 12mo.; Flemish: Antwerpen, 1592, 8vo., Loven, s.a.; Dutch: Munster, 1646 and 1669; English: Lond. 1606; Polish: Wilna, 1584, trans. by P. Skarga, Rohn, 1584; Campion Englished, or a Translation of the Ten Reasons in which Edmund Campion inserted in his Challenge to the Universities of Oxford and Cambridge, made by a Priest of the Catholike and Roman Church, s.l. 1632, 16mo.; Reasons of a Challenge sent to the Universities of England in matters of religion, translated from the Latin into English, Lond. 1687, 4to.; An Appeal to the Members of the two Universities, presenting Ten Reasons for renouncing the Protestant and embracing the Catholic Religion, Lond. 1827, 8vo.

Aylmer, the Bishop of London, ordered the two Regius Professors of Divinity at Oxford and Cambridge to answer this book. The Cambridge divine, Whitaker, was the first to appear: "*Responsio ad Rationes Edmundi Campiani, quibus fretus*," &c., Lond. 1581, 8vo. The Oxford theologian put out half his reply the next year: "*Jesuitismi pars prima: sive de Praxi Romanæ Curiae contra republicas et principes, et de novo legatione Jesuitarum in Angliam*," &c., authore Laurentio Humfredo, Lond. 1582, 8vo.

The same year Fr. Drury, S.J., published his crushing "*Responsionis Gulielmi Whitakeri*," Paris, 1582, 8vo., to which Whitaker rejoined with, "*Responsionis ad Decem Rationes, quibus, &c. Defensio contra Confutationem Joannis Duræi, Scoti, presbyteri, Jesuitæ*." 1583, 4to.

Humphrey then published "*Jesuitismi pars secunda. Puritano-Papismi; seu doctrinæ Jesuiticæ aliquot rationibus ab Edm. Campiano comprehensæ, et a Joanne Duræo defensæ, confutatio, et ex iisdem fundamentis reformatæ religionis assertio*." Lond. 1584, 4to.

Here this particular controversy seems to have ended for the time, so far as England is concerned. Nearly a quarter of a century after, however, it



revived for a moment : "Answer to Campion, the Jesuit. Reply to the defence of him by John Duræus the Scot." By R. Stocke, Lond. 1606.

However, out of this controversy the discussions of Campion in the Tower took their rise ; and reports of these were immediately dispersed by the Catholics, "partly in print, but in written pamphlets much more." It is questionable if anything has been preserved of the printed reports. A MS. report of the first day's conference was in the library of the English College, Rome, and extracts of it are given by Bombinus ; also among the Harleian MSS. (Brit. Mus., No. 422) are reports of the other three days' conferences (one in duplicate), in the handwriting of Vallenger, found by Topcliffe, the priest-catcher, in the house of William Carter the printer (hanged in 1584), and given to Fox the Martyrologist, among whose papers they are now to be found. Alban Butler, in a MS. account of the writers of the English College of Douay, now at Brussels (Royal Lib., MS. No. 15,594), enumerates among Ralph Sherwin's writings one of these reports : *Collatio inter hæreticos et Campianum in Turri Londinensi habita. Disputationes in castro Wisbecensi inter Fulkum ministrum et Catholicos.*

It was not till Jan. 1, 1583-4, that the Protestant disputants published their report of these conferences, a single vol. in parts, with separate titles :—

(1.) "A true Report of the Disputation, or rather private Conference, had in the Tower of London with Ed. Campion, Jesuit. the last of August, 1581. Set down by the reverend learned men themselves that dealt therein" (Nowell and Day), Lond. Jan. 1, 1583, 4to.

(2.) "The three last days' Conferences had in the Tower with Edmund Campion, Jesuit, the 18, 23, and 27 of September, 1581. Collected and faithfully set down by M. John Feilde, student in divinity. Now perused by the learned men themselves, and thought meet to be published. Jan. 1, 1583."

This second part seems to have been struck off by itself. In the Faculty of Advocates' Library, Edinburgh, vol. ii. 1776, p. 172, is the following entry :—Feilde (John), True Report of the whole substance of the Conference had in the Tower of London between Wm. Charke, Wm. Fulke, Roger Goade, Dr. Walker, and Edward (*sic*) Campion the Jesuit, on the 18, 23 and 27 of Sept. 1581. Lond. 1583. 4to.

17. **Edmundi Campiani Orationes Epistolæ, &c.** Ingolstadii, 1602, 8vo. Edited by Robert Turner.

"Edmundi Campiani Opuscula omnia, nunc primum e MS. edita," Paris, 1618, 16mo., pp. 476, with Life, 100 pp., trans. from the Italian by R. Turner ; Pisa, 1618 ; Mantuæ, 1620, sm. 8vo, with Life, autore Paulo Bombino ex eadem Soc. ; reprint of Paris edition, Mussiponti, 1622, 16mo., pp. 476 ; Mediolani, 1625, 16mo. ; Edm. Campiani Decem Rationes, et alia opuscula ejus selecta, auctiori editione, Antwerp, 1631, 12mo., pp. 460. The last is the more ample and correct edition, by P. Silvester, Petra-Sancta. It contains—Decem Rationes (1581) ; Narratio Divortii (1569?) ; Oratio in funere Mariæ Cardonæ ; Oratio de laudibus Scripturæ S. ; Oratio habita Oxonii coram Regina Eliz. ; Epistolæ Henrico Vaux, Oxon., July 28, 1570 ; Richardo Stanihurst, Oxford, Dec. 1, 1570 ; Jacobo Stanihurst, Turvey, March 20, 1571 ; Richardo Stanihurst, same date ; Richardo Cheney, Ep. Gloucest., Nov. 1, 1571 ; Novitiis S.J., Brunæ, Feb. 20, 1577 ; Gregorio Martino, July 10, 1577 ; eidem, July 17, 1579 ; cuidam Patri S.J., April 30,

1580; P. Everardo Mercuriano S.J., *propos gen.*, Nov. 1581; *Tractatus de Imitatione Rhetorica*, 1574. Another edition, Viennæ Austriæ, 1676, 12mo.

18. **Mr. Campion, the seditious Jesuit, is welcome to London.** Printed by Rich. Jones, 1581. A similar squib appeared entitled "Randall Hurlstone: News from Rome concerning the blasphemous sacrifice of Papistical Masse; with divers other treatises, very godly and profitable," Canterbury, imprinted by John Mychell for E. Churton (*z. z.* Campion) the Jesuit, n.d. 16mo.

19. **A breefe Discourse of the taking Edmund Campion and divers other Papists in Barkshire: gathered by A. M.** (Anthony Munday). Lond. 1581. 8vo.

This pamphlet called forth a contradiction from George Eliot, the betrayer: "A very true Report of the apprehension and taking of that arch-papist Edmund Campion, the Pope his right hand, with three other lewd Jesuit-priests, and divers other lay people, most seditious persons of like sort. Containing also a controulment of a most untrue former book set out by A(nthony) M(unday) concerning the same, as is to be proved and justified by Geo. Ellyot, one of the ordinary yeomen of her Majesty's chamber, author of this book, and chiefest cause of the finding of the said lewd and seditious people." 1581. 8vo., 15 leaves.

20. **An Advertisement and Defence for Truth against her Backbiters, and specially against the whispering Favourers and Colourers of Campion's, and the rest of his Confederats Treasons.** 1581. 4to., one sheet of four leaves, the last page blank. This appears to have been read by Hearne, the schoolmaster, at the execution.

21. **A Discovery of Edmund Campion and his Confederates, their most horrible and traitorous practices against her Majesty's most royal person and the realm. Whereunto is added the Execution of Edmund Campion, Ralph Sherwin, and Alexander Briant, executed at Tyburn, Dec. 1. Published by A(nthony) M(unday), sometime the Pope's scholar.** Lond. 1582, pp. 55. Reprinted in Holinshed's *Chronicles*, ad an. 1851.

This called forth a little book, edited probably by Pound, for printing which Vallenger was condemned in the Star Chamber to lose his ears in the pillory: "A True Report of the Death and Martyrdom of M. Campion, Jesuite and Priest, and M. Sherwin and M. Bryan, Priests, at Tiborne, Dec. 1, 1581. Observed and written by a Catholic Priest which was present thereat. Whereunto is annexed certain verses made by sundry persons." 16mo., 26 leaves. The poets were probably Henry Walpole, Pound, and Vallenger himself.

22. **L'Histoire de la Mort que le R. P. Edmonde Campion, Prestre de la Compagnie du nom de Jesus et autres ont souffert en Angleterre pour la foy Catholique et Romaine, le premier jour de Dec. 1681. Traduit d'Anglois et Francois.** A Paris, 1582. sm. 8vo., pp. 30.

Munday answered this and Pound's book together: "A brief Answer made unto two seditious pamphlets; the one printed in French, and the other in English; containing a defence of Edmund Campion and his complices, their most horrible and unnatural treasons against her Majesty and

the realm." By A(nthony) M(unday). Lond. 1582. sm. 8vo. It contains some verses on Campion's death, written apparently by "rhyming Elderton," as the Catholics called him.

23. **A particular Declaration or Testimony of the undutiful and traitorous affection borne against her Majesty by E. Campion, Jesuit, and other condemned Priests, witnessed by their own Confessions; in reproof of those slanderous books and libels delivered out to the contrary by such as are maliciously affected towards her Majesty and the State.** Pub. by authority, 4to., 14 leaves. This was issued by the Council. It contains the extracts out of Sanders, Allen, and Bristow that were submitted to Campion and his fellows, and their answers. The paper is printed in Morgan's "Phoenix Britannicus," 481; "State Trials," vol. i. pp. 1073, &c.

Then came the executions of the rest of those who were condemned with Campion, and a number of works were written thereon.

24. **Historia della Morte del R. P. Edm. Campiano della Comp. di Gesu ed altri due che han patito in Inghilterra per la fede Cattolica Romana il primo di Dicembre, 1581; tradotto d'Inglese in Franchese, e di Franchese in Italiano.** Milano, 1582. 8vo., 14 leaves.

25. **Martirio del Reverendo P. Edm. Campiano della Comp. di Gesu, patito in Inghilterra per la fede Cattolica di Roma, 1 Dec. 1581.** Torino, 1582, 4to.; another edit., Venezia, 1582.

26. **Martyrium Edmundi Campiani qui cum duobus aliis presbyteris in Anglia propter constantem Romanæ et Catholicæ fidei Confessionem mortis supplicio affectus est, e Gallico in Latinum versum per Gul. Estium.** Lovanii, 1582. 8vo.

27. **Vita et Martyrium Edm. Campiani sui quondam præceptoris,** by Robert Turner, prefixed to an edit. of the "Decem Rationes." Ingoldst. 1584. 12mo.

28. **Historia de Morte Rev. P. Edm. Campiani Sac. de Soc. Jesu, et aliorum qui in Anglia propter fidem Catholicam Apostolicam atque Romanam crudelissimam passi sunt mortem. Traducta ex sermone Gallico in Latinum, interprete Jacobo Laingæo Scoto, Doctore Sorbonico** (appended to the same author's treatise, "De Vita et Mortibus Theodori Bezae"). Paris, 1585, pp. 30.

This was probably a translation of the Paris (1582) account; which in that case would be a report by an eyewitness. This would give three independent sources among the histories already enumerated—Pound's True Report, the Paris (1582), and Allen's compilation from the letters he received out of England, published in the "Concertatio Eccles. Cathol."

29. **Edmundi Campiani, eines Jesuites Leben und Leiden, welcher zu London in seinem Vaterland, anno 1581, den 17 Julii, gefänglich angenommen, nachmals den 1 Dec. gemartert worden.** Dillingen, 1588. 12mo.

From this time forth a long account of Campion occurs in all works that profess to give a narrative either of English Catholic affairs, or of the illustrious members of the Society of Jesus.

30. **Edmund Campion. A Biography.** By Richard Simpson.



Lond. 1867. 8vo., pp. 387. A model biography; perhaps the most able monograph of Catholic history. Unfortunately it has no index.

31. A fragment of a life of Campion by Fr. Persons is preserved in MS. at Stonyhurst, ending about Nov. 1580, and written in 1594, very full and satisfactory as far as it goes. A series of notes by the same hand, arranged as heads or analyses of the chapters of a whole life, are also at Stonyhurst. They are the *Commentaria* lent to Bombinus, which he follows implicitly, even when Persons' memory failed him, and is therefore taxed with carelessness by Bartoli.

32. **Portrait, P. Edmundus Campianus, qui primus e Soc. Jesu, Londini, pro Fide Cath. Martyrium consummavit 1 Dec. 1581.** Sm. head, in a sheet of 24 heads, entitled "*Effigies et Nomina quorundam e Societate Jesu, qui pro Fide vel Pietate sunt intersecti, ab anno 1549 ad annum 1607.*" Roma.

**Canes, Vincent (John Baptist), O.S.F.,** born on the borders of Nottingham and Leicestershire, was brought up a Protestant. At the age of eighteen he was sent to the University of Cambridge, where he remained two years. Becoming a Catholic at the end of that period, he went over to Douay, entered the English Franciscan Convent, and in due time was admitted Lector of Philosophy and Professor of Divinity. He afterwards returned to England, and resided sometimes in Lancashire, but for the most part in London, where he died at Somerset House, June, 1672, and was buried in the chapel attached to that palace.

He was an able controversialist, and united to zeal the most delicate forbearance and charity. His works were greatly admired for the elegance displayed in their style. In conversation his language was choice and remarkable for its easy flow. The plainness of his dress was also noticeable.

*Dodd, Ch. Hist.; Wood, Athen. Oxon.; Oliver, Collections; Cooper, Biog. Dict.*

1. **The Reclaimed Papist: or a Dialogue between a Popish Knight, a Protestant Lady, a Parson and his Wife.** 1655. Sm. 8vo., pp. 221, ded. to John Compton, Esq., to whom it seems he was chaplain; written with vigour and humour, and it elicited, "The Triumph of Rome over despised Protestancy: being an answer to the Reclaimed Papist," Lond. 1655. 4to.

2. **Fiat Lux: or, A General Conduct to a right understanding and charity in the great Combustions and Broils about Religion here in England, betwixt Papist and Protestant, Presbyterian and Independent. To the end that Moderation and Quietness may at length happily ensue after so various Tumults in the Kingdom.** 1661,

8vo.; 1662, 12mo., second edition, reviewed and enlarged by the Authour, Mr. J. V. C., a friend to men of All Religions, pp. 396, ded. to Elizabeth, Countess of Arundel and Surrey, the mother of Cardinal Howard; 1665, sm. 8vo. This work is admirably calculated to inspire sentiments of moderation and peace, by enlightening the mind and dispersing the mists of prejudice. It elicited a reply from Dr. John Owen, a celebrated Nonconformist divine, "Animadversions on a treatise intituled, 'Fiat Lux.'" Lond. 1662. 8vo.

3. **Infallibility.** 1662, 12mo., title 1 p., preface 1 p., pp. 27. This is an appendix to "Fiat Lux." In the preface he states that he left out of that work four of his longest "paragraphs," lest the book should be too bulky, and these were—"Infallibility, Manhu, Confession, and Indulgence." The first of these his friends moved him to publish.

4. **An Epistle to the Author of Animadversions on Fiat Lux.** 1663. 12mo. To which Dr. Owen rejoined with "Vindication of the Animadversions on Fiat Lux." Lond. 1664. 8vo.

At a later period Samuel Mather, a Lancashire Puritan divine, who accompanied Henry Cromwell to Dublin, also attempted an answer, entitled "A Defence of the Protestant Religion: in answer to Fiat Lux," Dublin, 1671. 4to. Dan. Whitby, D.D., also wrote an answer, Oxon., 1666.

5. **Diaphanta: or, Three Attendants on Fiat Lux. Wherein Catholik Religion is further excused against the opposition of severall Adversaries. I. Epistola ad Odoenum, against Dr. Owen. II. Epistola ad Croesunt, against Mr. Whitby. III. Epistola ad Amphibolum, against Dr. Taylor. And by the way an Answer is given to Mr. Moulin, Denton, and Stillingfleet.** 1665. 12mo.

6. **Three Letters declaring the strange, odd Proceedings of Protestant Divines when they write against Catholics, by the Example of Dr. Taylor's Dissuasive against Popery, Mr. Whitbie's Reply in behalf of Dr. Pierce against Mr. Cressy, and Dr. Owen's Animadversions on Fiat Lux.** 1671. 8vo., pp. 411.

Jeremy Taylor was the Bishop of Down and Connor.

7. **Τῆς Καθολικῆς Stillingfleeto; being an account given to a Catholick friend of Dr. Stillingfleet's late book against the Church of Rome.** Bruges, 1672. 12mo.

According to the Franciscan Register, Fr. Canes was selected by the Catholic body to defend their cause against Dr. Stillingfleet, their most virulent antagonist, and he succeeded to the general satisfaction.

**Canning, Francis, Esq.,** of Foxcote, co. Warwick, was the representative of the ancient Catholic family deriving descent from Thomas Canynges, Lord Mayor of London in 1456, who acquired Foxcote in marriage with the heiress of the Salmon family. From George Canning, eighth son of Richard Canning, of Foxcote, who settled in Ireland in the seventeenth century, descended Viscount Canning, and Stratford Canning, Viscount Stratford de Redcliffe.

Francis Canning was the eldest son and heir of Francis Canning, by Catherine, daughter of Thomas Giffard, of Chillington, Esq., and was born in 1772. After his return from Douay College, he married Jane, daughter of Ferdinand Huddleston, of Sawston, co. Cambridge, Esq., but left no issue at his death in 1831. He was appointed Lieut.-Colonel of the 3rd Warwick Militia in 1808, and spent most of his latter years in travelling on the Continent.

His brother, Robert Canning, born in 1773, then succeeded to the estates, and served the office of High Sheriff of Gloucester in 1832, but died Aug. 13, 1843, without surviving issue, the property ultimately passing to the two daughters of his younger brother John.

John Canning was born in 1775, and was educated at Douay College, from whence he managed to escape, Jan. 16, 1794, after its seizure during the French Revolution, and succeeded in returning to England in safety. He married, in 1807, Mary Anne, daughter of Sir John Merydyth, Bart., and died in the East Indies in 1824, leaving surviving issue, two daughters, Eliza Minto, born in 1810, and Julia Matilda, born in 1811, the latter of whom married, in 1841, James Slane Fleming, Esq.

The elder of the co-heiresses married, in 1843, Philip Henry Howard, of Corby Castle, co. Cumberland, Esq., whose son, Philip John Canning Howard, Esq., is the present possessor of Foxcote.

*Memorials of the Canynges; Dr. Gillow, Memoranda relative to the breaking up of Douay College.*

1. Diaries of Francis Canning while abroad, 1820-30. MSS., 9 vols.

2. **Memorials of the Canynges' Family and their Times: Their claim to be regarded as the Founders and Restorers of Westbury College and Redcliffe Church, Critically Examined: To which is added, Inedited Memoranda relating to Chatterton; with coloured illustrations.** By George Pryce. Bristol, 1854, large 8vo., pp. x. 336. ded. to the Rt. Hon. Stratford Canning, Lord Viscount Stratford de Redcliffe; an elaborately got-up work.

**Canning, Thomas**, barrister, was the eldest son of Thomas Canning, Esq., younger son of Francis Canning, of Foxcote, by his wife Mary, daughter and ultimately heiress of John Petre, of Fidlers, co. Essex, who was fourth in descent from John, younger son of William, second Lord Petre, by Catherine, daughter of Edward, Earl of Worcester. His mother was Mary, daughter of Michael Blount, of Maple-



durham, and he was born about 1784. Mr. Canning was a rising man, and would have left his mark had he not been prematurely cut off in 1824. He was not married.

His only brother, Edward Joseph Canning, Esq., the last male representative of his family, was born in Hertford Street, Mayfair, July 24, 1788. He joined the 33rd Foot, and was so severely wounded in the unsuccessful attack upon Bergen-op-Zoom, March 8, 1814, that he was incapacitated for further active service. He married Louisa, daughter of William Spencer, second son of Lord Charles Spencer, but left no issue. After his cousin Robert's death he succeeded to Foxcote, where he died Jan. 13, 1857, when the estates were divided between the co-heiresses of John Canning.

*The Tablet*, Jan. 1857; *Memorials of the Canynges*.

1. The first part of the Institutes of the Laws of England (with an Index to Hargrave and Butler's Notes by Thomas Canning), by Sir T. Littleton. Lond. 1817, 8vo.; republished 1823, 8vo.

2. An Essay on the learning of Contingent Remainders and Executory Devises. By C. Fearne, with an Index by Thomas Canning. Lond. 1820, 7th edit., 8vo.

3. Observations occasioned by a Case lately submitted to Counsel, respecting the Question, How far a Contingent or Reversionary Interest of Husband and Wife in her right, in personal estate, is assignable, in deed or in law, during the coverture. By Thomas Canning, of Lincoln's Inn, Esq. Lond. 1820, 8vo., pp. 32.

4. The Sections of Littleton's Tenures, subdivided, and systematically distinguished into Principles and Conclusions, &c. Book the First. By Thomas Canning, Esq. Lond. 1821, 8vo., ded. to Francis Williams Sanders, Esq., of Lincoln's Inn, Barrister-at-Law. pp. lxxii., 64.

**Canning, William**, a gentleman no doubt connected with the family of this name seated at Foxcote, in Warwickshire, but whose exact identity is not shown in the pedigree, was an active adherent of the dethroned King James II.

In 1690 the Government detected a conspiracy to restore James to his throne, in which were concerned the Earl of Clarendon, the Bishop of Ely, Lord Preston, William Penn, the celebrated Quaker, and others of opposite principles in religion, showing thereby the belief that was largely entertained of James's sincerity in his declamation in favour of liberty of conscience.

Other attempts in the same direction were repeated in subsequent years, and throughout the country there was considerable dissatisfaction with the Dutch invader.

William Canning endeavoured to further this feeling and the interests of his party by distributing great numbers of King James's Declarations, and other tracts of a similar nature.

These he printed at a secret press which he set up in London. He was several times in custody on account of this, and at length the Government discovered and seized his press. He was apprehended with Francis Dormer, with whom he was tried at the Old Bailey, July 15, 1693, and they were sentenced to fines of 500 marks each; to stand for three days consecutively in the pillories without Temple Bar, at the May-pole in the Strand, and at Charing Cross; and to be kept in custody until payment of their fines, and sureties for their good behaviour for twelve months were forthcoming.

Mr. Canning's subsequent career has not been followed.

*Tryal of W. Canning and F. Dormer.*

1. The Tryal of William Canning and Francis Dormer, at the Old Bailey, July 15, 1693, for Dispersing and Publishing great Numbers of Libels and Seditious Papers called King James's Declarations. Lond. (1693), fol.

**Cannon, Edmund**, priest, confessor of the faith, a native of the diocese of London, was educated at Douay College, and matriculated at the University of Douay in 1592. After his ordination he served the mission in England for many years, but in his old age was apprehended, tried, and sentenced to death for being a priest in this country contrary to statute. He died, however, in Newgate some time between 1640 and 1651.

*Lingard, Hist. of Eng.*, Lond. 1849, vol. viii. p. 645; *Douay Diaries*.

**Cansfield, Benedict, O.S.F.** *vide* William Fitch.

**Cansfield, Brian, Father S.J.**, who was known by the *alias* of Christopher Benson, or Barton, was a son of Thomas Cansfield, Esq., of Robert Hall, in the parish of Tatham, Lancashire, and was born in 1581-2.

After studying in various schools at Lancaster, Tunstall, Blackburn, Urswick, Warton, and Thornton, he was sent to St. Omer's College at the age of sixteen.

In 1601 he entered the English College at Rome, for his higher course, and there he became a Jesuit three years later. After his ordination he was sent to the English mission in Lincolnshire, which he served for several years, and of which district he was Superior in 1633. He was then sent to Lancashire, where he remained for some years.

He was at length seized at the altar while he was saying Mass, treated with great brutality by the pursuivants of the rebel Parliament, and dragged before a certain judge upon the Yorkshire circuit, who was greatly exasperated against the Jesuits through his wife having been reconciled to the Church by one of the Fathers. Fr. Cansfield was thrown into one of the dungeons of York Castle and treated with great cruelty and barbarity, but the judge discovering that he was not the Father of whom he was in search, permitted his liberation.

His discharge, however, was of little avail, for he died soon after from the effects of his ill-treatment, Aug. 3, 1643, aged 61.

*Foley, Records S.J.*, vols. iii. and vii.

**Cansfield, Sir John, Knt.**, of Cansfield and Robert Hall, co. Lancaster, was the head of an ancient Catholic family, now represented by Lord Gerard of Bryn. The Cansfields appear in the Recusant Rolls from the very first, until the family became extinct, and the immense sums they paid in penalties for the recusancy of both their sons and daughters is something astonishing.

Sir John married Isabel, daughter of Thomas Ashton, of Croston Hall, Esq., a family now represented by the De Traffords, and he had several children, one of whom, Charles, was ordained priest at the English College, Rome, in 1643, and assumed his mother's name of Ashton.

He was an active supporter of the Royal cause, and at the battle of Newbury received some desperate wounds, of which he subsequently died. He was at Rome in a bad state of health towards the close of 1646, and seems to have remained for about a year, frequently dining at the English College.

He was a gallant soldier and a thorough gentleman, and cheerfully suffered for his religion and loyalty.

*Castlemain, Cath. Apology*; *Foley, Records S.J.*, *Roman Diary*; *Gillow, Lanc. Recusants, MS.*; *Dodd, Ch. Hist.*



**Carey, John or Terence**, martyr, a native of Dublin, a servant in the family of Sir John Arundel, of Llanherne, in Cornwall, was apprehended at the same time with Fr. Cornelius, and committed to prison for aiding and assisting him. This holy Father, Carey, Salmon, a fellow-servant, and Mr. Bosgrave, a Cornish gentleman, were all arrested together, and were condemned at the Canterbury summer assizes. Two days later they were dragged to their martyrdom, July 4, 1594.

John Carey, a man of great courage, was the first ordered up the ladder. He kissed the rope, before it was put about his neck, saying, *O precious collar!* and then making a profession of his faith, for which he declared he died, was so turned off.

*Challoner, Memoirs.*

**Carnarvon, Charles Dormer**, Earl of, was son of Sir William Dormer, Knt., by Alice, sister to Sir Richard Molyneux, of Sephton, Bart.

Sir William, dying in the lifetime of his father, the first Baron Dormer of Wenge, left two children; Charles, given in ward to Philip, fourth Earl of Pembroke, by whom he was taken from his Catholic mother, and eventually married to Lord Pembroke's daughter, Anna Sophia; and Elizabeth, who became the wife of Edward Somerset, Marquess of Worcester.

The barony of Dormer was created June 30, 1615, being conferred on Robert Dormer, Knight and Baronet, who married Elizabeth, daughter of Anthony Brown, first Viscount Montagu, and had three sons, the above Sir William, Anthony, and Robert.

Charles Dormer succeeded his grandfather as second Lord Dormer, and, in 1628, was created, by Charles I., Viscount Ascot and Earl of Carnarvon.

He was remarkable for his loyalty, and was one of the first who took up arms in defence of the Royal cause, greatly distinguishing himself in every action in which he was engaged, particularly in the memorable battle of Roundway in Devon.

After he had defeated a part of the enemy's horse at Newbury, he fell by the hand of a trooper, Sept. 20, 1643.

Calling his brother-in-law, the Marquess of Worcester, to his side, he desired him to tell the king that he could do no more than die in his cause, and if he would grant him one request, he would think his Majesty had sufficiently recompensed him for his life. His petition was that his mother might have the bringing up of his son Charles, that he might be educated in the Catholic religion.

After this he received all the rites of the Church, and died in the arms of a priest, for in the army the Earl never marched without one.

But his son fell into the hands of the Parliamentarians, who, heedless of the dying Earl's request, brought him up a Protestant.

With the second Earl, the titles of Carnarvon and Ascot expired in 1709, but the barony of Dormer passed to Rowland Dormer, grandson of Anthony, second son of the first baron. At his death in 1712, without issue, the barony devolved on Charles Dormer, grandson of Robert, third son of the first Lord Dormer, in whose descendants it has since remained.

*Castlemain, Reply to the Answer of the Cath. Apology*, p. 251; *Dodd, Ch. Hist.*; *Peerage*.

**Carpenter, Richard**, theological mountebank, educated at Eton, was from thence, in 1622, elected to a scholarship at King's College, Cambridge. He remained in the University about three years, when he became a convert to the Church, and went abroad to study in Flanders, France, Spain, and Italy, and it is said was ordained priest at Rome, and was soon afterwards professed in one of the Benedictine Monasteries in Italy. He returned to the mission in England, but after about a year reverted to the Established Church, and, through the instrumentality of the Archbishop of Canterbury, was immediately inducted to the vicarage of Poling, near Arundel Castle, in Sussex. Here Fr. Christopher Davenport, O.S.F., who then resided in this locality under the *alias* of Hunt, exposed him to the scorn of his parishioners, so that when the Civil War broke out Carpenter forsook Poling, and adopted the more plausible occupation of an itinerant preacher, at that time much encouraged. His chief aim was apparently to add

fuel to the fire which was then kindling, and to widen the breach between the King and Parliament. Not, however, meeting with the pecuniary success he anticipated, he withdrew to Paris, confessed his errors, and to all appearance was thoroughly reconciled to the Church. But his unsettled disposition led him again to England, and joining the Independents this time, he played his pulpit pranks according to the humour of the times, and became a mere mountebank in religion. Subsequently he took a wife, and resided chiefly at Aylesbury, where he had some relations.

Here he indulged in ranting and raillery until the Restoration, pitied by the wise and considerate, while those who were merrily disposed were diverted by his spiritual antics and buffoonery.

He was still living at Aylesbury in 1670, but towards the close of his days this jocose minister of the Gospel began to grow more serious, until at length, returning once more to the Catholic Church, he died in professed penitence, and succeeded in inducing his pretended wife to follow his example.

He lacked neither wit nor learning, but was deficient in stability, and easily fell under the influence of those iniquitous times.

*Dodd, Ch. Hist.; Cooper, Athenæ Cantab.; Wood, Athenæ Oxon.*

1. **Experience, Historie, and Divinitie; divided into five books.** Lond. 1642, 8vo., ded. to the Parliament.

It was reprinted under the title of "The Downfal of Antichrist," with some alterations, Lond. 1648. It contains some curious anecdotes about himself and Catholics, and has a frontispiece prefixed by Marshall.

2. **The Perfect Law of God, being a Sermon, and no Sermon, preach'd and yet not preach'd, in a Church, but not in a Church, to a people that are not a people.** Lond. (May 4), 1652. 12mo. Pub. while he was an Independent.

3. **The Anabaptist washt and washt, and shrunk in the washing; or, a Scholasticall Discussion of the much agitated Controversie concerning Infant Baptisme, occasioned by a publike disputation before a great assembly of ministers, in the Church of Newport-Pagnell betwixt Mr. Gibs and the author, Richard Carpenter.** Wherein also the author occasionally declares his judgement concerning the Papists; and afterwards concerning Episcopacy. (A needfull advertisement to the reader. Authoris ad classes quasdam lunaticas, vel certe chimæricas & Utopianas, epistola scripta anno 1648.) Lond. (May 23, 1653). 8vo.



4. **A New Play, called the Pragmatical Jesuit New-levened. A Comedy.** Lond. (1665?) 4to., pub. after the Restoration with his portrait in a lay habit by Faithorne. In five acts and in prose.

5. **Astrology proved harmless, useful, pious; a Sermon on Gen. i. 14.** Lond. 1657, 4to., ded. to Elias Ashmole, with the author's portrait by Faithorne, sc.

6. **Rome in her Fruits; being a Sermon on Matt. vii. 16, preached Nov. 5, 1662, near the Standard in Cheapside; in answer to a pamphlet entitled "Reasons why the Roman Catholics should not be persecuted."** Lond. 1663, 4to., with portrait by Faithorne.

7. **Portrait, Richardus Carpenterus sacerdos porcello cuidam, Gerasenorum silicet, in omnia præcipiti, fluctibusque devoto, eidem porce, loquace pariter et minaci, mendacique indicit silentium, atque obmutesce.** Faithorne, sc., sm. 4to., before his "Astrology proved harmless," 1657.

8. **Portrait, æt. 33, W. Marshall, sc., 1641; in the upper part of the print he is represented kneeling before the Pope, and just below is the inscription "Mitto te in Angliam, ad pasendos Catholicos, et hæreticos reducendos,"** being the frontispiece to his "Experience, Historie and Divinity," 1642, 8vo.; again 1648.

9. **Portrait, T. Cross, sc., sm. 4to., before his "Pragmatical Jesuit."**

**Carpue, Frances**, the widow of a Catholic gentleman, whose family subsequently became benefactors of Ushaw College, lamenting to see so many young girls running about the streets without education or religious instruction, thought of opening a house for them at Hammersmith, in 1760, where, as in the ark, they might be saved from the deluge of vice.

Here she took great pains to instruct them, and put the establishment under the charge of Mrs. Bayley, a lady possessed of a masculine mind, who conducted the school with great satisfaction.

Mrs. Carpue continued her praiseworthy undertaking for many years, until, in 1775, discouraged by the misconduct of some of her *protégées*, on whom she had bestowed the greatest care, and by the opposition she met with from others in her charitable task, she retired to a convent abroad in order to attend to her own sanctification.

The venerable Bishop Challoner, who had been her principal adviser and assistant in her pious undertaking, wrote to her two letters in July of this year, dissuading her from withdrawing her support to the establishment, and he succeeded in inducing her to return.

From this time she continued her meritorious work until her death, some years later.

*Barnard, Life of Challoner.*

**Carr, Anne, O.S.B.**, in religion Dame Mary Agnes, was the eldest daughter of John Carr, of Preston, and his wife, Hannah Clayton.

At an early age she was sent by her parents to the Benedictine Convent in Chapel Street, opposite to St. Wilfrid's, Preston.

Driven from their convent in Ghent, in 1794, by the events following the French Revolution, the nuns sought refuge in Lancashire, and in the following year settled at Preston, where they opened a school for young ladies.

In the early part of 1811, the community removed to Caverswall Castle, near Stone, in Staffordshire, a venerable building of quite monastic appearance, which they were fortunately enabled to purchase. There they were accompanied by Sister Mary Agnes, who died prematurely, Dec. 20, 1814.

*Husenbeth, Notices of Colleges and Convents Abroad.*

1. **Private Devotions**, by Dame Mary Agnes Carr, of Caverswall Castle. MS. 12mo.

2. **Meditations or ejaculatory Prayers before and after Communion for each Mystery of the Rosary.** MS. in possession of Richard Marsh Carr, Esq.

**Carr, James**, priest, born June 4, 1795, was the eldest son of Mr. John Carr, of Holme Slack, Preston, by Hannah, daughter of Richard Clayton, and sister and co-heiress of John Clayton, of Cadley, near Preston.

His father was a convert, having been left an orphan and brought up a Protestant by Mr. Winckley, though there is reason to believe that his ancestors were Catholic.

Mrs. Carr, however, was always a Catholic, tracing her descent from families which have been remarkable for their staunch adherence to the faith during the times of persecution. Her mother was the daughter of Alexander Parker, gent., of the Bradkirk Hall family, by his wife Dorothy, daughter of Thomas Westby, of Bourn Hall and Mowbreck, whose wife, Bridget, was daughter of Thomas Clifton, of Clifton and

Lytham, names identified with the preservation of Catholicity in the Fylde.

She was a woman of strong faith and remarkable character, and it was through her firmness that her children were brought up in the Catholic religion, to which her husband was subsequently converted. Three of her children devoted themselves to religion, her eldest son a priest, and two of her daughters Benedictine nuns.

James Carr was sent to Stonyhurst College, where he was admitted into the Society of Jesus about 1812, and in due course was ordained priest.

In Aug. 1822, he succeeded Fr. Brice Bridge at Norwich, and in 1826 was transferred to Worcester in place of Fr. Richard Norris. In the summer of 1827 he quitted the Society, but was readmitted in Dec. 1829, and, in March, 1832, he was appointed chaplain to Lord Arundell at Wardour Castle. Here he remained until the following June, when he left Wardour on account of some difference with his superiors, and finally seceded from the Society.

After serving the mission in various places he was appointed, in 1846, to that of Great Singleton, in the Fylde, Lancashire, where he remained for some years, and ultimately died at Runcorn, Feb. 14, 1858, aged 63.

His younger brother, Richard Carr, of Holme Slack and Balderstone, Esq., was also educated at Stonyhurst, and was twice married; first, to Margaret, daughter and co-heiress of Richard Gradwell, of Balderstone, eldest son and heir of John Gradwell, of Clifton, by Margaret, daughter and heiress of John Gregson, of Balderstone, from whom the Balderstone estate descended; and secondly, to Anne, daughter and heiress of William Marsh, of Hindley, co. Lancaster.

The Very Rev. James Canon Carr, V.G., President of St. Edward's College, Liverpool, is a son of the first marriage.

Mr. Carr was an able man, and left a great number of sermons in manuscript, displaying much research. His portrait is preserved in the family.

*Oliver, Collections; Gillow, Lanc. Recusants, MS.*

1. A Letter addressed to the Editor of the *Norwich Mercury*; being a Reply to the Letter signed "A Protestant," in the same Paper, of the 1st of November, 1823. By the Rev. J. A. Carr. Norwich (1823). 8vo., pp. 16.



2. In March, 1824, Mr. Carr addressed two more letters to the Editor of the *Norwich Mercury*, in which he exposed the tricks of the Irish Baptist Society. They do not appear to have been printed in pamphlet form.

**Carr, Nicholas, M.D.**, descended from a good family, was born at Newcastle, in or about 1523. At an early age he was sent to Christ's College, Cambridge, where he studied under Cuthbert Scott, subsequently Bishop of Chester. He afterwards migrated to Pembroke Hall, where his tutor was Nicholas Ridley, and proceeded B.A. 1540-1, being soon afterwards elected Fellow of that house, and commencing M.A. in 1544. On the foundation of Trinity College, in 1546, he was nominated one of the original Fellows, and the following year was appointed Regius Professor of Greek. His lectures on Demosthenes, Plato, Sophocles, and other writers, gained him a high reputation for scholarship.

In 1555 he subscribed to the Catholic Articles, and, indeed, seems always to have been most constant in his attachment to the ancient faith. He took the degree of M.D. in 1558, and began to practise as a physician, though for four years he continued to read the Greek lecture, at the end of which period he appointed Blithe, of Trinity College, to lecture for him. He was obliged to resort to the study of medicine in order to maintain his wife and family, for his opposition to the Reformation, for which he suffered imprisonment, stood in the way of other emoluments. He occupied the house in which Bucer died, and in this house he himself breathed his last, Nov. 3, 1568, in the 45th year of his age.

In spite of his known disapproval of the teachings of the new religion, he seems to have been held in the highest respect. He was buried at St. Michael's Church, but the congregation, consisting of the whole University, being very large, the funeral sermon was preached at St. Mary's by Dr. Chaderton, after which they returned to St. Michael's. Fuller says that a monument was erected to his memory in the Church of St. Giles, and gives the inscription, but this epitaph no longer exists. There is a handsome mural monument, however, on the north wall of St. Giles's Church, Cambridge, with long inscriptions. In his will, proved Nov. 13, 1568, he desires to be buried at St. Michael's, and he mentions his wife Margaret, and his children, Margaret, Katherine, and Mary.

*Cooper, Athen. Cantab.; Bridgewater, Concert. Eccl. Cath. in Angl.*

1. *Epistola de morte Bucerii ad Johannem Checum.*

Lond. 1551, 4to. ; again 1681 ; reprinted in Bucer's "Scripta Anglicana," Basle, fol., 1577, p. 867 ; and in "Hist. de Vita et obitu Bucerii," Strasburg, 1562, 12mo.

2. *Duæ epistolæ Latinæ doctori Chadertono.* 1566. MS. Cai. Coll. 197, Art. 52.

3. *Eusebii Pamphili de vita Constantini.* Louvaine, 1570, 8vo. ; Cologne, 1570, fol. ; "Ex recensione Suffridi Petri," Cologne, 1581, fol. ; "Ex recensione Binii," Cologne, 1612, fol. The fourth book only is trans. by Carr, the others are by Christopherson.

4. *Demosthenis Græcorum oratorum principis, Olynthiacæ orationes tres, et Philippicæ Quatuor, e Græcæ in Latinum conversæ. Addita est etiam epistola de vita, et obitu ejusdem Nicolai Carri, et Carmina, cum Græca, tum Latina in eundem Scripta.* Lond. 1571. 4to.

The life of Carr in the above work is by Barthol. Dodyngton. At p. 68 is a brief memoir of the translator by Thomas Preston. Carr's autograph MS. of this translation is in the University library, Cambridge, Dd. 4, 56.

5. *De scriptorum Britannicorum paucitate, et studiorum impedimentis oratio.* Lond. 1576, 12mo, edited by Tho. Hatcher.

6. *Præfatio in Platonem de legibus.* Which he also trans. into Latin.

7. *Præfatio in convivium Platonis.*

8. *Præfationes in alios aliquot Platonis libros.*

9. *Præfationes in aliquot Demosthenis orationes.*

10. *Præfatio ad Aeschinem.*

11. *Præfationes in Theocritum et Sophoclem.*

12. *Annotationes in Platonem et Demosthenem.*

13. *De febribus.*

14. *Orationes a se habitæ.*

15. *Epistolæ ad diversos.*

16. *Fragmentum in Timæum Platonis.*

17. *Aeschinis contra Ctesiphontem oratio.* A Translation.

18. *Liturgia S. Jacobi.* Translation.

19. He also contributed to the collections of verses on the death of Bucer and the deaths of the Dukes of Suffolk.

20. He translated the fourth book of the "Historia Ecclesiastica pars prima qua continentur Eusebii," by J. Christopherson, Bishop of Chichester.

**Carr, Thomas,** divine ; *vide* Miles Pinkney.

**Carrier, Benjamin, D.D.,** born in 1566, was the son of Anthony Carrier, a learned and devout man, who, though a Protestant and a preacher, as Dr. Carrier himself states, so seasoned him in the principles of piety and devotion

that he could but choose to be ever very zealous in matters of religion. He was educated at Corpus Christi College, Cambridge, where he proceeded M.A., and was admitted a Fellow. Having taken his degree of D.D., he was made chaplain and preacher to James I., and also one of the first Fellows of Chelsea College, founded by Dr. Matthew Sutcliffe.

His inclinations regarding religion were pacific, and Dodd gathers from his letters that it was his opinion that the king designed to attempt a kind of coalition between the two Churches, which Dr. Carrier perceived to be impracticable, and resolved to meet the difficulty by joining the Catholic Church. To effect this quietly, he obtained the king's permission to visit Spa, in Germany, on account of his health, where he was reconciled to the Church. Something coming to the king's ears, made him suspect his favourite's defection, and James ordered Mr. Isaac Casaubon, and others, to write to him with a peremptory injunction to return to England. Dr. Carrier at first gave no positive answer, either as to his return or the suspicions concerning his change of faith. When the secret could be no longer kept, the resentment of the king knew no bounds, for there was hardly a clergyman in England for whose virtue and learning his Majesty had a greater regard. It was believed that Dr. Carrier had been made the confidant of James's private sentiments as to religion, and there were grounds to think that the king himself had once no aversion to the Catholic Church, had not fear and ambition influenced his course.

Dr. Carrier was congratulated upon his conversion in letters from Rome, Paris, and other places, and he was especially invited by Cardinal du Perron to Paris, who desired his assistance in a work he was publishing against King James. He accepted the invitation, but died shortly after his arrival, in June, 1614.

*Dodd, Ch. Hist. ; Cath. Miscellany*, vol. v., 1826.

1. Some Sermons published while he was a Protestant.
2. A Treatise written by Mr. Doctour Carier, wherein layeth downe sundry considerations, by which he was moved to forsake the Protestant congregation and to betake hymself to the Catholicke Apostolicke Roman Church; addressed to the King. 4to. s.l. aut anno. Dated Liége, Dec. 12, 1613.

King James was greatly irritated at this Missive, and at the Doctor's change of religion, and had he been within his power he would doubtless have been put upon trial.



George Hackwell replied to this with—"An Answer to Dr. Carrier his Reasons, moving him to embrace the Church of Rome." Lond. 1616. 4to.

N. Strange published another edition, entitled "A Missive to His Majesty of Great Britain, King James. Written divers years since by Doctor Carier, containing the motives of his conversion to Catholike religion. Reprinted with some marginall notes and a previous discourse to the like purpose." Paris, 1649, 12mo. It was again revived in the reign of James II., under this title, "A Missive to His Majesty of Great Britain, King James. With a notable foresight of the present distempers both in the Church and State." Lond. 1687. 12mo.

3. **A Letter of the miserable Ends of such as impugn the Catholick Faith.** 1615. 4to.

Published abroad a year after his death.

**Carroll, Anthony, Father S.J.**, a native of Ireland, was born Sept. 16, 1722, and entered the Society at Watten in 1744. He was ordained priest at Liége in 1754, and soon afterwards was sent on the English mission, and served Lincoln for some time.

After the suppression of the Society in 1773, he accompanied his cousin, Fr. John Carroll, subsequently first Archbishop of Baltimore, to Maryland, arriving there in the following year. He returned to England in 1775, and served the missions of Liverpool, Shepton Mallet, Exeter, Worcester, &c., and eventually died in St. Bartholomew's Hospital from injuries received in a murderous attack upon him for the purpose of robbery, in Red Lion Court, Fleet Street, Sept. 5, 1794, aged 72.

*Oliver, Collectanea S.J. and Collections ; Foley, Collectanea S.J.*

1. **Practical Divinity**, being a regular series of Sermons translated from the French of L. Bourdaloue. Lond. 1776, 4 vols. 8vo. ; Lond. 1855, 8vo.

**Carron, Gui Toussaint Julien**, priest and philanthropist, was born at Rennes, in France, Feb. 23, 1760, and was a younger son of Bonaventure James Marie-Ann Malo Carron, an advocate of the Parliament of Brittany.

He was ordained priest in his twenty-third year, and his Bishop was inspired with so great confidence in him, that he at once appointed him vicar of the parish of St. Germain at Rennes. Here he soon commenced to build a home for the poor, and established a manufactory for handkerchiefs, &c., where 2,000 poor people were occupied, the young girls being

under the supervision and instruction of nuns, who took care of the silk and maintained order in the house. Other philanthropic establishments in Rennes were also inaugurated by him.

At the French Revolution, M. Carron refused to recognise the civil constitution of the clergy, or to take the oath, and he was in consequence imprisoned at Rennes, in Aug. 1792, and transported to Jersey in the following month, with about three hundred priests and religious.

The Abbé found the island overflowing with fugitives, and his first care was to erect a chapel, schools, a medical repertory, and a library.

In 1796 the Government ordered the greater part of the priests and emigrants then in Jersey to be sent to England, and the Abbé, in September of that year, came to London, where he opened two schools and a medical repertory.

Here he also opened two chapels successively, and in 1797 he established at Somers Town two hospitals, one for aged or infirm priests, and the other for women. He also instituted a seminary for twenty-five students, which gave many priests to the Church.

In 1799, the schools he had established became boarding-schools, in one of which about eighty boys were educated, and in the other, sixty girls.

At Somers Town the Abbé built a large chapel, besides which he found means to establish and support in London Street, Fitzroy Square, a Chamber of Providence, in which were deposited linen, wine, and suitable refreshments for the sick.

Two poor schools in Somers Town also owed their existence to him.

He continued to direct his various foundations in England until 1814, when he returned to France, only to be forced on March 20, 1815, to seek refuge once more in England.

In the following November he went back to France, where he continued to astonish the world with his philanthropic institutions and extraordinary activity, until his death at Paris, March 15, 1820.

Cast with the innumerable exiled French clergy upon England's hospitable shore, he returned a hundredfold for the generous asylum it gave him, for wherever he fixed his abode, new fountains of charity gushed forth around him.

Charity was the sole purpose of his life: his every breath

heaved forth its anxious prayer—his every word accented its life-preserving purpose. Hospitals, schools, and chapels were the result of the irresistible pleadings of this missionary of charity, who, himself, had little more than what the fostering providence of the hour furnished to its faithful and diligent agent.

*Laity's Directories*, 1822 and 1824.

1. *Beau Soir de la Vie*, &c.
2. *Cantiques Anciens et Nouveaux*.
3. *Confesseurs de la Foi*, dans l'Eglise Gallicane à la fin dix-huitième Siècle. 4 vols. 8vo.
4. *De l'Education*. Paris, 1819, 2 vols. 18mo.
5. *Ecoliers Vertueux*. 2 vols. 18mo.
6. *L'Ami des Mères*. Lond. 1805, 4 vols. 12mo.
7. *Le même*, ou se trouve la *Vie d'une jeune Religieuse morte à Sales House*, Shepton Mallet. 2 vols.
8. *Le Trésor de la Jeunesse Chrétienne*.
9. *Les Attraites de la Morale*, ou la *Vertu parée de tous ses charmes*, et l'Art de rendre heureux ceux qui nous entourent, avec un beau *Portr. de St. F. de Sales*.
10. *Les Nouvelles Heroïnes*.
11. *L'Heureux Matin de la Vie*.
12. *Modèle des Prêtres*, ou la *Vie du J. Brydayne*. Reprinted, Lille, 1860, 8vo.
13. *Modèles du Clergé*. 12mo.; Paris, 1823, 2 vols. 12mo.
14. *D'une tendre et solide Dévotion à la Mère de Dieu dans le 1<sup>r</sup> age de la Vie*.
15. *Parmi les Filles Chrétiennes*. 12mo.
16. *Pensées Chrétiennes*, ou *entretiens de l'Ame Fidèle*, avec le Seigneur, pour tous les Jours de l'Année. 6 vols. 12mo.
17. *Pensées Ecclesiastiques*. Lille, 1799, 12 vols. 18mo.
18. *Réflexions Chrétiennes pour tous les Jours de l'An*. Winchester, 1796, 8vo. Translated into English under the title of "Catholic Reflections."
19. *Vies des Justes dans l'Etat ou mariage*. 2 vols. 12mo.
20. *Vies des Justes dans l'Etude des Lois*, ou dans la *Magistrature*.
21. *Vies des Justes dans les plus haut Rangs de la Société*. 5 vols.
22. *Vies des Justes dans les Conditions ordinaires de la Société*. Lyon, 1844, 8vo.
23. *The Life of P. La Feuillade, a Catholic Soldier of the 18th century*. Translated from the French. Lond. (Derby, pr.), (1850), 12mo.
24. Several of the above works have been translated into English.
25. *Portrait*, Abbé Toussaint Julien Carron, Founder of St. Aloysius Chapel and Charity Schools, and several other Religious



and Charitable Institutions, and Author of many learned and pious Works. Born at Rennes, Feb. 23, 1760. Died at Paris, March 15, 1821. Lond. Keating & Brown, Laity's Directory, 1824, 12mo.

**Carrow, Gervase**, a gentleman, condemned to die for denying the king's ecclesiastical supremacy, and executed in 1540.

*Dodd, Ch. Hist., citing Dr. Worthington's Catal. Martyr.*

**Carter, Andrew**, artist in stained glass, born in Preston, Sept. 21, 1799, was the second son of Mr. Thomas Carter, one of the Councillors under the new municipal corporation of Preston in 1836. The Carters of Urton, or Durton, in Broughton, near Preston, were probably descended from the Carters of Thistleton, and were staunch recusants. James Carter, son of Henry Carter, of Durton, registered his estate there in 1717, in accordance with the Act of 1 Geo. I., and his relative Grace Carter was the wife of Edward Daniel, of Durton, ancestor of several distinguished ecclesiastics. Andrew Carter resided at Lady Well, Fernyhalgh, and married Alice, daughter of Mr. John Gillow, of Salwick Hall and Elswick Grange, by whom he had a numerous family.

He attained considerable proficiency in his profession, a notable example of which may be seen in the chapel at Fernyhalgh. Ultimately he settled in the United States, where his talents met with due appreciation.

*Whittle, Hist. of Preston; Gillow, Lanc. Recusants, MS.*

**Carter, John**, priest, born in April, 1750, was son of Robert Carter, of Standish, and his wife, Jane Cope or Cooper. Several Catholic families of this name resided in various parts of Lancashire, the most notable being those at Thistleton and Broughton.

The family under notice were descended from that of Thistleton. It appears in the Recusant Rolls of the time of Charles II., and in 1717 two of its members registered leasehold estates there. Richard Carter, the son of one of these, was perhaps the first to remove to Standish. His brother, John Carter, was ordained priest at the English College, Lisbon, and served the mission of Newhouse, Newsham, near Preston. This mission was founded towards the close of the seventeenth or beginning of the last century, at The Hough, in Newsham, and

in 1716 the Rev. Francis Kirk was the priest. The Hough estate belonged to John Hesketh, a younger son of William Hesketh, of Maynes Hall, Esq., by Perpetua, daughter of Thomas Westby, of Mowbreek, Esq. The Rev. Roger Brockholes served this mission some years later conjointly with Claughton. The date of the arrival of the Rev. John Carter is not recorded, but he was here in 1745, when Charles Edward passed with his army, and obtained an assurance from that Prince that his troops should not molest his person or the mission property. It was probably Mr. Carter who erected the small ill-made chapel, since known as Newhouse, on the estate bequeathed by Edmund ffishwick, the representative of an old Newsham yeomanry family.

In 1768, during the anti-Jacobite and No-Popery fermentation at Preston, Newhouse narrowly escaped destruction. An infuriated mob, after destroying St. Mary's Chapel, at Preston, and burning that at Cottam, moved in the direction of Newsham for the purpose of demolishing the chapel there, but a neighbouring Protestant persuaded them not to touch it. When they got to Hollowforth Mill he met them, and ascertaining their purpose, entreated them not to molest the resident priest at Newhouse, whom he highly praised, and then asked them to have something to eat and drink, with which they were appeased and moved back to Preston. Mr. Carter died Oct. 18, 1789, but long before his death, about 1762, his nephew, James Carter, came to assist him in the mission. He was the son of Richard Carter and his wife Elizabeth Mawdesley, and was born in 1736. Educated at Douay, he was there ordained priest and assumed his mother's maiden name, a custom which was very common with priests in those days. Here he remained for fifty-two years, and died at Newhouse, Feb. 4, 1814, aged 78. Towards the close of his life Mr. Carter, or Mawdesley, the name by which he was known, was assisted by his nephew, Henry Carter, who came to the mission in 1805. He was a younger son of Robert Carter and his wife, Jane Cope or Cooper, born Feb. 2, 1761, and educated at St. Omer and Douay. It was mainly through his exertions that the present chapel at Newhouse was built, in 1806, near the old site, and with a view of preventing any ill-feeling or difficulty with the Protestants, whose chapel at Barton, about a mile distant, was dedicated to the same saint, St. Lawrence, the old patron was

abandoned, and the new edifice was dedicated to Our Lady. Four years later the parson of Goosnargh demanded fees for burial in the cemetery which had been recently attached to Newhouse, but this was successfully resisted by Mr. Carter. He retired from the mission in 1818, and died at Preston, Nov. 24, 1826, aged 65.

His elder brother was the Rev. John Carter, the original subject of this notice. Born in 1750, he was admitted into Douay College in 1762, where he distinguished himself, particularly as a classical scholar, and defended philosophy under Mr. Joseph Berington. In 1776 he came on the mission, and was placed with his old master, Mr. Berington, at Wolverhampton, where he remained until his death, which occurred March 31, 1803.

Mr. Carter was gifted with a fine imagination and a good memory, was an eloquent and powerful preacher, and was highly respected by Protestants as well as Catholics. It is not too much to say of him that no one laboured more, and with better success than he did, to remove from the minds of his Protestant brethren the many prejudices which they entertained about Catholics and the Catholic religion. He was buried in Bastbury churchyard, where a stone was erected to his memory by his friend Mrs. Green, of Wolverhampton, with a long inscription commemorative of his great abilities and good qualities.

*Gillow, Lanc. Recusants, MS. ; Kirk, Biog. Collections MSS. ; Forfeited Estates, P. 62, P. 134, P.R.O. ; Douay Diaries.*

1. **Gother's Prayers for Sundays and Festivals**, adapted to the use of **Private Families or Congregations**. To which is added an **Appendix**, containing Prayers before and after Mass, and some **Evening Devotions**. **Wolverhampton, J. Smart.** 1800, 8vo. ; title 1 leaf, preface, pp. vii., pp. 3-429.

Edited in conjunction with the Rev. John Kirk, D.D.

**Carter, Peter, M.A.**, schoolmaster, a native of Lancashire, was born about 1530, and took his degree of B.A. at St. John's College, Cambridge, in 1553-4. In the following year he was elected to a fellowship in St. John's on Mr. Asheton's foundation, and commenced M.A. in 1557. After this he was appointed Master of the Grammar School of Preston, where the people for long refused to abandon their faith.

How long he remained in this occupation does not appear,



but it is probable that he was ultimately discharged on account of his religion.

The Latin inscription upon his tombstone in Preston churchyard (Dodsworth MSS., vol. cxlv. fol. 145), records the date of his burial, Sept. 8, 1590, aged 60.

*Cooper, Athen. Cantab.; Palatine Note-Book*, Feb. 1883.

1. *Annotationes in Dialectica Joan. Setoni.* Lond. 1563, 12mo., printed together with Seton; Lond. 1570-2-4-7, 1584-7, 1599, 1611, 12mo.; Cambr. 1631, 12mo.; Lond. 1639, 8vo. Ded. to Edward, Earl of Derby, K.G., whom Carter seems to have known, and calls him "the most benign patron of letters."

This once popular book was formerly the standard treatise on Logic. Seton was in 1554 Prebendary of Ulskelf in the Church of York, and one of the divines sent to urge John Bradford to recant.

**Carter, or Cartaret, Richard, O.S.F.**, was one of those Observants who suffered so much in prison on account of their refusal to acknowledge the ecclesiastical supremacy of the king, that when they were released, in 1573, they were reduced to such a state by their sufferings that four of them died, of whom Fr. Carter was one, within a few days after obtaining their freedom.

This is commemorated in the Franciscan Martyrology on Aug. 9, 1537.

*Parkinson, Coll. Anglo-Min.*, p. 238.

**Carter, William, D.D.**, a native of Durham, was educated at Cambridge, where he proceeded B.A. 1529, M.A. 1532, B.D. 1542, and received his degree of D.D. in 1544. He was collated to the Archdeaconry of Northumberland, Nov. 3, 1558, and was well beneficed in Queen Mary's reign. Refusing the oath of ecclesiastical supremacy in the 1st of Queen Elizabeth, he was taken into custody and deprived of his preferments.

In a list of recusants in 1561, it is stated that he was restrained to Thirsk, in Yorkshire, or within ten miles thereof. The following note occurs against his name: "Not unlearned, but very stubborn and to be considered." He afterwards escaped to the Continent, and resided in the English College at Douay in 1571. He died at Mechlin, in Brabant, in 1578.

*Dodd, Ch. Hist.; Cooper, Athen. Cantab.; Douay Diaries.*

1. Verses after Peter Carter's edition of Seton's Logic.

**Carter, William**, printer and bookseller, was the son of John Carter, of London, draper, and was apprenticed to the celebrated printer, John Cawood, for ten years from the Purification, 1562-3. After the termination of his articles, he appears to have acted as amanuensis to Dr. Nicholas Harpsfield, and set up a press at which, in his zeal for the Catholic cause, he printed many books in favour of his party, but on account of the necessities of the times, most if not all bore the imprint of Douay, or other places abroad.

Nevertheless, he was frequently threatened by Dr. Aylmer, Bishop of London, on that account; and, indeed, Strype says that he was "divers times put in prison for printing lewd pamphlets, Popish and others, against the Government." It does not appear, however, that he printed anything except Catholic books—"lewd pamphlets" in the language of those bitter days.

Ultimately he was apprehended and tried for printing Gregory Martin's "Treatise of Schism," with the addition of a dedication to the Queen, under the name of John Howlet, an *alias* attributed to Fr. Persons.

Cardinal Allen states in his reply to Burleigh's "Execution of Justice in England," that he was examined on the rack as to whom he had disposed, or intended to bestow, certain books of prayers and spiritual exercises and meditations, which he had in his possession.

He was indicted for printing the "Treatise of Schism," in which was a quotation, or expression, which the prosecuting counsel most unjustly maintained was an exhortation to the English to treat Queen Elizabeth as Judith did Holofernes. He was condemned at the Old Bailey, Jan. 10, 1584, and the next day was hanged, bowelled, and quartered at Tyburn.

Great commiseration was felt for this innocent young man, and it was generally thought that he was hardly treated, for the allusion to Holofernes was palpably inapplicable to the Queen, and there was not a single passage in the book which bore the appearance of treason.

*Dodd, Ch. Hist.; Wood, Ath. Oxon.; Stow, Annals; Ames, Typo. Antiq., Herbert, 1786, vol. ii.*

1. Ames says he printed a book in French asserting the innocence of Mary, Queen of Scots, which he suggests was a translation of Bishop Lesley's "Defence of the Honour of Marie," &c., privately printed in 1569,

and edited and reprinted by Morgan Philipps, Liége, 1571. It is far more probable that it was one of the English translations with a foreign imprint.

2. **A Treatise of Schism. Shewing that al Catholikes ought in any wise to abstaine altogether from heretical Conventicles, &c., Duaci.** 1580, 16mo., with a ded. by John Howlet (*i.e.*, Fr. Persons) to Q. Eliz.

The original work by Gregory Martin was published, Duaci, 1578.

**Carter, William**, priest, was the son of John Carter, of Little Poulton Hall, co. Lancaster, by his first wife, Elizabeth, daughter and co-heiress of Henry Atkinson, of Poulton. This family was descended from the Carters of Hambleton and Larbreck, who regularly appear in the Recusant Rolls from the earliest period. Mr. John Carter married, secondly, Mrs. Corless, the mother of Dr. Corless, the priest at Cottam.

William Carter was ordained priest at Ushaw, and succeeded the Rev. John Bell to the mission of St. Marie's, Samlesbury, in April, 1828.

Previous to Mr. Bell's appointment, the mission, which is a very old one, had been served by the Franciscans. Mr. Carter remained here until Oct. 1847, when he was removed to the church of St. Joseph, Liverpool, which had been erected in the previous year. Here, by the munificence of Don Tomaso Gillow, Marquis of Solidad del Rivero, in Mexico, a native of Liverpool, he was enabled to erect the costly schools of SS. Thomas and William.

He died on July 13, 1853.

*Abram, Hist. of Blackburn.*

1. **Answer to the Charges of the Rev. F. Law, contained in An Address to the Protestants of Salmesbury.** Preston, 1835, 8vo., pp. 12.

2. **A Brief Reply to the Second Address of the Rev. F. Law to the Protestants of Salmesbury.** Preston (1835), 8vo., pp. 33.

This was called "The Samlesbury Controversy," and excited great interest in the neighbourhood. The Rev. F. Law was the Vicar of Samlesbury, and made a gratuitous attack on the Catholics in a pamphlet of twelve pages, which elicited Mr. Carter's first reply.

**Carus, Thomas**, Judge, was son of William Carus, of Asthwaite, co. Westmoreland, Esq., by Isabel, daughter of Thomas Leyburne, of Cunswick, in the same county, Esq. It does not appear where he received his academical education, but he was entered at the Middle Temple, and attained the position of Reader, in Lent, 1556. At the end of Mary's reign,



he was summoned to take the coif, which he received soon after the accession of Elizabeth, on April 19, 1559. From that time till Trinity Term, 1565, his name occurs in several cases in both Dyer's and Plowden's Reports.

The date of his elevation as a judge of the Queen's Bench is not given by Dugdale (Orig. 217), but from the latter author it may be gathered that he succeeded Mr. Justice Corbet, who is mentioned as sitting in the court as late as Trinity Term, 1566. Carus retained this position till his death, the date of which has not been discovered, but no successor seems to have been appointed to him till May, 14 Eliz. 1572, although his name does not appear in the Reports after Easter, in the 12 Eliz. Perhaps his religion accounts for this, for his family appears in the Recusant Rolls very shortly after this date, and all his descendants were staunch Catholics until ruined and broken up, and their estates confiscated and sold, for their active support given to the Chevalier de St. George in his unsuccessful attempt to recover the throne of his ancestors in 1715.

Judge Carus settled at Kirby Lonsdale, in Westmoreland, and he was residing there at the time of Flower's visitation of Lancashire in 1567. He married Catherine, daughter of Thomas Preston, of Preston Patrick, Esq., and had three sons and three daughters. The eldest, Thomas, of Kirby Lonsdale, married Anne, daughter and sole heiress of Wilfrid Preston, of Over Biggins, co. Westmoreland, Esq., and had an only daughter and heiress, Elizabeth, the wife of Sir Nicholas Curwen, of Workington, co. Cumberland, Knt., whose grandson, Sir Patrick Curwen, was created a Baronet in 1627, a title which expired with him in 1664.

The third son, Christopher Carus, established himself at Halton Hall, near Lancaster, which he acquired by purchase, with the manor and advowson, and it is not quite certain whether or not he was knighted. He married Catherine, daughter of Christopher Philipson, of Colgarth, co. Westmoreland, and both he and his wife suffered heavy and repeated fines for recusancy.

Their descendants were allied with the best Lancashire families, and possessed very extensive estates, which were ultimately sacrificed through their loyalty to the Stuarts.

*Foss, Judges of England ; Gillow, Lanc. Recusants, MS.*

**Carver, Thomas**, a captain in the Royal army, was killed in Monmouthshire during the Civil War.

*Castlemain, Cath. Apol.*

**Cary, Anne Clementina, O.S.B.**, born in 1615, was daughter of Viscount Falkland. She was professed at the Benedictine Abbey at Cambray, in 1640, and going to Paris for the cure of a disorder in 1651, obtained by means of Henrietta Maria, Queen of the unfortunate Charles I., with the assistance of Abbot Montague, that a monastery of her Order should be established in Paris.

Five nuns from Cambray were sent to aid her in beginning the foundation, two of whom afterwards returned to Cambray.

Dame Bridget More was installed the first abbess, the foundress, Dame Clementina, having out of humility declined that dignity. After occupying five different houses, the community, through the generosity of M. de Touche, was put in possession, in March, 1664, of the convent which it finally occupied in the Rue du Champ de l'Alouette, Faubourg St. Marcel.

Here Dame Clementina died, April 26, 1671, aged 56.

The Abbey continued until the French Revolution of 1793, when it was converted into a common gaol, and the nuns were confined in their own convent with the ordinary prisoners.

After much suffering and many adventures, they at length obtained their freedom, and arrived in London, July 5, 1795. They settled the same year at Marmhull House, in Dorsetshire. In 1807 they removed to Court House, Cannington, near Bridgewater; in 1836 they went to Aston Hall, Staffordshire; and finally, in the following year, they settled at St. Benedict's Priory, Great Heywood, Staffordshire.

*Petre, Notices of Eng. Colleges and Convents; Snow, Bened. Necrology; Oliver, Collections*, p. 142.

**Cary, Edward**, priest, was the son of John Cary, Esq., and his wife Lucy, and was born in the village of Melford, co. Suffolk.

His father, who died about 1638, was the heir to large possessions, but had been reduced to poverty on account of persecution for the faith.

In his account of himself on his entry into the English College, Rome, Edward Cary says that he was brought up partly

at Melford, and partly at Marlton, in Devon, the seat of his uncle, Sir Edward Cary. He further states that he had four brothers and five sisters, all Catholics.

During the Civil War, Edward, like other members of his family, served as an officer in the Royal army until it was disbanded. He then, in Aug. 1646, left England with the intention of serving in some continental army, but afterwards changed his mind, and went to Rome with an ardent desire for the priesthood. Here he was admitted into the English College, Dec. 8, 1646, and was ordained priest, March 25, 1651.

In the following month he proceeded to the English mission, where he gained the general esteem of his brethren.

At the accession of James II. he was appointed Chaplain-General to his Majesty's Catholic forces, and after the Revolution of 1688 he was employed in confidential negotiations with the friends of legitimate monarchy. His death occurred in 1711.

The ancient family of Cary, of Devonshire, suffered severely under the penal laws, though in early times some of its members appear to have conformed to the new religion.

It is recorded that Sir Edward Cary, of Marlton, was one of the leading Catholics of Devon, and endured unrelenting persecution on account of his religion. His wife was Margaret Blackhurst, of Preston, co. Lancaster, but that family was certainly not Catholic. His son, Sir George Cary, who was knighted by Charles I. at Greenwich, in 1632, purchased Tor Abbey, near Torquay, which was originally a monastery of Premonstratensian Canons, founded in the reign of King John.

The Abbey was most beautifully situated, and the ruins of the church, chapter-house, and a gateway, evince its former magnificence. The domestic portions of the building still extant are unusually extensive and perfect. The old refectory was converted into, and used as, a Catholic chapel, and Dr. Oliver states that, in his belief, a priest has been in regular attendance ever since.

*Foley, Records S.J.*, vols. v. and vi.; *Oliver, Collections*; *Dodd, Ch. Hist.*; *Burke, Landed Gentry*.

1. The Catechist Catechized: or Loyalty asserted in Vindication of the Oath of Allegiance, against a New Catechism set forth by a Father of the Society of Jesus, to which is Annexed a Decree made by the Fathers of the said Society, against the said



**Oath. With Animadversions upon it. By Adolphus Brontius, a Roman Catholick.** 1681, 8vo., title 1 leaf, preface pp. 3-6, second title 1 leaf, "The Jesuits' Catechism : or, a Brief Instruction touching the Oath of Allegiance. By way of Dialogue, 1681." Preface signed J. D., pp. 9-10, "The Jesuits' Catechism," pp. 11-189.

The secular clergy as a body, and most of the Catholic nobility, gentry, and commonalty, had either actually taken the oath of allegiance, or were ready to do so when it should be required of them, and in this they were supported by the opinions of a great number of the Sorbonne Doctors. The Jesuits were in strong opposition to this, and through their influence the Internuncio at Brussels, Tanari, published a condemnation of the oath of allegiance in March, 1682, and on May 14, following, Mr. Cary's book, written pseudonymously, in defence of the oath, was condemned by Innocent XI.

**Cary, George**, a gentleman volunteer in the Royal army, a younger son of George Cary, of Cockington, co. Devon, Esq., by Elizabeth, daughter of Sir Edward Seymour, Bart., of Berry Pomeroy, co. Devon, was killed at Shelford House during the Civil War. He was brother to Sir Henry Cary, Knt., Sheriff of Devon in 1643.

*Castlemain, Cath. Apol. ; Burke, Landed Gentry.*

**Caryll, John**, poet and dramatic writer, was born about 1624, and was the eldest son and heir of John Caryll, of Ladyholt and Harting, co. Sussex, Esq., and his wife, the Hon. Catherine, daughter of William, second Lord Petre.

After studying his rudiments in England, he was sent to St. Omer's College, and at the age of 18 was admitted, in 1642, into the English College, Rome. He left the college, March 2, 1646, but remained in Rome for some time. Eventually he was appointed private secretary to Mary Beatrice, Duchess of York. He was one of the victims of the Oates Plot persecution, and suffered imprisonment in the Tower for six years ; but when James II. ascended the throne, he was released, and was intrusted by the king with a commission to Rome to endeavour to effect reconciliation with the Holy See. After his return to England he was appointed Secretary and Master of Requests to the Queen, Nov. 27, 1685, and was in great favour with the royal family.

At the Revolution, in 1688, he followed his Sovereign to St. Germain's, and in 1695 was made Secretary of State to the exiled monarch. In 1697, James II. rewarded him with knighthood, and created him Earl Caryll and Baron Dartford,

dignities which had been offered him some time before he accepted of them, but these titles were not acknowledged in England. Three years before, in 1694, he had been outlawed by William of Orange, and his estates of Goodwood, Harting, and Ladyholt were sequestered and bestowed upon a certain Lord Cutts, who it is believed had been a butcher, but quitting the shambles for the army, had joined the Orange party against his lawful sovereign. The property being entailed, Cutts only got the life interest, which was afterwards redeemed by Caryll's third brother, Richard, for £6,000.

Caryll married Margaret, daughter and co-heiress of Sir Maurice Drummond, but died at the Court of St. Germain's without issue, Sept. 4, 1711, aged 87, and was buried in the Scotch College, Paris, to which he was a considerable benefactor, as he was likewise to several religious orders and to different objects of charity.

Her Majesty, the exiled Queen, in sending her condolence to the family at his death, stated that none could be more sensible of his loss than she was ; that she had never had a person about her in whom she could confide without any reserve as she had done in him ; that he was the only man whom she ever regarded in the light, not only of a friend, but of a father ; and that she would never forget in her feelings towards his family the obligations she owed to him.

*Foley, Records S.J.*, vols. iii. and vi.

1. **The English Princess, or the Death of Richard III. ; a Tragedy.** Lond. 1667. 4to.

2. **Sir Solomon Single, or the Cautious Coxcomb ; a Comedy ; translated from the French.** Lond. 1671. 4to.

3. **The Hypocrite, written upon the L— S— in the year 1678.** Some verses printed in Dryden's *Miscellanies*.

4. The translation of the first Eclogue of Virgil, printed in Nichol's "Select Collection of Miscellany Poems," vol. ii. p. 1.

5. **Briseis to Achilles**, an English translation in verse in P. Ovidius Naso *Heroidum Epistolæ*. Lond. 1683, 8vo. ; 1701, 8vo. ; 1712, 8vo. ; 1725, 12mo.

6. **The Psalmes of David. Translated from the Vulgate.** 1700. 12mo. Preface, approb., &c., 9 leaves, pp. 347, and 8 pp. errata ; second edit. 1704, renewed and corrected. Printed at St. Germain's, in prose, and written with great care, in which he took Bellarmine for his guide, and he modestly says it was intended only for the private devotions of the laity. It is said by Dr. Geddes, in his prospectus for a new translation of the Bible (p. 110) to have often expressed the meaning of the Vulgate much better than the Douay translation.

**Caryll, John, Esq.**, was the eldest son and heir of Richard Caryll, of West Grinstead Place (younger brother and heir of John Caryll, created Earl Caryll by James II. in exile), and his wife, Frances, second daughter of Sir Henry Bedingfeld, Bart. His father purchased West Grinstead from his cousin, Philippa, Lady Morley, *née* Caryll, widow of Lord Morley and Monteagle.

Mr. Caryll, who succeeded his uncle to the family estates, and would have been the second Lord Caryll had the title been recognised, married Elizabeth, daughter of John Harrington, of Ore Place, Sussex, Esq., and had a numerous family. He suffered imprisonment, for recusancy, or for loyalty to his unfortunate Sovereign, on two occasions, in 1696—viz., in Chichester gaol for fourteen days, from March 28, and in Horsham prison for nine weeks, from May 4. He died at West Grinstead in 1736, where his most intimate friend, Pope, composed so many of his beautiful works. It was at his desire that the poet wrote "The Rape of the Lock," in which the Peer was Lord Petre.

Mr. Caryll's eldest son, John, died in his father's lifetime, April 6, 1718, aged 30, leaving, by Lady Mary Mackenzie, daughter of the fourth Earl of Seaforth, a son, John Baptist, the last of his family, who married the Hon. Dorothy Molyneux, of Sefton, daughter of the fourth Viscount Molyneux of Maryborough, and died without issue, in 1788, aged 74. In 1750 John Baptist sold the equity of redemption in the property to his lawyer, a Mr. Burrell, who was subsequently created a Baronet. He then joined Prince Charles Edward in Italy, with whom he lived for many years, and finally retired to Dunkirk, where he died in poverty and distress.

Fr. Richard Caryll, S.J., second son of John Caryll and Elizabeth Harrington, was born in 1692, and entered the Society at Watten, in 1711. He was at Ladyholt in 1718, under the assumed name of Paul Kelly, and took up the duty of keeping the Caryll Diary upon the death of his eldest brother, John, in that year. He was chaplain at Lulworth Castle, Dorset, in 1722, and again chaplain at Ladyholt soon afterwards, which he left about 1724, and subsequently served the mission of Bonham, and in 1727 went to Cheeseburn Grange, Newcastle-on-Tyne, eventually succeeding his cousin, Fr. Charles Caryll, at Stapehill, Derbyshire, in 1745, where he died, Feb. 18-28, 1750-1, aged 58.



*Foley, Records S.J.*, vols. iii. and vii.

1. A large collection of Caryll MSS. is in the Brit. Mus., Add. MSS., Letters, &c., nn. 28,224 ; Family Correspondence, 22,228 ; Accounts and Diary, 28,240 ; ditto of John Caryll, sen., 28,245 ; Wills, law papers, &c., 28,250 (1569-1760).

**Caryll, Mary, O.S.B.**, Abbess, was the eldest daughter of John Caryll, of Ladyholt, Esq., by Catherine, daughter of William, second Lord Petre. She was professed in the Benedictine Convent at Ghent, whence, after several years, she was sent in 1662, by the Lady Abbess, Mary Knatchbull, to found a monastery of her Order at Dunkirk. She took eleven of the sisters with her, all ladies of rank and singular virtue.

Lady Caryll was constituted the first Abbess, and is regarded as the foundress of the house. She governed the monastery with great success for forty-nine years, and left, at her death in 1712, forty-nine religious whom she had professed, forty-four having died before her. She was 86 years of age, and ruled by her example as well as by the sweetness of her disposition. She was very devout to St. Francis Xavier, and, although declared by two physicians to have an incurable cancer, she was believed to have been miraculously healed after a novena in honour of the Saint, a fact mentioned in the dedication of "*Devotions of St. Francis Xavier*," printed at the end of the seventeenth century, and dedicated to her. This cure took place in 1669.

*Foley, Records S.J.*, vol. iii. ; *Dodd, Ch. Hist.*

**Case, John, M.D.**, schoolmaster, was born at Woodstock, in Oxfordshire, and was educated at New College, Oxford, where he was some time chorister, as also in Christ Church. In 1564 he was chosen scholar of St. John's College, proceeded M.A., and was elected a Fellow of that College, being accounted one of the most acute disputants of the day. Some time later he was appointed to the Prebendary of North Aulton in the church of Salisbury.

He does not appear to have believed in the teachings of the so-called Reformers, and in consequence abandoned his fellowship and became a Catholic ; but worldly considerations, and the fear

of the consequences which would ensue from the open avowal of his change of religion, prevented him from ever making a candid and public declaration of his faith until he lay in his last sickness, and was assisted by "A. T.," a Catholic priest.

Though he was commonly suspected to be a Catholic, his occasional conformity and his reputation for learning shielded him from interference, and he was permitted to keep a boarding-school, which was much frequented, especially by Catholics. He was considered the most noted disputant and philosopher that ever set foot in St. John's College, and he was held in great veneration by his pupils, several of whom afterwards rose to eminence.

His works were much esteemed in the University, and read with great profit by the juniors of the colleges. He did not confine himself to one sort of learning. He was extremely fond of studying physic, and took the degree of Doctor in that faculty, in 1589. He made a competent fortune by his various employments, and died in the communion of the Church, Jan. 23, 1600.

Dr. Case was highly esteemed for his talent in educating youth. He was agreeable and facetious in conversation, and having a philosophical turn of mind, endeavoured to revive that branch of learning, which in his time was rather despised than neglected in the University.

Wood refers to him as "a man of an innocent, meek, religious, and studious life, of a facete and affable conversation, a lover of scholars, beloved of them again, and had in high veneration."

*Dodd, Ch. Hist. ; Wood, Athen. Oxon. ; Pitts, De Illust. Angl. Script.*

1. **Summa veterum Interpretum in universam Dialecticam Aristotelis.** Lond. 1584, 4to. ; Oxon. 1585-1598 ; Francf. 1593 ; 1616, 8vo.

This was the first book printed at the new press at Oxford.

2. **Speculum Moraliū Quæstionum in universam Ethicē Aristotelis.** Oxon. 1585, 4to. ; Francf. 1589 ; 1616, 8vo.

3. **Reflexis Speculis Moralis : seu Comment. in Magna Moralia Aristotelis.** Oxonii, 1584, 8vo. ; 1596.

4. **Sphæra Civitatis : sive de Politia.** Oxonii, 1588, 4to. ; Francf. 1616, 8vo. ; often reprinted abroad.

5. **Apologia Musices, tam Vocalis, quam Instrumentalis, et Mixtæ.** Oxonii, 1588, 8vo.

Trans. into English, Oxford, 1686, 8vo., entitled "The Praise of Musicke."

6. *Thesaurus Œconomixæ, seu Comment. in Œconomica Aristotelis.* Oxonii, 1597, 4to. ; 1598, 8vo. ; Hanov. 1598, 8vo.

7. *Appendix Thesauri Œconomixæ.*

8. *Lapis Philosophicus, seu Comment. in 8 Libros Physicorum Aristotelis.* Oxonii, 1599, 4to. ; Lond. 1612, 4to.

9. *Ancilla Philosophiæ, seu Epitome in 8 Libros Physicorum Aristotelis.* Oxonii, 1599, 4to.

10. *Apologia Academicarum.* MS.

11. *Rebellionis Vindiciæ.* MS.

**Cassy, George**, a captain in the Royal army, was killed at Hereford during the Civil War. He was probably a son of Henry Cassy, Esq., of Hereford, and his wife, Winefrid Seaborne. The family was allied to the Berkeleys, Mortimers, and other influential families.

*Castlemain, Cath. Apology.*

**Castlemain, Roger Palmer**, Earl of, was son of Sir James Palmer, of Dorney, in Buckinghamshire, Chancellor of the Garter, by Catherine, eldest daughter of Sir William Herbert, afterwards Earl of Powis.

The family was descended from the Palmers of Wingham, in Kent, and Ammening, in Suffolk.

Roger Palmer had the misfortune to marry Barbara Villiers, daughter of Viscount Grandison, a lady whose morals were subordinate to her vanity and ambition.

On the very day of the arrival of Charles II. in the capital, she established her dominion over his heart, and contrived to retain it for years, in defiance of the inconstancy of his disposition and the intrigues of her rivals.

When the approaching marriage of the king became a subject of anxiety and distrust with Mrs. Palmer, Charles, that he might pacify the temper of his imperious mistress, redoubled his attentions, and created her husband, strongly against his will, Earl of Castlemain and Baron Limerick in Ireland, with remainder to the issue male of the body of his wife, the Lady Barbara.

When Oates broached his plot against the Catholics, in Oct. 1678, he accused the Earl of Castlemain, that, having obtained a divorce from his wife on account of adultery with the king, he was now a Jesuit in priest's orders, and had, in the hearing of Oates, wished success to the plot that he might gratify his revenge. Castlemain was sent to the Tower and



tried at the King's Bench, Westminster, June 23, 1680, but was acquitted amid general acclamation.

This trial thoroughly exposed the infamous characters borne by Oates and Dangerfield, and so far as bigotry would allow cleared the Catholics from the charges promulgated during this period of fanatical ferment.

When James II. ascended the throne, his too zealous advisers persuaded the king to send Lord Castlemain as royal ambassador to Rome, though it was well known that the Pontiff disapproved of their ardour and precipitancy. Castlemain's public character, they argued, would ensure attention to his representations, and his past sufferings in consequence of Oates' plot would be a recommendation in his favour. There seemed something ridiculous in the selection of the husband of the imperious mistress of the late king for this mission to the Pontiff, and it was with unfeigned reluctance that Castlemain himself accepted the office.

His instructions bound him to seek the advice of the General of the Jesuits, and to live on terms of intimacy with the French ambassador ; instructions ill calculated to beget the goodwill of the Pontiff, who was no great friend to the Society, and still less to France, or the connections of France. The parade with which Castlemain entered Rome, and the enthusiasm with which he was hailed by the Romans, might gratify the vanity, but the issue of his negotiation disappointed the expectation, of his sovereign.

Failing in the purpose of his mission, and his patience exhausted, Castlemain complained in bitter terms that to him and the French envoy no countenance was shown at the Apostolic See, and he bluntly declared, that unless he had reason to expect a change of measures, he would immediately quit the Papal Court.

The Pontiff demanded satisfaction from the king for the insult offered to him by the ambassador. James, though he attributed the warmth of Castlemain to exuberance of zeal, recalled him to England, but, in reward of his services, gave him a place in the Council.

At the Revolution of 1688, when the Prince of Orange was advancing on London, Castlemain retired into Montgomeryshire ; but here, during the general uproar in which the nation was plunged, he fell into the hands of the rabble, and was carried before the Mayor of Oswestry.

By that functionary he was kept in confinement for seven weeks, until the order went down to remove him to London, when, having remained three weeks longer in a messenger's custody, he was at last committed to the Tower.

After some time he was brought to the bar of the House of Commons and interrogated with regard to his embassy at Rome, and his acting as a Privy Councillor without taking the oaths required by law.

He answered with great firmness and presence of mind, that the embassy was pressed upon him in opposition to his desire by Lord Sunderland, the chief Minister of State, by command of the king. He reminded the House of Sir Thomas Overbury's fate, who was confined many years in the Tower for refusing an embassy to Russia. As to the other point, he had taken all the oaths tendered to him, and his non-compliance with the usual oaths was neither in contempt of the law, nor altogether in consideration of the king's dispensing power.

After a very able defence he was remanded back to the Tower by warrant of the House of Commons on the charge of high treason, for endeavouring to reconcile the kingdom to the Church of Rome, with other crimes and misdemeanours.

The Government, however, thought proper to let the matter drop, so that on Feb. 5, 1689, O.S., his lordship moved for a *habeas corpus*, and was accordingly brought to Westminster five days later, when he was bound over in his own recognisance of £10,000, and four sureties of £4,000 each. The latter were stood by the Earls of Bath, Anglesea, and Essex, with Lord Lansdowne.

After his discharge he retired to the Continent, and resided privately in France and Flanders, but at length returned to England, and died in Wales in 1705.

Lord Castlemain possessed great natural abilities, which he cultivated far above the common by reading and careful observation. He took a leading part in all the Catholic councils during the reign of Charles II.

His wife was created by Charles II. Baroness of Nonsuch, in the county of Surrey, Countess of Southampton, and Duchess of Cleveland, and died in 1709.

She had one good quality ; she was charitable. The English Conceptionists, or Blue Nuns, of the Faubourg St. Antoine, Paris, acknowledge her as a great benefactor in the diary of

their convent. In 1676 she appears to have been residing at Paris, and paid for great alterations in the house. In the following year she gave them £1,000, and she would have built them a church but for an unfortunate disagreement with her daughter, the Countess of Sussex. The diary records, in 1677, that the good nuns had received from her Grace, inclusive of the alterations made in the house, the sum of 15,650 livres.

In 1681 she was still in Paris, and collected in the convent church after one of the sermons during Lent, and on the following Sunday her little daughter did the same with a very favourable result.

Such traits speak better for her subsequent career than popular biographers have hitherto admitted.

*Dodd, Ch. Hist.*; *Butler, Hist. Memoirs*, ed. 1822, vol. iv. p. 457; *Lingard, Hist. of Eng.*, vols. ix. and x., ed. 1849; *Diary of the Blue Nuns*, Paris, 1658 to 1711, MS.

1. **An Account of the present War between the Venetians and Turk; with the state of Candie (in a letter to the King from Venice).** Lond. 1666, 12mo., pp. 93; Amsterdam, 1668, in Dutch. With a portrait of the Earl by Faithorne, and a map and plan of Candia by Hollar. Ded. to the King.

Horace Walpole says that in the dedication the Earl discovers that the Turk is the great Leviath, and that renegades lose their talents for naval affairs.

2. **To all the Royallists that suffered for His Majesty: and to all the rest of the Good People of England. The Humble Apologie of the English Catholicks.** 1666, 12mo. Published anonymously, almost immediately after the Fire of London. Charles Butler says that the printer was diligently inquired after by the House of Commons, but not discovered; he fled, but his presses were broken by the command of the House.

The animosity against the Catholics, in consequence of the calumnious charge of their having set fire to the City of London, rose, almost suddenly, to a prodigious height of fury, insomuch that the Catholics were justly terrified lest extreme measures against them should be adopted. While they were in this state of agitation, Lord Castlemain published his manly and eloquent Apology in their behalf.

It has been erroneously attributed to Dr. R. Pugh, a Catholic physician.

Dr. Lloyd, afterwards Bishop of St. Asaph, republished it with an answer, entitled "The late Apology in behalf of the Papists, reprinted and answered," Lond. 1667, 4to.; republished 1675, 4to., after Lord Castlemain's third edition. The Doctor divides the Apology into paragraphs, and, at the end of each, inserts his answer to it.

3. **A Reply to the Answer of the Catholique Apology. Or a**



cleere vindication of the Catholiques of England from all matter of fact charg'd against them by their Enemyes. 1668, 12mo., pp. 288, said to be printed abroad.

At the end he reprints "A Catalogue of those Catholicks that died and suffered for their Loyalty," originally drawn up by Thomas Blount, the antiquary, with a few additions by two of the Misses Blount, nuns at Paris.

4. **A full Answer and Confutation of a scandalous Pamphlet called A Seasonable Discourse, &c., 1673, 4to.** In answer to Dr. Wm. Lloyd, which elicited "A Reasonable Defence of the Seasonable Discourse, or, A Reply to a treatise called A full Answer and Confutation of a scandalous Pamphlet," &c., 1674, 4to.

5. **Observations on the Reasonable Defence, &c.,** referred to by Dodd.

6. **The Catholique Apology, with a Reply to the Answer, together with a cleere Refutation of the Seasonable Discourse, its Reasonable Defence, and Dr. Du Moulin's Answer to Philanax; as also Dr. Stillingfleet's last Gun-powder Treason Sermon, his Attack upon the Treaty of Munster; and all matter of fact charged on the English Catholiques by their Enemies. By a Person of Honour. The Third Edition, much augmented. 1674, sm. 8vo.**

This has been sometimes confounded with "The Apology," and cited for it.

Dr. Peter du Moulin also published in this year a work, entitled "The Papal Tyranny as it was exercised over England for some Ages, represented. Now set forth by his son, P. du Moulin, Chaplain to King Charles II." Lond. 1674. 4to.

Both Castlemain's Apology and Defence contain a full, argumentative, and eloquent justification of the Catholics, on every point upon which the integrity of their moral, civil, or political principles has been questioned.

Another work against the Earl was entitled "The History of the Powder Treason, with a Vindication of the proceedings and matters relating thereto, from the exceptions made against it, and more particularly of late years by the author of the Catholick Apologie and others." Lond. 1681. 4to.

7. **A short and true Account of the material Passages in the late War betwixt the English and Dutch. In the Savoy (Lond.), 1671, 12mo.; reprinted 1672, 12mo.; with portrait of the Earl by Faithorne.**

8. **The Compendium: or, a short View of the late Tryals in Relation to the present Plot against his Majesty and the Government. With the Speeches of those that have been executed, As also An Humble Address (at the close) to all the worthy Patriots of this once Flourishing and Happy Kingdom. Lond. 1679, 4to., pp. 88,** which was written in answer to Dr. Thomas Barlow's "Popery, or the Principles and Provisions approved by the Church of Rome are very dangerous to all; and to Protestant kings and supreme powers more especially pernicious, &c. In a letter to a Person of Honour." Lond. 1678. 4to.

Relative to these trials were the following publications:—"The Case of T. Dangerfield, with some remarkable passages that happened at the Tryals of E. Cellier and the Earl of Castlemain," Lond. 1680, fol.; "The Tryal of

Roger, Earl of Castlemaine, for high treason, in conspiring the Death of the King, &c., June 23, 1680." Lond. 1681, fol.

9. **The Earl of Castlemain's Manifesto.** 1681, sm. 8vo, pp. 136. A defence of himself against Turberville's charge that he was concerned in the "Popish Plot," which elicited "The Grand Impostor Defeated." Lond. 1682, fol.

10. **An Account of what past on the 28 Oct. 1689 in the House of Commons, and since at the King's Bench bar, in relation to the Earl of Castlemaine.** Lond. 1690. 4to.

11. **An Account of the Embassy of Roger Earl of Castlemaine to Innocent VI. from King James II. Translated into English, with Alterations and Additions by the Author.** Lond. 1688, fol., with plates, including a portrait of the Earl, after G. B. Leonardi, by A. v. Westerhout.

This was the translation from the original Italian work by Michael Wright, entitled "Ragguaglio della solenne comparsa del Conte di Castelmaine Ambasciatore di Re Giacomo Secondo, da Giovanni Michele Writ." Roma, 1687, fol. A fine work.

The embassy was attended with great display, the Earl being provided with a splendid equipage and magnificent train. Wright, who was a painter, was majordomo to the Earl.

12. **Portrait**, Gio. Batista Leonardi, del., Arnolfo van Westerhout, sc., folio, being the frontispiece to Wright's work. The Earl is represented kissing the Pontiff's foot.

13. **Portrait**, the R. Hon. Roger Earle of Castlemayne, Baron of Limbrick, &c., oval, arms, engr. by Faithorne.

**Caswall, Edward**, Oratorian and poet, was the son of the Rev. R. C. Caswall, and younger brother of Dr. Henry Caswall, Prebendary of Salisbury Cathedral, author of works on America, &c.

His father was descended from Sir George Caswall, M.P. for Leominster, who was concerned in the South Sea scheme, and is mentioned in Smollett's "History of England," as having been summoned to the bar of the House in 1720.

Edward Caswall was born July 15, 1814, at Yately, in Hampshire, where his father was clergyman. In 1832 he went to Brasenose College, Oxford, and four years later took a second class in classics. In the previous year he published "The Art of Pluck," a humorous imitation of Aristotle, which has passed through many editions and is still selling at Oxford. In 1838 he was ordained a deacon of the Church of England, at Wells, and priest, at Bath, in the following year.

In 1840 he became perpetual curate of Stratford-sub-Castle, near Salisbury, and in the following year he married Louisa,

only child of General Walker, of Taunton ; she was cut off by cholera, at Torquay, Sept. 14, 1849.

In 1846, just after publishing his sermons on "The Seen and Unseen," Mr. Caswall resigned his incumbency, and visited Ireland ; and in Jan. 1847, he and his wife became Catholics at Rome, and were received into the Church by Cardinal Acton.

This step was, in a great degree, due to the "Tracts for the Times."

His younger brother Thomas, Fellow of Clare Hall, Cambridge, had become a Catholic a few months before.

On March 29, 1850, he was admitted into the congregation of the Oratory, established by Dr. Newman, at Edgbaston, Birmingham, where he was subsequently ordained priest.

He had made the acquaintance of Dr. Newman at the house of the Earl of Shrewsbury, and to his writings he always attributed his conversion. In one of his numerous lyrics, commencing, "Hail, sacred Force ! hail, Energy sublime !" Father Caswall bears eloquent tribute to the influence exercised over him by the magic of the Cardinal's pen.

He remained at the Oratory until his death, Jan. 2, 1878, aged 63.

Lord O'Hagan, in a speech at Birmingham, just after Fr. Caswall's death, referred to him as a man whom he revered, who was at once an accomplished scholar, a pious priest, and a gentle poet.

*Miller, Singers and Songs of the Church ; Tablet*, Jan. 5, 1878 ; *Cooper, Biog. Dict.*

1. **A New Art teaching how to be Plucked**, being a Treatise after the fashion of Aristotle ; writ for the use of Students in the Universities. To which is added a Synopsis of Drinking. By Scriblerus Redivivus. Oxford, 1835, sm. 8vo., pp. 40 ; second edit., Oxford, 1835, preface dated Nov. 13, 1835 ; seventh edit., Oxford, 1837, sm. 8vo., pp. 40 ; often reprinted.

2. **The Child's Manual : Forty Days' Meditations on the Chief Truths of Religion**, as contained in the Church Catechism. Lond. 1846. 16mo.

3. **Sermons on the Seen and the Unseen**. Lond. 1846, 8vo., written before his conversion.

4. **Devotions for Confession and Communion, including Visits to the Blessed Sacrament from "Les Delices des Ames Picuses."** Lond. 1849, 32mo., frontis. Frequently reprinted.

5. **Lyra Catholica : containing all the Breviary and Missal Hymns. With others from various sources. Translated.** Lond. 1849, 32mo., pp. 311 ; New York, 1851, 12mo. ; Lond. 1853 ; 1884, 32mo.



These beautiful translations have been adopted in most of our prayer-books.

6. **Office of the Immaculate Conception (the new Office) in Latin and English.** Translated. Lond. 1850, 32mo., frontis. Often reprinted.

7. **Verba Verbi: the Words of Jesus, arranged in Order of Time, as a Daily Companion Epitome of the Gospel, and Treasury of Mental Prayer.** Lond. 1855, 16mo.; 1871, second edit.

8. **Hours at the Altar; or Meditations on the Holy Eucharist. From the French of M. L'Abbé de la Bouellerie, V.G., of Paris.** Lond. 1860, 12mo., third edit., edited by Fr. Caswall.

9. **The Altar Manual; or Instructions and Devotions for Confession and Communion: Translated from the French.** Dublin, third edition, 1859, 12mo.

10. **The Masque of Mary, and other Poems.** Lond. (1857) 8vo.; 1858, 8vo. A volume containing many beautiful pieces. Cardinal Newman addressed to him, "A gift for new year in return for his volume of Poems," dated Jan. 1, 1858.

11. **Confraternity Manual of the most Precious Blood.** Lond. Derby (printed), 1861. 16mo.

12. **A May Pageant: a Tale of Tintern, and other Poems.** Lond. 1865, 8vo. Reprinted.

13. **Shield of Faith.**

14. **Catholic's Latin Instructor in the Principal Church Offices and Devotions, for the use of Choirs, Convents, and Mission Schools, and for Self-Teaching.**

Frequently reprinted.

15. **Love for Holy Church. From the French of Abbé Petit.** Lond. 1862, 12mo.

**Catcher, Edward, Father S.J.,** *alias* Barton and Burton, was the son of Thomas Catcher, of London, born in 1584 or 1586. He studied at Balliol College, Oxford, where he proceeded B.A., and, having been reconciled to the Church, in 1606, he entered the English College, Rome, in the same year, to repeat his studies for theology. He joined the Society of Jesus at Louvain, in 1609 or 1611, and in 1621 till 1623 he appears at Liège as Procurator. He died on the English mission about 1624.

He was an active missionary, and distinguished for his piety and learning.

*Records S.J. Collectanea; Oliver, Collectanea S.J.*

1. Oration pronounced at the funeral of Cardinal Edward Farnese. In Latin, MS.

2. **Defeat of Henche, the Calvinistic Minister.** Par Père Veron. Translated into English. Douay, 1616.

**Catherick, Edmund**, priest and martyr, was descended from the ancient family of Catherick seated at Carlton and Stanwick, in the North Riding of Yorkshire.

One of this family, which was always notable for its staunch adherence to the faith, was concerned in one of those tumults and protests against the change of religion which broke out in Yorkshire about the time of the Pilgrimage of Grace.

Anthony Catherick, Esq., and other members of his family, were recusants in the parish of Stanwick in 1604. In the reign of Charles II., 1665-6, John Catherick, Esq., of Carlton, with his widowed mother and several of his children, appears in the Recusant Rolls.

Edmund Catherick adopted the *alias* of Huddleston, probably his mother's maiden name. The Huddlestons were living in Lancashire at this time, and here, presumably, the future martyr was born.

He was educated and ordained priest at Douay College, and came on the mission about 1635, being then thirty years of age.

After seven years of missionary labour, he was apprehended on the road, not far from Watlas, in the North Riding, and carried by the pursuivants before Justice Dodsworth, who had married a near relation of Mr. Catherick, and to whom, it seems, he had candidly avowed that he was a priest, while on a visit as a kinsman to the magistrate's house.

When the good priest was brought before him, the justice without more ado committed him to York Castle, and afterwards appeared as evidence against him, making oath that the prisoner had owned himself a priest in his hearing.

Mr. Dodsworth and his family do not appear to have received much blessing after this, for Mr. Knaresborough, himself a Yorkshireman, declares that they felt the guilt of the martyr's blood very heavy upon them, in a long series of surprising and dire disasters, currently believed in by the people of the neighbourhood even in his day.

Mr. Catherick was condemned to death merely for being a priest, and at his execution he demeaned himself worthy of the great cause for which he was suffering.

Charles I. and the Prince of Wales, with many lords and persons of distinction, were then staying at The Manor in York, and the occasion was seized to carry out the execution.

Mr. Catherick, and another priest named John Lockwood, were laid on a hurdle, and dragged through the streets of York to the place of execution, where they were hanged, drawn, and quartered, April 13, 1642.

His head was placed on Micklegate Bar, and his bowels, or rather the fragments of them, were buried at Toft Green.

*Challoner, Memoirs ; Peacock, Yorkshire Papists.*

**Catherine of Arragon**, fourth daughter of Ferdinand and Isabella, King and Queen of Castile and Arragon, was born in 1485.

Henry VII. of England had always cultivated with particular solicitude the alliance of the Castilian monarch, and the more strongly to cement the friendship had proposed a marriage between his eldest son, Arthur, Prince of Wales, and Catherine, the daughter of Ferdinand. Eventually, when Arthur had completed his twelfth year, the marriage ceremony was performed in the chapel of the royal manor of Bewdley, where Catherine was represented by her proxy the Spanish ambassador.

By treaty Ferdinand had previously promised to give to the princess a portion of two hundred thousand crowns, and Henry had engaged that his son should endow her with one-third of his present income, and one-third of the income of the crown, if he should live to wear it.

She was nine or ten months older than Arthur, and when the latter had completed his fourteenth year, Henry demanded her of her parents.

Catherine landed at Plymouth, after a wearisome voyage, and she was met at Dogmersfield by the king, where also she renewed to Arthur the contract which had been made by her proxy ; and the marriage ceremony was performed at St. Paul's, Nov. 14, 1501. The castle of Ludlow, in Shropshire, was assigned for their residence, where the Court of the Prince and Princess represented in miniature the Court of their royal parent.

But within four months the hopes of the nation were unexpectedly blighted by the premature death of the accomplished young prince.

Ferdinand and Isabella were anxious to preserve the friendship of England, and hastened to propose a marriage between their widowed daughter and her brother-in-law, Prince Henry.



Negotiations were opened with the English monarch, but it proved as difficult to satisfy the avarice of Henry as to wring money from Ferdinand, and a year elapsed before it was finally agreed that the marriage should be contracted within two months after a dispensation from the Pope had been obtained, and that it should be solemnized when the young prince had completed his fourteenth year.

In the meantime, in 1509, the capricious and rapacious monarch died, and his son, Henry VIII., ascended the throne.

Immediately after his accession, the king assured the Spanish ambassador of his undiminished attachment to Catherine, and of his intention to bring the question of their marriage before his Council. To the objection drawn from the affinity between the parties were opposed the force of the Papal dispensation, and the solemn assertion of Catherine, which she was ready to confirm by her own oath, and by the attestation of several matrons, that her former nuptials with Arthur had never been consummated. With the unanimous assent of the Council, Henry was publicly married to the princess by the Archbishop of Canterbury, June 3, 1509.

When Henry married the Princess Catherine she was in her twenty-sixth year. The graces of her person derived additional lustre from the amiable qualities of her heart, and the propriety of her conduct, during a long period of trial and suspense, had deserved and obtained the applause of the whole Court.

She bore him three sons and two daughters, all of whom died in their infancy, except the Princess Mary, who survived both her parents, and afterwards ascended the throne.

For several years the king boasted of his happiness in possessing so accomplished and virtuous a consort, but Catherine was older than her husband, and subject to frequent infirmities; the ardour of his attachment gradually evaporated; and at last his inconstancy or superstition attributed to the curse of heaven the death of her children and her subsequent miscarriages. Yet even while she suffered from his bad usage, he was compelled to admire the meekness with which she bore her afflictions, and the constancy with which she maintained her rights. The Queen had lost his heart; she never forfeited his esteem.

It was the passion for Anne Boleyn that first determined

Henry to raise the question of the lawfulness of his union with Catherine, which was no sooner communicated to Cardinal Wolsey, than he offered his aid, and ventured to promise complete success.

The circumstances which induced Clement VII. to at first appear to comply with Henry's request for a divorce are too intricate to relate in this brief sketch. Cardinals Campeggio and Wolsey were appointed the Pontiff's legates to hear the cause.

The court met in the Parliament chamber at the Blackfriars, and summoned the King and Queen to appear on June 18, 1529. The latter obeyed, but protested against the judges, and appealed to the Pope. The court continued its sittings into following month, when it was dissolved, and Clement revoked the commission of the legates.

Five years had rolled away since Henry first solicited a divorce, three since he began to *cohabit* with Anne Boleyn, and on Jan. 25, 1533, he privately married her.

Cranmer was raised to the vacant Archbishopric of Canterbury for the purpose of effecting what Henry could not obtain from the Pontiff.

Catherine was cited to appear before him at Dunstable, within four miles of where she resided. The Queen did not appear, and the servile Archbishop pronounced his judgment that the marriage between her and Henry was null and invalid, in May, 1533.

Shortly afterwards Clement annulled the sentence given by Cranmer, and excommunicated Henry and Anne, unless they should separate or show cause why they claimed to be considered as husband and wife, and ultimately, in March, 1534, pronounced a definite sentence, declaring the marriage of Catherine and Henry lawful and valid, condemning the proceedings against the Queen of injustice, and ordering the King to take her back as his legitimate wife.

But it mattered little whether Clement pronounced in favour of Henry or against him. The die was already cast; Act after Act derogatory to the Papal claims was debated and passed in Parliament; and the kingdom was severed by legislative authority from the communion of Rome.

During her last three years Catherine with a small establishment had resided on one of the royal manors.

In most points she submitted without a murmur to the royal pleasure ; but no promise, no intimidation, could induce her to forego the title of Queen, or to acknowledge the invalidity of her marriage, or to accept the offer made to her by her nephew of a safe and honourable asylum, either in Spain or Flanders.

It was not that she sought to gratify her pride, or to secure her personal interests ; but she still cherished a persuasion that her daughter Mary might at some future period be called to the throne, and on that account refused to stoop to any concession which might endanger or weaken the right of the Princess. Mary, from the time of the divorce, had been separated from her company, that she might not imbibe the principles of her mother.

Enfeebled by mental suffering, and feeling her health decline, the Queen repeated a request, which had often been refused, that she might see her daughter, once at least before her death.

Henry had the cruelty to refuse this last consolation to the unfortunate Catherine, who from her death-bed dictated a short letter to "her most dear lord, king, and husband," conjuring him to think of his salvation, forgiving him all the wrongs which he had done her, and recommending their daughter Mary to his paternal protection.

As he perused the letter, the stern heart of Henry was softened ; he even shed a tear, and desired the bearer of the missive to bear to her a kind and consoling message. But she died before his arrival, at Kimbolton Castle, Jan. 6, 1536.

She was buried by the king's direction with becoming pomp in the Abbey Church of Peterborough.

The reputation which she had acquired on the throne did not suffer from her disgrace. Her affability and meekness, her piety and charity, had been the theme of universal praise ; the fortitude with which she bore her wrongs raised her still higher in the estimation of the public.

*Lingard, Hist. of Eng.*, 1849, vols. iv. and v.

1. **The Traduction of the Princesse Kateryne, daughter to the Right High and Mighty Prince the Kinge and Quene of Spayne.** (Lond. 1501), R. Pynson, B.L., 4to.

A programme of the ceremonies appointed to be observed at the landing



of the Princess, her entry into London, and her marriage with Arthur, Prince of Wales. Printed in the Somers Tracts, vol. ii., 1752, 4to.; also vol. i., edit. 1809, 4to.

2. **Harpsfield's Narrative of the Divorce of Hen. VIII. from Queen Catharine of Arragon**, s.l. (1877), sm. 4to., pp. 123. The philo-biblion publication by Lord Acton. This narrative, first published by Nicholas Harpsfield, LL.D., in his "*Historia Anglicana Ecclesiastica*," contains many things which do not appear in the original publication, and is perhaps one of the most valuable works on the subject.

3. **Histoire du Divorce de Henri VIII. et de Catherine d'Arragon**. Amst. (Paris) 1766. 12mo. Written by the Abbé Trail.

4. **Catharine of Arragon and the sources of English Reformation**. Translated from the French of A. Du Boys. Lond. 1881. 8vo.

5. **A Treatise on the pretended Divorce between Henry VIII. and Catharine of Arragon**, by N. Harpsfield. Camden Society, 1878. 4to.

**Catherine of Braganza**, Queen of England, Infanta of Portugal, born Nov. 14, 1638, was the daughter of John, Duke of Braganza, and sister of Alphonso, King of Portugal. She arrived in England, May 13, 1662, and on the 20th of the same month her marriage with Charles II. was celebrated after the Catholic rite by her almoner, Stuart d'Aubigny, in a private room at Portsmouth, in the presence of Philip, afterwards Cardinal Howard, and of five other witnesses pledged to profound secrecy. Thence the king led her to the hall, and the Bishop of London pronounced them married in the name of the Father, the Son, and the Holy Ghost.

Catherine had no children, and during the whole of the dissolute monarch's life was subjected to the most painful mortifications.

Notwithstanding the prejudice against her religion, by her continual study to please her husband, the meekness with which she bore her wrongs, and the dignity and grace with which she performed the duties of her station, she grew daily in the esteem of the public.

In 1678 it was a part of the plot against the Catholics to accuse the Queen of high treason, which was actually done by the infamous Oates at the bar of the House of Commons, but the Lords, in spite of Shaftesbury's protests, were not so easily deceived as the Commons, and the charge was therefore buried in silence.

When the king died, Feb. 6, 1685, the Queen retired to

Somerset House, where she kept a very edifying Court, and continued to reside there during the short reign of James II.

At the Revolution she resolved to leave England and return to her native country, but William III. visited her at Somerset House, Dec. 31, 1688, and gave her his reasons against such a course, and she was not permitted to depart until March, 1692. She then returned to Portugal, and was appointed Regent during the imbecility of her brother, Don Pedro.

She died Dec. 31, 1705, in the 67th year of her age.

*Dodd, Ch. Hist.* vol. iii. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. ix.

1. To the most illustrious Prince his Highnesse James, Duke of York. A Votive Song for her sacred Majesties happy arrival. Lond. (1661?), s. sh. fol. By Edmund Gayton.

2. An exact and true relation of the landing of Her Majestie at Portsmouth, together with a perfect account of her Marriage, &c. Lond. 1662, s. sh. fol. In verse.

3. Upon our Royall Queen's Majesties most happy arrivall. By J. Wenlock. Lond. 1662. 4to.

4. A joyous welcome (in verse) to the Queen of Brides, Catherin, the Royal Consort of Charles II., King of Great Britain, presented to Her Majesty upon the river Thames, at her first coming with the King to London, Aug. 23, 1662. (Lond. 1662), fol. By W. Austin, of Gray's Inn. Also by the same author, "Triumphans Hymnæus. A Panegyrick to the King and Queen's Majestie upon their passing upon the river of Thames, coming from Hampton Court to White Hall, Aug. 23, 1662." Lond. (1662), fol., in verse, pp. 39.

5. Flowers Strewed by the Muses against the coming of the Infanta of Portugal, Catharina, Queen of England. Lond. 1662, 4to., by J. Crouch, in verse.

6. Iter Lusitanicum; or, the Portugal Voyage, with what memorable passages intervned at the shipping and in the transportation of Katherine, Queen of Great Britain, from Lisbon to England. By S. H. Lond. 1662. 4to., in verse. Also "A Poem Royal to Charles II., King of Great Britain, and Catharine his Consort, on their marriage. By J. L." Lond. 1662, s. sh. fol.; "A Panegyrick," by L. Reynolds, &c.

7. An Heroick Poem to the sacred Majesty of Catharine, Queen Dowager (on the death of King Charles II.). Lond. 1685. 4to.

**Catesby, Robert, Esq.**, of an ancient and opulent family, which had been settled for many generations at Ashby St. Legers, in Northamptonshire, and was also possessed of considerable property in the county of Warwick, was, on his own

confession, the sole author and leading spirit of the Gunpowder Plot.

He was the son of Sir William Catesby, Knt., in whose time the family estate was worth over £3,000 a year, but being a Catholic, and often in prison for his faith, it was impaired by fines and impositions when it came into the possession of his son.

Abandoning the ancient worship, the young man indulged in all the licentiousness of youth, and wasted his fortune by his follies and extravagance.

In 1598 he was reclaimed from his wild career and was reconciled to the Church, to which, though he did not practise, his opinions had always inclined; and from that moment it became the chief subject of his thoughts to liberate himself and his brethren from the iron yoke under which they groaned.

He now discarded his previous habits and company, and began instead to use daily practices of religion and lead a good life, insomuch that his former companions marvelled at the change, for he concealed his reconciliation to the Church for a long time.

When the Earl of Essex made his ill-directed attempt to overrule the statesmen in power, about three years before the Queen's death, Mr. Catesby joined in the enterprise, having previously stipulated with the Earl for a policy of liberty of conscience, and on this understanding he also induced some other Catholics to join.

In this affair Mr. Catesby displayed such valour, and fought so long and stoutly, as to gain the respect and commendation of swordsmen engaged in that affray. He was wounded and captured, but succeeded in obtaining his liberation on paying a ransom of £3,000.

After recovery from his wounds his circle of acquaintance and friends was much increased, and his popularity was very great. This he turned to such use that he was enabled to win many of the aristocracy to the Catholic faith, and he lost no occasion in which he could show his fervency, leading a life which gained him much esteem.

But wanting in patience and longanimity, Mr. Catesby deceived not only himself but others in his zeal.

His expectations of a relaxation of the persecution with the advent of James to the throne were disappointed, and, when



instead the penal laws were increased and Catholics subjected to all kinds of cruel molestations through the supremacy of the Puritan faction, Mr. Catesby conceived that most wrong and fatal remedy which the enemies of Catholicity were so ready to father on the whole party.

He then revealed his preposterous scheme to four others, and subsequently six more were made acquainted with the conspiracy, though it did not meet with the approval of some of them. All attempts to elicit ecclesiastical approval, or even countenance, either directly or indirectly, had failed, and the conspirators acted entirely on their own blinded judgment.

The plot was to blow up the Parliament House packed with the Puritans nominally representing the people, with the King, and the Lords.

It is not necessary to enter into the details of its attempted execution. Let it suffice that it was discovered through a warning sent to Lord Monteagle, the brother-in-law of one of the conspirators, who at once communicated with the Government, and on Nov. 5, 1605, a little after midnight, Guy Faukes was seized in a vault under the Parliament House, in which were two hogsheads and above thirty barrels of gunpowder.

A part of the scheme was to seize the Princess Elizabeth, but on the apprehension of Faukes this was no longer an object, and Catesby, with those of his accomplices who had remained in London, traversed in haste the country to Holbeach House, in Staffordshire, the residence of one of the conspirators, where they resolved to die rather than yield themselves to the knife of the executioner.

On the 8th of November the house was surrounded by the Sheriff and a strong force. Mr. Catesby going out into the court, took from his neck a gold cross, and kissing it, held it up to the people, protesting before them all that it was only for the honour of the Cross, and the exaltation of that faith which honoured the Cross, that he had been moved to undertake the business; and this done, placing himself back to back with Mr. Percy, the two chief conspirators drew their swords and refused to surrender. None of their adversaries dare engage with them, but a musketeer standing behind a tree shot them both with one bullet, and Mr. Catesby fell to the ground mortally wounded.

He crawled on his knees into the house, and there died embracing and kissing a picture of our Blessed Lady.

Such was the tragical end to which this unfortunate man was hurried in his mistaken zeal. Had he taken advice with those whom he so much revered, and acted in accordance with the principles of his faith, he had truly been worthy of the highest esteem, and an honour to any nation.

He was liberal and charitable, and ever ready to help any one in distress. He was about thirty-five years of age, in person standing above six feet, and though slender, was well proportioned to his height. As for valour and swordmanship he yielded to none.

*Morris, Condition of Catholics under James I.; Lingard, Hist. of Eng., ed. 1849, vol. vii.; Dodd, Ch. Hist., vol. ii.*

**Catton, William, D.D., O.S.F.**, was a Professor of Theology in the University of Cambridge, where he was held in high esteem. The date of his death is not recorded, but he was alive in 1530, and probably for some years after.

*Pitts, De Illus. Angl. Script.*

1. *Super Magistrum Sententiarum.* Lib. 4.
2. *Quæstiones Theologicæ.* Lib. 2.

**Cellier, Elizabeth**, a noted midwife in London, wife of Peter Cellier, a Frenchman, had been brought up a Protestant, but became a convert to the Catholic Church.

The persecution raised in 1678 by the publication of the infamous plots of Oates and others, manufactured with the express object of throwing odium on the Catholic body to serve political ends, brought dire distress and filled the prisons with innocent sufferers.

Mrs. Cellier in her profession came in contact with a large circle of ladies of distinction, and being charitably disposed, she made use of her acquaintance to collect funds for the relief of the imprisoned Catholics. She had frequent access to Lady Powis, the wife of Earl Powis, a Catholic lady who was anxious to assist all in distress. Among others, this good lady had been very kind to Thomas Dangerfield, a notorious scoundrel and an adept at imposition.

His character being detected, Lady Powis struck him out of her charitable list, and the man in revenge, though too late to

take a leading part in Oates' plot, undertook to make a further discovery of Catholic affairs, in the expectation of a reward from the Government.

Narratives being the fashion of the day, and very effectual expedients to raise the passions of the people, Dangerfield concocted one of his own, in which he stated, that, being a prisoner for debt, he was relieved, and at length obtained his discharge, through the assistance of Lady Powis, Mrs. Cellier, and others, on condition that he would engage to assassinate the king, the Earl of Shaftesbury, and some others who were enemies to the Papists. He was, moreover, to be employed in bribing witnesses, concocting plots, and forging treasonable papers, to be privately distributed in the houses of certain persons who had distinguished themselves against the Catholic cause.

Dangerfield drew up this narrative with great care, and adroitly prepared seeming corroboration of his statements. It was received with so much credit that Sir William Waller was ordered to search Mrs. Cellier's house. There, sure enough, a draft of one of these sham plots was discovered in a meal-tub.

The purport of this document was to allege treasonable practices against some leading Protestants, including the Duke of Monmouth, the Earls of Shaftesbury, Essex, Halifax, Radnor, and Wharton, Lord Grey, Sir Thomas Armstrong, Colonel Blood, and, above all, Sir Thomas Waller himself, the very man who conducted the search. Now this design, Dangerfield swore, was a Papist contrivance, and more especially that of Lady Powis.

Several Catholics were arrested—the Earl of Castlemain, Lady Powis, Mr. Rigault, John Gadbury, and Mrs. Cellier.

Mrs. Cellier was brought to trial, June 11, 1680, and charged in the indictment with high treason. The chief, almost the only evidence against her, was Dangerfield himself, who was proved to be such an infamous criminal that the Court refused to admit his testimony. He had been outlawed for felony, and that offence not being included in his pardon, Mrs. Cellier was found not guilty, and Dangerfield himself was committed into custody until he could find bail to answer for his good behaviour and the act of felony. Mrs. Cellier behaved with such spirit and presence of mind at her trial, that she gained the admira-



tion of all present, and the vile character of her infamous accuser induced many to say that, certainly, the gaols must have been ransacked throughout the kingdom to discover villains to undertake the work. He was equally unsuccessful against Lady Powis, the jury finding the bill *ignoramus*.

Yet, this dark intrigue to some extent answered the purpose of the party in whose interests it was concocted. It apparently added a certain amount of credit to the grand plot, and served to sustain the excitement and fervour of the people, who were beginning to be weary of the constant rumours of diabolical designs and conspiracies.

Though Mrs. Cellier had hitherto triumphed over her enemies, it was not long before the attack was renewed, and this time from another quarter. She was accused of being the author or publisher of a work entitled, "Malice Defeated; or, a Brief Relation of the Accusation and Deliverance of Elizabeth Cellier," and being again brought to trial, she was condemned to stand in the pillory, to pay a fine of one thousand pounds, and to find sureties for her good behaviour.

This sentence was passed by Baron Weston and Recorder Jeffreys. The book was declared to be a libel against the King, the Ministry, and the Protestant religion. The most obnoxious statements in the book were, that Prance and Francis Corral, the coachman, had been put to the torture and compelled by *duress* to become witnesses in the case of Sir Edmundbury Godfrey's death, and that the Ministry encouraged notorious villains to destroy persons of approved merit and honesty. The confessions of Prance and Corral certainly bear out Mrs. Cellier's statement.

*Dodd, Ch. Hist.*

1. **Malice Defeated; or, a Brief Relation of the Accusation and Deliverance of Elizabeth Cellier. Together with an Abstract of her Arraignment and Tryal, written by herself.** Lond. 1680. fol.

The following are some of the attacks which this pamphlet elicited:— "A Letter from the Lady Creswell to Madam Cellier the Midwife, on the publishing her late vindication, &c. Also, A Whip for Impudence; or, a Repartee to the Midwife's Matchless Rogue," &c. (1680), fol., published under the pseudonym of Madam Cresswell; "Thomas Dangerfield's Answer to a certain lying pamphlet, intituled, Malice Defeated; or, the Deliverance of Elizabeth Cellier," Lond., 1680, fol.; "Mr. Prance's Answer to Mrs. Cellier's Libel," &c., Lond. 1680, fol.; "The Midwife Unmasked; or, the

Popish design of Mrs. Cellier's Meal-tub plainly made known, being a second Answer to her scandalous libel," Lond. 1680, fol. ; "Modesty triumphing over Impudence; or some notes upon a late romance published by Elizabeth Cellier, midwife and lady errant : together with the Depositions of R. Adams against her before his Majesty," &c., Lond. 1680, fol. ; "The Scarlet Beast stripped naked, being the Mystery of the Meal-tub, the second time unravelled, or a brief Answer to the Popish Midwives scandalous narrative, intituled, Mallice Defeated," &c., Lond. (1680), fol. ; "To the praise of Mrs. Cellier, the Popish midwife: on her incomparable book," Lond. 1680, s. sh. fol. ; verses relative to the Meal-tub Plot.

2. **The Tryal and Sentence of Elizabeth Cellier for writing, printing, and publishing "Malice Defeated," &c.** Lond. 1680. fol. Other pamphlets touching her imprisonment and sentence were published : "Mistriss Celier's Lamentation for the loss of her liberty. (Her Cordial)." Lond. 1681, s. sh., fol. in verse ; "The Devil pursued, a satyr upon Madam Cellier's standing in the Pillory, by a Person of Quality," Lond. 1680, s. sh. fol. in verse ; "The Pope's Letter to Madam Cellier in relation to her great sufferings for the Catholick Cause. And likewise Maddam Cellier's Lamentation standing on the Pillory," Lond. 1680, s. sh. fol.

3. **Mr. Thomas Dangerfield's Second Narrative ; wherein is contained a faithful charge against the Lady Powis, Mr. Stamford, and Mrs. Cellier, relating to the murther of Sir E. Godfrey, and the late plot made by the Papists to be cast upon the Protestants, &c.** Lond. 1680. fol.

"The New Popish Sham-Plot Discovered ; or, the cursed Contrivance of the Earl of Danby, Mrs. Cellier fully detected," &c. (1681 ?) s. sh. fol. ; "Newgate Salutation ; or, a Dialogue between Sir W. W(aller) and Mrs. Cellier," (1681 ?) s. sh. fol. ; "The Complaint of Mrs. Celiers, and the Jesuits in Newgate, to the E(arl) of D(anby) and the Lords in the Tower, concerning the discovery of their new Sham-Plot," Lond. (1681 ?) s. sh. fol.

4. **To Dr. —. An Answer to his Queries, concerning the Colledge of Midwives.** (Lond. 1687-8). 4to. By Mrs. Cellier.

**Chadwick, James, D.D.**, Bishop of Hexham and Newcastle, was the third son of John Chadwick, of Preston, co. Lancaster, who married an Irish lady, Frances Dromgoole, of Louth, and settled at Drogheda, in Ireland.

Mr. John Chadwick was the second son of Francis Chadwick and his wife, Mary Taylor. Francis was the third son of John Chadwick, of Birkacre, within Chorley, gent., and his wife Ellen Wareing, who were married Aug. 14, 1717. Francis Chadwick settled in Preston, where his sister Ellen had married Richard Blundell, the representative of an old Preston family. Here he established himself in business and resided in Lord Street, and also at Plungington House, near the present cattle-market. The ground at the back of his house

in Lord Street, now the site of the covered market, is still known as Chadwick Orchard. After the death, without issue, of the three sons of his eldest brother, Thomas Chadwick, who had acquired Burgh Hall, Duxbury, near Chorley, through his marriage, in 1744, with Eleanor Maria, daughter and heiress of Matthew Cragg, of Cammerton, co. Cumberland, and Burgh Hall, co. Lancaster, Gent., by Margaret, daughter and heiress of Thomas Whaley, of Heskin, yeoman, the estates of Burgh Hall and Birkacre passed to Francis Chadwick, the younger, eldest son of the previously-named Francis Chadwick, of Preston, and they were sold by his widow, Margaret, daughter of the Rev. Thomas Whitehead, Rector of Eccleston, who died March 31, 1857, aged 81. Her son, John Frederick Chadwick, Esq., purchased the Hermitage estate, Alston, near Preston, and married Alice, daughter and co-heiress of Robert Gillow, of Clifton Hill, Forton, Esq., and died March 8, 1857, aged 54.

James Chadwick was born at Drogheda, April 24, 1813, and entered Ushaw College, May 26, 1825, where he was ordained priest, Dec. 17, 1836. He was appointed General-Prefect, and afterwards was successively Professor of Humanities, Mental Philosophy, and Pastoral Theology, and continued to reside at Ushaw until 1850. He then joined a community of missionaries, established at St. Ninians, Wooler, co. Northumberland, and for nearly seven years gave missions in most of the larger towns in the North of England, till the community was broken up by a fire which destroyed their house and chapel, with all their books and effects. This occurred while Dr. Chadwick was giving a mission at Preston.

Returning to Ushaw, he spent the next three years, from 1856 to 1859, as a Professor in the College, and then for four years was chaplain to Lord Stourton. He again returned to Ushaw in 1863, as Professor of Mental Philosophy, which he taught for a year, and then began a course of pastoral theology.

His knowledge of ascetic theology brought him into constant communication with religious communities, and he frequently gave retreats in convents.

Having already been made a Canon of Beverley, on the death of Dr. Hogarth, Bishop of Hexham and Newcastle, he was elevated to that See, and was consecrated at Ushaw, Oct. 28, 1866. Subsequently, when Dr. Tate died, he returned to



Ushaw as President, at the same time retaining the administration of his diocese, and he held that office for a year.

He died May 14, 1882, aged 69.

The Chadwicks are said to have been descended from one of the several families of that name in East Lancashire ; they are not traced at Birkacre before the commencement of last century. The Bishop's great-uncle, the Rev. John Chadwick, born April 27, 1728, was the fourth son of John Chadwick, of Birkacre, whose will is dated April 6, 1751, and was educated and ordained priest at Douay College, where he remained for some time as Professor of Poetry and Rhetoric. After leaving Douay, he was appointed to the mission of Lady Well, Fernyhalgh, but about 1769 removed to Burgh Hall, near Chorley, the seat of his brother Thomas. The latter had three sons, John, Thomas, and Edward, who all appear to have died without issue, when the estate passed, as previously stated, to their cousin, Francis Chadwick, eldest son of Francis Chadwick, of Preston.

Burgh Hall had always been in Catholic hands, and for many generations had been the seat of the Rigbys, the last of whom, Sir Alexander Rigby, Knt., disposed of it for £19,200, about the commencement of the last century. The chapel in the house had consequently been regularly served, and after the Chadwicks took possession it was maintained by them. In 1770, Mr. John Chadwick was elected a member of the Chapter, and when Bishop Walton, previous to his death in 1780, applied for a coadjutor, proposing three persons, he was the second on the list. Bishop Matthew Gibson, however, was appointed, and he made Mr. Chadwick his Vicar-General of the Northern district. When Cardinal Weld, in 1774, presented the church with a property near Chorley, for the purpose of establishing a more permanent mission, Mr. Chadwick removed there, and the chapel was named Weld Bank. Here he remained until his death, Oct. 17, 1802, aged 74.

*Northern Calendar*, 1883 ; *Brady, Episc. Succession* ; *Gillow, Lanc. Recusants*, MS.

1. *Cœlum Christianum*, &c., by C. Leuthner. Edited by Dr. Chadwick, Lond. 1871, 8vo.

2. *St. Teresa's Own Words ; or, Instructions on the Prayer of Recollection*, arranged from her *Way of Perfection*, by the Bishop of Hexham and Newcastle. Newcastle (1878), 8vo.

3. *Pastorals*.

**Challoner, or Chalner, John**, confessor of the faith, a gentleman in Yorkshire, was thrown into prison in York Castle on account of his religion, where he died, June 7, 1582. His wife Isabel suffered in the same cause, and died in the same prison, surviving her husband only a few weeks, July 23, 1582. Their children, William and Bridget, were as staunch as their parents. Though both weak and sickly, they endured at least eight years' imprisonment in York Castle, about the same time as their parents. They appear also to have been reduced to poverty, and in 1604 are returned in the list of Yorkshire Papists as living in Boudgate.

The name is sometimes spelt Chauner or Chalmare.

*Morris, Troubles, Third Series; Peacock, Yorkshire Papists, 1604.*

**Challoner, Richard, D.D.**, Bishop, son of Richard Challoner, a wine cooper, and his wife, Grace Willard, both Protestants, was born at Lewes, in Sussex, Sept. 29, 1691. His father was a rigid Presbyterian, and had his son baptized by a minister of that persuasion. He soon afterwards, however, died, and his mother became successively housekeeper in the families of Sir John Gage, of Firle, in Sussex, and George Holman, of Warkworth, in Northamptonshire, Esq., and her son was permitted to accompany her.

Both of these ancient families were Catholic. Mr. Gother was then the chaplain at Warkworth, and Mrs. Challoner having become a Catholic, her son was instructed in his religious duties by that eminent clergyman, and was recommended for one of Bishop Leyburn's foundations at Douay College by Mr. Gother and Mr. Holman's wife, Lady Anastasia, daughter of the celebrated Lord Stafford who was beheaded in 1680, a victim of the infamous Oates Plot.

The boy arrived at Douay, July 31, 1704, and in due course became a Minor-Professor and taught rhetoric and philosophy in 1712 and the following year. He was ordained priest, March 28, 1716, and in April, 1719, was made Bachelor and Licentiate in Sacred Theology. He continued teaching philosophy until he was appointed Vice-President, in 1720, and was created D.D. in 1727.

After having been six-and-twenty years at the College, Dr. Challoner left Douay, Aug. 18, 1730, and came on the English

mission. He was stationed in London, where his pen was soon engaged in historical, ascetical, and controversial literature.

When Dr. Robert Witham, the President of Douay, died, May 29, 1738, the Professors desired that Dr. Challoner should succeed him, but Dr. Petre, the Vicar-Apostolic of the London district, who was growing old, petitioned the Holy See to appoint him to be his coadjutor.

A controversy arose concerning the question whether Dr. Challoner should be promoted to the coadjutorship or sent to Douay, and it was terminated by Dr. Petre's threat to resign the London district altogether, and retire into private life, if his request was refused.

The Bishop's application was mentioned in Propaganda Congregation in July, 1739, and again in the following month. After the Pope had given his approval, briefs were issued appointing him to the See of Debra *in partibus*, and to the coadjutorship, in Sept. 1739. He was consecrated Jan. 29, 1741.

Bishop Petre died Dec. 22, 1758, and Bishop Challoner succeeded to the charge of the London Vicariate. Almost immediately after this he was taken extremely ill, and he therefore requested and obtained from the Holy See a coadjutor in the person of the Hon. James Talbot.

Between the years 1765 and 1778, Dr. Challoner was much annoyed and distressed by a vile informer named Payne, a carpenter, who endeavoured to earn the reward of £100 accorded by one of the penal laws to any person who should cause a priest to be convicted of having exercised his functions.

With this end in view, the scoundrel frequented, as often as he could, the Catholic chapels of the metropolis, and even went to Dr. Challoner himself, on the pretence of wishing to be instructed in Catholic doctrine. When he thought he had obtained by his hypocritical practices sufficient acquaintance with the persons and names of Catholic priests, he applied for warrants to the Lord Mayor, but met with a refusal from that worthy official, who also dissuaded the Bishop of London from lending countenance to such base designs. Payne then presented bills of indictment to the grand jury, and procured warrants from the court in the Old Bailey for the arrest of two persons whom he denounced as priests. These warrants, and many others similarly obtained, were executed, and several of the clergy of London were dragged from the very altar, carried



before the magistrates, and detained in custody until they could procure bail for their appearance.

In consequence of the system of persecution pursued by Payne and his factors, some of the chapels were closed ; one priest, John Baptist Malony, was condemned to imprisonment for life ; several others had to fly ; and Divine worship was seriously interrupted. Bishop Challoner himself was prosecuted by Payne, and narrowly escaped a trial at the Old Bailey. The Bishop, with four priests and a schoolmaster, were all indicted on the same day for celebrating their respective functions, and gave bail for their appearance. But Payne, to save himself expense, had forged some copies of subpœnas, and four of these forgeries were in the possession of the accused. Fearing the consequences of a prosecution for forgery, Payne agreed with the Bishop's attorney, in consideration of his forbearing to prosecute him for the subpœnas, to withdraw the indictments against the Bishop and the five persons indicted with him. The terms of this agreement were observed, and the Bishop was not further molested, but numbers of other priests, including the coadjutor bishop, the Hon. James Talbot, brother of the Earl of Shrewsbury, were indicted. Many of these prosecutions failed, because Payne very often indicted the priests under the wrong names. Bishop Talbot, upon a fourth indictment, was brought to trial at the Old Bailey, Feb. 27, 1771, for having, on the previous June 10, "exercised part of the office and function of a Popish bishop, against the statute." He was acquitted because the evidence was insufficient to convict him, the court, as Lord Mansfield had done in former trials, doing as much as possible to secure that end.

Bishop Challoner, notwithstanding these harassing persecutions, continued to officiate and preach to his flock in his private auditory, and established schools and asylums within his district by the aid of charitable persons. And he continued to write useful books and pamphlets in defence of Catholicism.

The Act of 1778, repealing certain enactments of William III. and Queen Anne, subjecting Popish priests and schoolmasters to perpetual imprisonment, and preventing Papists from inheriting or buying lands, put a stop to such prosecutions as that of Payne, and was an immense relief to all Catholics. For now they were permitted to subscribe to an oath of allegiance to the Crown, without acknowledging ecclesiastical

supremacy or declaring against transubstantiation, either of which implied apostasy and renunciation of Catholicism.

This relaxation of the penal laws was due to political emergencies. England, at war with France and America, and fearing a descent upon Ireland by the Spaniards, was desirous to conciliate the Irish Catholics, and granted a Relief Act, which was passed in the Irish Parliament. A similar Act was then passed in the English Parliament, and Catholics went in thousands to take the oath, and demonstrate their allegiance to their king, and attachment to their country.

The Protestant sectaries, however, were bitterly hostile to any measure tending to emancipate Catholics. They formed a "Protestant Association," with the object of petitioning for a repeal of the Relief Act of 1778.

This conduct of the dissenting sectaries was the more disgraceful, inasmuch as they had already obtained an Act of Toleration for themselves, and had always been loud proclaimers of the doctrines of civil and religious liberty. Filled with hatred of the smallest indulgence granted to Catholics, they held meetings in many parts of London, and spoke and wrote the most atrocious libels against Catholicity.

Great numbers joined this Association, which had for its president Lord George Gordon, a nobleman of little discretion, urged on by ignorant fanaticism.

At length, on Friday, June 2, 1780, the members of the Protestant Association presented their petition to the House of Commons for the repeal of the slight concessions granted to Catholics. Their numbers were estimated at from fifty to a hundred thousand, and they met at St. George's Fields, the site of the present Cathedral, Southwark, at 10 A.M., and were paraded in divisions, marching with flags and banners. Lord George Gordon joined them at eleven o'clock, and the procession proceeded to the Houses of Parliament. It soon became evident that the petition was but a cloak for ulterior designs. The processionists began to insult and maltreat the members of both Houses the moment of their arrival, and in a few hours threw off all restraint and manifested themselves to be one of the most formidable bodies of rioters ever assembled in London. At about ten o'clock at night the work of destruction commenced. Part of the mob went to the Sardinian Ambassador's Chapel, in Duke Street, Lincoln's Inn Fields, and wrecked and

burned it. Another division attacked the Bavarian Ambassador's Chapel in Warwick Street, Golden Square, and would probably have utterly destroyed it had not the soldiers interfered. The chapel in Ropemakers' Alley, Moorfields, was attacked on the Sunday evening, and the furniture, and that of three Catholic houses, was burned. During the following three days the mob of the Protestant Association obtained complete mastery of London, and destroyed the Catholic chapels in Virginia Lane, Wapping, and in Nightingale Lane, East Smithfield. The schools in Moorfields and in Charles Square, Hoxton, were attacked, and the prisons of Newgate, Clerkenwell, the King's Bench, and the Fleet, were broken into, and the prisoners let loose. The mob set fire to Newgate, Mr. Langdale's Distillery, Holborn, Sir John Fielding's house in Bow Street, the prisons of the Fleet and King's Bench, many public buildings, and several houses belonging to Catholics, and attempts were made to plunder the Pay Offices and the Bank. Those persons who had occasion to walk in the streets put on a blue cockade, and blue flags were hung out at the doors or windows of almost every house in the metropolis. Without this badge of riot there was no safety. Moreover, the watchword, "No Popery," was written on various parts of the houses.

Emissaries of the Association were despatched to the provinces to raise the same cry, and succeeded to some extent, particularly in Bath and Hull.

The rioters had intended to seize the person of Bishop Challoner and burn his house, but the Bishop was persuaded to go to the country-house of Mr. William Mawhood, situated at Finchley. This gentleman had also a house in London, whither he went daily to ascertain the progress of events, and it was from him that Mr. Barnard gathered most of the particulars, concerning this dreadful time, related in his *Life of Dr. Challoner*.

Although the Bishop escaped personal violence during these riots, he suffered much anxiety. He was nearly ninety years of age, and the affliction which he felt when he found his chapels demolished, and many Catholics deprived of the means of public worship, and even the place where he himself used to preach, burned to the ground, preyed upon his spirits, and contributed to accelerate his death.

He lived little more than six months after the termination



of the riots. He was seized with a stroke of palsy, Jan. 10, 1781, and with another, two days later, when he was released from his mortal troubles.

He was buried in the church of Milton, in Berkshire, in compliance with the request of Mr. Brian Barrett.

Dr. Challoner was a man of learning and extensive abilities, and some of his works show very great research, and are written with extraordinary care.

The memory of few men is held in greater veneration.

*Barnard, Life of Bp. Challoner; Brady, Episc. Succession; Matchood, Diary, MS.*

1. **Think Well on't; or, Reflections on the Great Truths of the Christian Religion for Every Day in the Month**, 1728, 12mo.; Lond. Thomas Meighan, 1744, 4th edit., title 1 f., directions 2 ff., pp. 7-190, contents 1 f.; still a stock book with publishers. Written at Douay College.

2. **The Grounds of the Catholic Doctrine ascertained in the Profession of Faith. Published by Pope Pius IV., by Way of Question and Answer**. 1732, 12mo.; 1747; 1752, 12mo., 7th edit., title 1 f., pp. 60; Lond. 1823, 24mo., pp. 96, 12th edit.; (1825?) 12mo.; (1868) 18mo.; often reprinted.

3. **The Unerring Authority of the Catholick Church in Matters of Faith**, maintained against the exceptions of a late Author, in his Answer to a Letter on the subject of Infallibility; or, a Theological Dissertation in which the Infallibility of the Church of Christ is demonstrated from innumerable Texts of Scripture, from the Creed, from the Fathers, and perpetual Tradition. To which are prefixed Eight Preliminaries by way of Introduction to the true Church of Christ. 1732; 1735; Lond. 1736, 8vo.; Dublin, 1829, 8vo.; frequently reprinted.

4. **A Short History of the first beginning and progress of the Protestant Religion. Gathered out of the best Protestant Writers, by Way of Question and Answer**. 1733; 1753, 12mo.; 1753, 12mo., 7th edit.; 1767, 8vo.; Lond. 1803, 13th edit. 12mo.; Lond. 1841, 8vo.; translated into Italian, 1790, 12mo.

5. **A Roman Catholic's Reasons why he cannot Conform to the Protestant Religion**. 1734.

6. **A Profession of the Catholic Faith with the chief grounds of the controverted Articles**. 1734, 12mo. Probably a slightly varied edition of No. 2.

7. **The Touchstone of the New Religion; or Sixty Assertions of Protestants tried by their own Rule of Scripture alone, and condemned by clear and express Texts of their own Bible**. 1734; To which is added the "True Principles of a Catholic." Lond. 1788; 1816, 12mo., 9th edit.; Liverpool, 1822, 16mo., pp. 12; Lond. 1823, 12mo., 10th edit.; 1838, 8vo., vol. i., Cath. Institute Tracts.

8. **The Young Gentleman instructed in the Grounds of the Christian Religion.** 1735.

9. **A Specimen of the Spirit of Dissenting Teachers, in their Sermons lately preached at Salters Hall, &c., by Philalethes.** Lond. 1736, pp. 226.

10. **The Catholick Christian Instructed in the Sacraments, Sacrifice, Ceremonies, and Observances of the Church, by Way of Question and Answer.** Lond. 1737, 16mo., pp. xxiv. 261, contents 3 pp.; Lond. 1753, 12mo.; Lond. 1798, 14th edit., 12mo.; Dublin, 1837, 12mo.; Lond. Burns & Oates, 1881, 16mo.

This was elicited by Dr. Conyers Middleton's "Letters from Rome, showing an exact Conformity between Popery and Paganism: or, the Religion of the present Romans derived from that of their Heathen Ancestors," which, though utterly ridiculous, has been several times reprinted.

11. **The Rheims Testament, with Annotations and Proofs of the Doctrines of the Catholic Church, taken from the writings of the Holy Fathers, and a copious Index to point out those Proofs in every matter of Controversy.** Lond. 1738, folio, edited in conjunction with Fr. Francis Blyth, Disc. Carme.

12. **The Following of Christ, newly translated into English.** Lond. 1737, 12mo.; 1744, 12mo.; Manchester, Thomas Haydock, 1800, 8vo.; revised and corrected by the Rev. Dr. Coppinger, Cork, 1814, 12mo.; Lond. 1829, 16mo.; 1833; 1841; 1842; 1854; 1858; 1871; 1874; 1875.

13. **The Garden of the Soul; or, a Manual of Spiritual Exercises and Instructions for Christians, who (living in the World) aspire to Devotion.** (1740?). Lond. Thomas Meighan, 1743, 12mo., 3rd edit.; Lond. W. Needham, 1757, 12mo., corrected and enlarged by the author, 7th edit.

This work quickly became, and is yet, the most popular prayer-book, and it has passed through innumerable editions. It was chiefly compiled from the Manual and Primer, its name being suggested by the Hortus Animæ. Dr. Challoner, in issuing this work, does not appear to have contemplated supplanting the two ancient prayer-books in use by the laity, the Manual and Primer, both of which are almost unknown to the present generation.

14. **St. Augustine's Confessions: or, Praises of God in Ten Books, newly translated into English from the Original Latin.** (1740?); 1762; often reprinted.

15. **Memoirs of Missionary Priests, and other Catholics of both sexes, that have suffered death in England on religious accounts, from the year 1577 to 1684, carefully collected from the Accounts of Eye-witnesses, cotemporary Authors, and Manuscripts kept in the English Colleges and Convents abroad.** Part I. Containing an Account of those that Suffered from the year 1577, till the end of the Reign of Queen Elizabeth, who died in 1603. Part II. Containing an Account of those that Suffered from the year 1603, the First of James I., to the year 1684, the last of King Charles II.

Part I. 1741, Part II. 1742, 2 vols. sm. 8vo.; Manchester, Thomas Haydock, 1803, 8vo. 2 vols., with vignette view of Douay College and two engravings of the Martyrdoms of Edm. Genings and Edm. Arrowsmith, two

Douay priests, best edit. ; Philadelphia, 1839, 2 vols. 8vo. ; Lond. Thomas Jones, 1842, 8vo., with Appendices and a Supplement embracing brief notice of individuals executed during the reign of Henry VIII. ; new edition, with woodcuts and a life of the author, 2 parts ; ditto, 2nd edit., 1844, 8vo. ; Derby, Thomas Richardson & Son, 1843-4, 2 vols. 12mo., with illus. title-pages and frontispieces ; Dublin, C. M. Warren, 1874, 8vo., very badly and incorrectly printed ; Edinburgh and London, 1878, 4to., 2 vols. (in one), illus. with 20 litho. engravings, and valuable preface by T. G. Law, of The Oratory, London, but the value of the work is greatly impaired by the omission of the authorities. In this invaluable historical work, Challoner had the assistance of Alban Butler, whose large collection of "Memoirs of Missionary Priests" is now at Oscott College, and from which Challoner's accounts are often only extracts. He was also greatly assisted by Cuthbert Constable, of Burton Constable, Esq., the possessor of many valuable MSS. (including the vast collections on this subject by the Rev. John Knaresborough), to whom he alludes in the Preface to the second vol. In 1825 appeared "A Complete Modern British Martyrology ; commencing with the Reformation. In two vols., including the years from 1557 to 1684. To which are added the Penal Laws passed in the reign of Queen Elizabeth, and other important documents. Embellished with engravings drawn on the wood by W. H. Craig, Esq." Lond., Ambrose Cuddon, 8vo. ; again, Lond., Keating, Brown & Co., 1836, 8vo., in 3 parts, with Cuddon's blocks. Part I., comprising memoirs of the clergy and others who suffered during the reign of Hen. VIII., taken from various sources, in which Cuddon was very probably assisted by Dr. Oliver, pp. 112 ; Parts II. and III., as in Challoner, and an Appendix containing the Penal Laws. Cuddon's work was originally brought out in parts, commencing June 12, 1824.

16. **The Grounds of the Old Religion ; or, some General Arguments in Favour of the Catholick, Apostolick, Roman Communion.** Collected from both Antient and Modern Controversitists, and modestly proposed to the Consideration of his Countrymen. By a Convert. Printed at Augusta, 1742, sm. 8vo. ; 1746, 12mo. ; Augusta, 1751, 12mo., title 1 f., pref. 3 ff., pp. 182, contents 3 ff. ; Lond., J. P. Coghlan, 1797, with beautiful medallion head executed by J. Nagle, and a short sketch of the life of the author by Dr. Milner ; Lond. 1798, 12mo., 5th edit. ; Dublin, 1808, 12mo., with an Appendix.

17. **A Letter to a Friend concerning the Infallibility of the Church of Christ, in answer to an humble Address to the Jesuits.** 1743. 12mo.

18. **Britannia Sancta ; or, the Lives of the most celebrated British, English, Scottish, and Irish Saints, who have flourished in those islands from the earliest times of Christianity down to the change of Religion in the 16th Century.** Faithfully collected from their ancient Acts, and other records of British History. Lond., Thomas Meighan, 1745, 4to., 2 vols., pp. 388 and 335.

19. **A Papist Misrepresented and Represented, or a Two-fold Character of Popery—the one containing a sum of the superstitious idolatrous Cruelties, Treacheries, and wicked Principles laid to their charge ; and other laying open that religion to**



which those termed Papists own and profess, the chief Articles of their Faith, and the Principal Grounds and Reasons which attach them to it. Selected from the original of the Rev. John Gother, by the late Ven. and R. R. Richard Challoner, D.D. Derby, 24mo., pp. 100, frontispiece.

Dr. Challoner edited Gother's works about 1746, in some ten vols., printed by Meighan. The above is an abridgment of Gother's work, and went through more than a score editions. Lond. 1798, 12mo.; 1820, 12mo.; 1825, 12mo.; 1843, 12mo.; 1845, 32mo.; 1855, 12mo.

20. **The New Testament of our Lord and Saviour Jesus Christ, Translated out of the Latin Vulgat: diligently compared with the original Greek and first published by the English College of Rhemes anno 1582. Newly revised and corrected according to the Clementin Edition of the Scriptures. With Annotations for clearing up modern controversies in Religion and other difficulties of Holy Writ.** 1749. 12mo.

21. **The Holy Bible translated from the Latin Vulgat; diligently compared with the Hebrew, Greek, and other Editions in divers Languages, and first published by the English College at Doway anno 1609. Newly revised and corrected according to the Clementin Edition of the Scriptures. With Annotations for clearing up the Principal Difficulties of Holy Writ.** 1750, 5 vols. 12mo., including the second edition of the New Testament; 1752; 1763-4; all the preceding editions were issued s.l., same size and type, but were apparently printed by Thomas Meighan; Lond., Coghlan, 1772, 5th edit.; 1777, 6th edit.; 1823, 8vo.; (1830?), 4to.; (1847?), 8vo.

22. **Remarks on Two Letters against Popery.** 1751.

23. **Instructions for the time of the Jubilee, anno 1751. With Meditations. In order to determine the Soul to turn from Sin to God. To Fix her in a happy Resolution of dedicating herself henceforward in good earnest to the Love and Service of her Maker.** 1751, 16mo., pp. xii. 96.

24. **Mandate to the Clergy, Oct. 5, 1753, on occasion of a Breve Pontificium of Benedict XIV.** 1753.

25. **Considerations upon Christian Truths and Christian Duties, digested into Meditations for every Day in the Year.** 1753; Lond., 1767, sm. 8vo.; 1784, 4 vols. 12mo.; Manchester, Thomas Haydock, 1814, 2 vols. 8vo., best edition, with portrait of the author; Lond. 1866, 8vo.; Lond., Burns & Oates, 1880, 8vo., pp. xxii. 554, edited by Mgr. Virtue; very frequently reprinted. This work has perhaps been the most popular book of Meditations.

26. **The Wonders of God in the Wilderness; or, the Lives of the most celebrated Saints of the Oriental Desarts, faithfully collected out of the genuine Works of the Holy Fathers.** 1755, 8vo.; Lond. 1804, 8vo.; "The Lives of the Fathers of the Eastern Deserts; or, the Wonders of God in the Wilderness. Edited by M. A. S. To which is added an Appendix containing a collection of Anecdotes of the Eastern Solitaires." New York, 1852. 12mo.; two title-pages.

27. **The Life of the Holy Mother St. Teresa, Foundress of the Reformation of the Discalceate Carmelites.** Edited from an early Translation from the Spanish. Lond., W. Needham, 1757, 8vo., pp. 374.

It is merely an abridgment, as the author says in the preface, of Abraham Woodhead's Life of St. Teresa.

28. **A Manual of Prayers and other Christian Devotions. Revised and corrected with large Additions.** Lond., Thos. Meighan, 1758, 12mo. This was from the edition of 1688, called the Prince of Wales's Edition, and has the preface verbatim. It went through several editions bearing Dr. Challoner's initials, 1764, 1768, 1772, 1775, 1800, 8vo.; and 1802, 12mo.; 1819, 12mo., pp. 600. It is often called "The Whole Manual."

29. **A Caveat against the Methodists.** Lond. 1760. To which is added the "Catholick Devotion to the B.V.M." Lond. 1788. 12mo.

30. **The City of God, of the New Testament, or a Short Abstract of the History of the Church of Christ, from its first foundation to this day, with the succession of its chief Bishops, &c.** Lond. 1760, 12mo.; 1788.

31. **A Memorial of Ancient British Piety; or, a British Martyrology, giving a short account of all such Britons as have been honoured of old amongst the Saints, or have otherwise been renowned for their extraordinary Piety and Sanctity.** Lond., W. Needham, 1761, sm. 8vo., pp. 216, with "A Supplement or Additions and Amendments to the British Martyrology," pp. 50.

32. **The Morality of the Bible. Extracted from all the Canonical Books both of the Old and New Testament. For the use of such pious Christians as desire to nourish their souls to eternal life with daily meditating on the Word of God.** Lond. 1762, sm. 8vo., pp. vi. 466, index pp. xiv.; Lond. 1823, 12mo.; Philadelphia, 1827, 12mo.

33. **Philothea; or, an Introduction to a Devout Life, by S. Francis de Sales.** Newly translated into English. From the original French according to the last Edition, revised and corrected by the Saint himself a little before his death. Lond., W. Needham, 1762, 12mo., pp. 403; Lond. 1770, 2nd edit.; 1794, 12mo.; frequently reprinted. The first English translation of this admirable work was made by J. Y. (John Yates, S.J.), John Heigham, 1613, 2nd edit. 16mo., engr. title-page, ded. to Anne Roper (a nun), daughter of Sir William Roper, of Well Hall, Eltham.

34. **The Devotion of Catholics to the Blessed Virgin truly Stated.** Lond. 1764, 12mo.

36. **A Short Treatise on the Method and Advantage of withdrawing the Soul from being Employed on Creatures, in order to occupy it on God alone, by F. J. Chrysostome.** Translated from the French. Lond. 1765, 12mo.; Lond. 1769; 1820, 12mo.; 1849, 32mo.; often reprinted.

37. **God everywhere present.** Written in French by that

**Venerable Servant of God, Dr. Henry Mary Boudon, Archdeacon of Evreux, who died in the Odour of Sanctity, Aug. 31, 1702.** Translated. Lond., Thomas Meighan, 1766, 16mo., pp. 62 ; 1811, 12mo. ; Lond., 1820, 12mo

38. **Rules of Life for a Christian who desires to Live Holily and Die Happily.** Lond. 1766 ; Lond., Coghlan, 1788, 12mo.

39. **Abstract of the History of the Old and New Testament.** Lond. 1767, 12mo. ; 1800, 12mo.

40. **A Short Daily Exercise, with Devotions for Mass, Confession, and Communion ; abridged from the " Garden of the Soul,"** and published for the use of the Poor ; to which is added **Thirty Meditations, one for every Day in the Month, on the most moving Truths of Christianity, in order to determine the Soul to be quite in Earnest in the Love and Service of her God.** Lond. 1767, 16mo. ; Lond. 1769, 3rd edit.

41. **Pious Reflections on Patient Sufferings.** Lond. 1767. 12mo.

42. **Instructions for Lent.** Lond. 1767.

43. **Exhortations to Paschal Communion.** Lond. 1767.

44. **A New Year's Gift, 1767, &c.** A Sermon or Spiritual Treatise published at the beginning of every year.

45. **The Scripture Doctrine of the Church.**

46. **An Abridgement of the Christian Doctrine, or First Catechism.**

47. **A Pastoral Instruction for the Apostolic Fast of Lent.** By **R. C.** Lond., J. P. Coghlan, n.d., sm. 8vo., pp. 36.

48. **A Funeral Discourse on the Death of the Venerable and Most Rev. Bishop Challoner, preached by Dr. Milner (on Numb. xxiii. 10).** Lond. 1781. 8vo.

49. **The Life of the Ven. and R. R. Richard Challoner, D.D., Bishop of Debra, and V.A., collected from his Writings, from Authentick Records, and from near Twenty Years' Personal Acquaintance with him.** By **Mr. James Barnard.** Lond., J. P. Coghlan, 1784, 8vo., medallion portrait, sometimes a larger one ; 1793. 8vo.

The Rev. James Barnard was V.G. of the London District.

50. **A Brief Account of the Life of the late R. R. Richard Challoner, D.D., Bishop of Debra, and Apostolical Vicar of the Southern District.** By the Rev. **John Milner, F.S.A.** Lond. 1798. 12mo.

51. **Portrait, medallion, by J. Nagle, sm. 8vo.**

52. **Portrait, the Ven. and R. R. Richard Challoner, D.D., Lord Bishop of Debra, V.A.** Pub. Nov. 1, 1784, by J. P. Coghlan, 8vo.

53. **Portrait, the R. R. Richard Challoner, D.D., full-length, mitre and crozier, pub. in his Meditations, 1843, 12mo.** A similar portrait, 48mo., lace edges, was issued as a memorial card, immediately after his death.

**Chamberlain, George, Bishop of Ipres, born at Ghent, in Flanders, in 1576, was the son of George Chamberlain, Esq., by his wife Mary Pring, daughter of a citizen of Ghent. His father was the second son of Sir Leonard Chamberlain, of**



Oxfordshire, Governor of the Isle of Guernsey, who died in Queen Elizabeth's reign.

His parents gave him a good education, and at an early age he decided to embrace an ecclesiastical life. His brilliant acquirements promoted him to the highest preferments. He was successively Canon, Archdeacon, and Dean of St. Bavan's in Ghent, and in 1626, on the decease of Antony de Hennin, he was consecrated Bishop of Ipres.

About this time the elder branch of his family who resided at Sherbourne, in Oxfordshire, ended in a daughter who married John Nevil, Baron of Abergavenny. Bishop Chamberlain was the next heir male to the very extensive family estates, and he came over to England, not to prefer his claim, however, but to resign it, in order to confirm the title of the heiress and prevent other pretenders. This generous proceeding was only in accordance with his general character.

He governed his diocese with great edification, and died much lamented, Dec. 19, 1634, aged 58 years, 1 month, and 19 days.

He was one of the ablest preachers of his day, and he distinguished himself in the pulpit in five different languages. He was held in great esteem.

*Dodd, Ch. Hist.*

1. He is said to have published several works, the titles of which have not been recorded.

**Chamberleyne, Francis, O.S.B.**, was probably a nephew of Dr. George Chamberlain, the Bishop of Ipres, whose father, George Chamberlain, Esq., was living in exile at Ghent in 1575, on a pension granted by the King of Spain. They were of the family seated at Sherbourne Castle, co. Oxford.

He resided as a gentleman in Ghent for many years, and at length became a lay-brother in the Benedictine Monastery at St. Malo, where he was professed, and died June 17, 1669.

*Douay Diaries; Snow, Bened. Necrology.*

1. **The Royal Penitent, or the Psalmes of Don Antonio.** Translated into English by Fr. Ch. Lond. 1659. 24mo. Don Antonio, calling himself King of Portugal, was the Prior of Crato.

2. **Pensez-y Bien, or, Think well on it; containing the short, facile and assured Means to Salvation, dedicated unto those who**

desire to enjoy the happy Eternity. Translated into English by Francis Chamberleyne, Esq. Gante, 1665, 12mo., pp. 131, ded. to the Lady Marie Knatchbull, Abbess of the English Benedictines at Gant.

**Chambers, John, O.S.B.**, Abbot and Bishop of Peterborough, was a native of Peterborough, and from that circumstance is sometimes called Burgh. He was professed in that Abbey, and studied both at Oxford and Cambridge, and in the latter University took the degree of M.A., in 1505. He was elected Abbot of Peterborough in 1528, on the decease of Robert Kirton.

He acknowledged the king's supremacy, in 1534, surrendered his monastery in 1539, and in reward was constituted guardian of the temporalities, with an annual pension of £226 13s. 4d., and 100 loads of wood. He proceeded B.D. at Cambridge in the same year, and on the Abbey of Peterborough being converted into an episcopal See, Sept. 4, 1541, he, being then one of the king's chaplains, was appointed Bishop, and was consecrated Oct. 23, in that year.

He appears to have complied with the times in the reigns of Henry VIII. and Edward VI., but recovering himself under Queen Mary, died Feb. 7, 1555-6, and was buried in the choir of his cathedral.

It is said that he was appointed by the Convocation of 1540 to revise the translation of the Book of Revelations, but this is doubtful, as at that date he was neither Abbot nor Bishop.

*Dodd, Ch. Hist.; Cooper, Athen. Cantab.*

**Chambers, Robert, D.D.**, a native of the diocese of York, arrived as a boy at the English College, Rheims, Dec. 31, 1582. After receiving minor Orders he set out with other students to proceed to the English College at Valladolid, but was captured, with three companions, by "the heretics," and kept in strict confinement for some days. On their release, his companions returned to Rheims, but Chambers, nearly worn out by starvation, remained at Paris, and after recovering his health arrived at his *alma mater*, Aug. 25, 1592. In the following January he was sent to Rome, and was admitted into the English College, Feb. 24, 1593. Here he was ordained priest, April 9, 1594.

In 1599 he was appointed to be the first chaplain to the

English Benedictine nuns at Brussels, when that community was established. Thus he continued until 1628, and then retired to a benefice which was granted to him somewhere in Flanders, and died there shortly afterwards.

Dr. Chambers was a man of singular prudence and great experience, of which there can be no better instance than his appointment, jointly with Dr. Cæsar Clement, by the Cardinal Protector, to the remarkable Visitation of Douay College in 1612. The consequence of this Visitation was that several grievances were redressed which the clergy had felt oppressive for some years.

*Dodd, Ch. Hist.; Foley, Records S.J., Roman Diary; Douay Diaries.*

1. *Palestina*, written by Mr. R. C. P. and Bachelor of Divinitie. A *Legendary and Allegorical Romance* founded on the Gospels. Florence, 1600. 4to.

2. *Miracles lately wrought by the Intercession of the Glorious Virgin Marie at Mont-aign, nere into Sichem in Brabant.* Gathered out of the public instruments, and informations taken thereof. By Authority of the Lord Archbishop of Maclin. Translated out of the French copy into English by M. Robert Chambers, Priest and Confessor of the English Religious Dames in the Citie of Bruxelles, dedicated to King James the First. Antwerpe, 1606. 8vo.

It contains a long preface, and elicited an attack from Robert Tynley, "Two learned Sermons; in the second are answered many of the Arguments published by R. C. concerning Popish Miracles." Lond. 1609. 4to.

**Chambers, Sabine, Father S.J.**, was a native of Leicestershire, born in 1559-60. He entered Broadgate Hall, Oxford, where he took the degree of M.A. in 1583. In 1581 he had amongst his pupils John Rider, afterwards Protestant Bishop of Killaloe, in Ireland. After his conversion to the Church he retired to Paris, and there entered the Society in 1587.

Fr. Persons appointed him Superior of the Jesuit College he had established at Eu, in Normandy, which, however, was closed in Dec. 1588, after the death of its patron, the murdered Duke of Guise. After teaching theology at Dôle, in the Rhenish Province, for several years, he was sent to the English mission in 1609, and seems to have principally laboured, if not entirely, in the London district.

Here he died, March 10 or 16, 1633, aged 73.



*Foley, Records S.J., Collectanea; Dodd, Ch. Hist.; Oliver, Collectanea S.J.*

1. **The Garden of our Blessed Lady; or, a Devout Manner how to serve her in her Rosary.** Written by S. C., of the Soc. of Jesus. (St. Omer?) 1619. 8vo.

2. Other works, according to Wood ("Athen. Oxon."), printed abroad.

**Chambre, John, M.D.**, ecclesiastic, a native of Northumberland, was designed for the priesthood in early life. In 1492 he was elected to a fellowship of Merton College, Oxford, and about that time was presented to the church of Tychmarsh, in Northamptonshire. Having proceeded M.A., he travelled through Italy in 1502, and settling at Padua, graduated in physic in that university.

On his return to England he was appointed the King's physician. In 1508 he was presented by the widow of Lord Scrope to the church of Bowden, in Leicestershire, and became canon of Windsor in 1510. In 1522 he obtained the prebend of Combe and Harnham, in the church of Sarum, and two years later was collated to the archdeaconry of Bedford. In 1526 he was elected warden of Merton College, to which he was a benefactor. On Oct. 29, 1531, he was incorporated doctor of physic at Oxford. In 1536 he subscribed to the Articles of Faith, in a convocation of the clergy, as dean of the collegiate chapel of St. Stephen's, Westminster.

He was the first in order of the six physicians specially mentioned in the letters patent of Henry VIII. for the foundation of the Royal College of Physicians of London in 1518. He stood high in the estimation of his Sovereign, of which his pluralities in the Church may be received as proof, and though he appears to have gone with the times in the earlier days of the Reformation, it is most probable that he lived to repent the part he had taken. He appropriated a portion of his wealth to the Church, from which he had obtained it, by building cloisters to his collegiate chapel at an expense of 11,000 marks, and this splendid act of liberality was done at a time when benefactions for such purposes were growing out of use.

Though surviving the foundation of the College of Physicians for more than thirty years, he was but once elected to any office, namely, to that of Censor, in 1523.

Weary of the changes in religion which he himself had

helped to bring about, he resigned the wardenship of Merton in 1544, and, in the following year, the treasurership of the cathedral church of Bath and Wells, of which he had been long possessed. He held likewise the archdeaconry of Meath, from which he was exempted residence by letters patent of Henry VIII., on account of his attendance on the king in quality of physician. He succeeded Linacre in this station, when the health of the latter precluded his residence at Court.

Dr. Chambre died in 1549, and was buried in the church of St. Margaret, Westminster, having lived to regret the destruction of the very buildings which he had reared at such great cost, and the appropriation of the revenues of his deanery to the augmentation of his royal master.

*Munk, Royal Coll. of Physicians ; Dodd, Ch. Hist.*

1. **Pharmacopœia of Plasters, Spasmadraps, and Unguents**, composed jointly with Dr. Butts, Dr. Cromer, and Dr. Aug, principally for the King's use. Sloane MSS. Brit. Mus., No. 1047.

**Champney, Anthony, D.D.**, descended from an ancient Yorkshire family, was born in or about 1569. He was sent to the English College at Rheims in 1590, where he passed through his classics with great *éclat*, completed his philosophical studies, and was admitted to minor Orders in Feb. 1592. Subsequently he and several others were sent to Rome, in Jan. 1593, in order to pursue their theological studies in the English College there.

He was one of the majority of the students who objected to the government of the College by the Jesuits, and petitioned for their removal, and is referred to in Cardinal Sega's report in 1596.

Having been ordained priest, he appears to have proceeded to the English mission, and was soon apprehended and imprisoned in Wisbeach Castle. He was one of the thirty-three clergymen who signed the Appeal against Blackwell, the Arch-priest, Nov. 17, 1600, dated from Wisbeach, and he was also one of the thirteen missionaries whose signatures appear to the Protestation of Allegiance to Queen Elizabeth, Jan. 31, 1603.

In the list of "Yorkshire Papists," in 1604, it is stated that "ffrances Barneby, son of Tho. Barneby, Esq., and Parcival Champney, otherwise popishly called Anthony, being both

Semynary priestes, have resorted dyvers tymes this xij moneths last past to the houses of Thomas Barneby, Esq., and Margaret Champney, widow," in the parish of Caiethorne. Mrs. Champney was probably his mother, and two of his brothers, Charles and Nicholas, and other members of the family, are mentioned.

He was released by the Government in order to allow him to proceed with the other deputies of the Appellant clergy to Rome, and they arrived there in the beginning of 1602, and in the matter of this appeal against Blackwell and the Jesuits Champney took a very active part.

After leaving Rome he resolved to continue his academical studies, and for that purpose settled in the University of Paris, where he took his degree of D.D., and was elected a Socius, or Fellow, of the Sorbonne, which gave him the privilege of an apartment in that College, a favour rarely granted to foreigners.

For some time he presided over the English College of Arras, a small community of English priests, who had established themselves in the suburbs of Paris, and devoted their time to writing and publishing books of controversy.

Soon after Dr. Kellison's appointment to the Presidency of Douay College, on the removal of Dr. Worthington, in 1613, the Cardinal Protector, by a special deputation, named Dr. Champney his assistant in the position of Vice-President, and, accordingly, he proceeded to Douay, April 25, 1619.

Besides the duties of Vice-President, he also gave a lecture in divinity, and so continued until, at the request of the Archbishop of Mechlin, he removed to Brussels and occupied the place of Robert Chambers as confessor to the English Benedictine nuns in that city. In this capacity he continued for three years, until Sept. 23, 1628, and then he returned to Douay to resume his former position.

Subsequently, he was called over to England, where, in consideration of his great merit, he was chosen a canon of the Chapter, and, in 1637, was appointed to the deanery, vacant by the death of Mr. Edward Bennet.

He lived to a great age; the precise date of his death has not been recorded, but he was still alive in Jan. 1643.

Dr. Champney was a tall spare man, endowed with a strong constitution, and able to endure great labour. He was a learned theologian, and was engaged in several sharp contro-



versies, in which his adversaries had strong reason to acknowledge his abilities.

*Dodd, Ch. Hist. ; Douay Diaries ; Peacock, Yorkshire Papists.*

1. **An Answer to a Letter of a Jesuited Gentleman, by his Cousin A. C., concerning the Appeal.** (Rouen?) 1601. 4to.

Written from his prison in Wisbeach against one of the publications issued by the Jesuit faction.

2. A treatise on the insufficiency of Cardinal Cajetan's first letter to Blackwell, printed in "The Copies of Certain Discourses," 1601, *vide* William Bishop. For the Archpriest Controversy *vide* Blackwell, Bluet, Bagshawe, Colleton, Charnock, Clarke, Lister, Mush, Persons, Watson, &c.

3. **A Manual of Controversies.** By A. C. S. Paris, 1614. 8vo.

A few years later Richard Pilkington published a reply to this work, entitled, "The New Roman Catholick, and Ancient Christian Religion compared : in Answer to a Pamphlet by A. C., called a Manual of Controversies," Lond. 1618.

4. **A Treatise of the Vocation of Bishops, and other Ecclesiasticall Ministers. Proving the Ministers of the pretended Reformed Churches in Generall to have no calling: Against Monsieur du Plessis and Mr. Doctour Feild: And in particular the pretended Bishops in England, to be no true Bishops, against Mr. Mason.** Douay, John Heigham, 1616, 4to., pp. 14 impag., pp. 326, 4 pp. Carthusian and Errata; ded. to Mr. George Abbato, called Archbishop of Canterbury. This he translated into Latin: "De Vocatione Ministrorum Tractatus; quo universos cujusvis prætensæ reformationis Ministros omni penitus legitima vocatione destitui contra Plessœum & Fieldeam. Quo etiam præsentis Angliæ superintendentes, qui sede Episcopales invaserunt non esse veros Episcopos, contra Masonum & Godwinum clarè ostenditur," Lutetiæ Parisiorum, 1618. 8vo. Dr. Rich. Field published "Of the Church, four books," Lond. 1606, 4to., and the fifth book, with an appendix in three parts, in 1610. The Rev. Fris. Mason's work was "Of the Consecration of the Bishops in the Church of England: with their Succession, Jurisdiction, &c.: as also of the Ordination of Priests and Deacons." Lond. 1613, fol. Mason was chaplain to George Abbot, Archbishop of Canterbury, who engaged him to write the work.

The occasion of this controversy is related by Dodd. From the very first days of the Reformation under Edward VI., Catholics had treated and looked upon the Protestant clergy merely as laymen. This is manifest from the writings of Harding, Sanders, Bristow, Stapleton, and others, and it is further confirmed by the invariable practice of re-ordaining all Protestant clergymen who joined the Catholic Communion and entered the ecclesiastical state. This matter was never thoroughly debated until the reign of James I., when it was occasioned by the revival of a quarrel between the Presbyterians and the Church of England clergy. The former alleged that episcopacy had no divine origin, that it was merely for political convenience and was purely human in its establishment. The latter were divided in their opinion. Some said it was an apostolical institution; others went further, and maintained it to be a divine institution. But the difficulty which presented itself to the

episcopal party, was how to support the latter assertion, which must necessarily fall to the ground without proof of the unbroken succession of ordination, and this, of course, could only be derived through the Catholic channel. To get over this difficulty it was necessary to attack the contrary statements of the earlier Catholic writers, and prove the validity of the consecration of the first Protestant bishops. If this point could be gained, they flattered themselves that they would silence the Presbyterians as well as the Catholics. Thus the Archbishop of Canterbury engaged his chaplain to write the work referred to. Dr. Champney translated his reply into Latin. Mr. Mason followed his example, and gave his work the title of "*Vindiciæ Ecclesiæ Anglicanæ*," &c., with several additions and replies to Dr. Champney, Fitzherbert, &c., Lond. 1625, fol. It was, however, a posthumous work, for Mr. Mason died in 1621.

Henry Fern many years later published "*Examination of Anthony Champney his Exceptions against the Lawful Calling and Ordination of the Protestant Bishops*," &c. Lond. 1653, 8vo.

5. Controversy with Dr. William Reyner relative to the administration of Arras College.

6. **Mr. Pilkington his Parallela Disparalled and the Catholicke Roman Faith maintained against Protestantisme.** St. Omers, 1620, 12mo.; *vide* No. 3.

7. **A Defence of the Appendix to The Antidote, or Treatise of thirty Controversies against Sectaries.**

Fr. Sylvester Norris, S.J., wrote "*The Antidote*," partly in answer to Dr. Richard Field, Dean of Gloucester, in 1618, who had published a treatise "*Of the Church*," in four books, in 1606, and had added a fifth in 1610. Fr. Norris published a second part in 1619, and in 1621 wrote his "*Appendix*." The attacks on this work elicited from Champney the work given above, which is referred to by Gee in his "*Foot out of the Snare*," 1624, but erroneously ascribed to Fr. Sweet.

8. **An Answer to a Pamphlet (by D. Featley), intituled, The Fisher caught in his owne Net. By A. C.** 1623. 4to.

Dr. Daniel Featley, Provost of Chelsea College, published a second edition of his work, "*The Romish Fisher caught and held in his own Net, with Appendix*," Lond. 1624, 4to., which was an attempt to reply to Fr. Fisher, S.J.

9. Controversy with Mr. Winter, a secular priest, who informed against him for being one of the thirteen clergymen who signed the protestation of allegiance to Queen Elizabeth, and argued that for that reason he was not fit to be trusted with the supervision of a religious community. Dr. Champney proved the insignificance of the exception taken against him, yet, for the sake of peace, resigned his chaplaincy, Sept. 23, 1628.

10. Controversy with the Benedictines, more especially Fr. Leander à Sancto Martino.

11. A Volume of Sermons: preached chiefly in the Monastery of Benedictine Nuns in Brussels. MS. formerly in the Carthusian library at Nieuport.

12. **Legatum Fratribus suis Cleri Anglicani Sacerdotibus, testamento relictum.** Printed at the end of Bishop Smith's "*Monita*

quædam utilia pro Sacerdotibus Seminaristis missionariis Angliæ." Paris, 1647, 12mo.

13. **A History of the Reign of Queen Elizabeth, Civil and Religious, ad annum Elizabeth 31.** MS., thick folio.

This valuable work is entirely in the handwriting of the author, and is corrected throughout by him. It is preserved in the archives of the Old Chapter at Spanish Place, London, and was largely used by Dr. Challoner in "Memoirs of Missionary Priests."

**Chaplain, William**, priest and confessor of the faith, was a native of the diocese of Salisbury, and went to the English College at Rheims in 1579. Here he was ordained, in 1581, and sent to the English mission, where he was soon afterwards apprehended and cast into prison.

He died in prison in 1583, but it is not stated where.

*Douay Diaries ; Challoner, Memoirs.*

**Chard, Thomas, O.S.B.**, Bishop, was a native of Devonshire, and was educated in the house of his Order at Oxford. Being appointed coadjutor to Hugh Oldham, Bishop of Exeter, he was consecrated *Episcopus Salubriæ*. Several benefices were bestowed upon him to support his dignity ; in 1512, the vicarage of Wellington, in Somersetshire ; in 1515, the priory of Montacute, in the same county ; and in 1521, the rectory of Tyntenhall, within the diocese of Wells, besides other benefices.

From the probate of his will, it appears that he died about the year 1543.

*Dodd, Ch. Hist.*

**Charles Edward Louis Philip Casimir**, commonly called the Young Chevalier by his adherents, and the Young Pretender by his opponents, was born at Rome, Dec. 31, 1720. He was the eldest son of James Francis Edward, Prince of Wales, generally known as the Chevalier de St. George, son and legitimate heir of the unfortunate James II.

For some time Charles Edward served in Spain under Don Carlos.

In 1743, Cardinal Teucin, Prime Minister of France, who it is said had been recommended for the purple by the Chevalier de St. George, combined with the Jacobites in England and Ireland to project a fresh attempt to recover the crown. The Chevalier's advancing years and infirmities induced him to surrender the undertaking to his son.



In 1744, it was decided that he should have the assistance of 15,000 French troops, which were assembled on the coast of Picardy, and transports were provided at Boulogne, Dunkirk, and Calais, for conveying them to England.

Marshal Saxe, who was appointed to command the expedition, was under the impression that because the towns were rarely fortified the country would be easily subdued.

The French auxiliaries were to land on the coast of Kent, where many Jacobites were expected to rise, and at the same time a squadron sailed from Brest to convey the transports. But the squadron fled before the British fleet under the command of Sir John Norris, and a violent storm destroyed most of the transports, great part of the troops being drowned.

The Prince returned to Paris, and in the following year undertook once more to assert his claims. On July 16, 1745, he landed on the coast of Lochaber, in Scotland, and, supported by some of the nobles disaffected to the Hanoverian family, published a manifesto at Perth proclaiming his father king.

About 1,500 Highlanders immediately joined his standard, at the head of whom he marched to Edinburgh, but though he took the city, the castle resisted his efforts. By a sudden and masterly attack he had the good fortune to defeat at Prestonpans, near Edinburgh, the forces which had hastened to oppose him under Sir John Cope. This advantage inspired the adherents of the Stuarts, and increased their numbers to such a degree that they crossed the English borders and invested Carlisle, which surrendered in less than three days. From thence Charles advanced to Penrith, and pushed on as far as Manchester, where he established his head-quarters, and was joined by Col. Townley and a number of Lancashire men.

Thence he pursued his course to Derby, with the intention of going by way of Chester into Wales, where he expected to be joined by many of his partisans. This intention, however, was overruled; nor did he, as he might have done, march towards London, where he had numerous adherents who would have welcomed his approach. Instead of this, he wasted his time, and, on hearing of the arrival of the Duke of Cumberland, made a precipitate retreat into Scot-

land, where, on Jan. 28, he defeated General Hawley at Falkirk. The elation produced by this advantage was of short duration, for the approach of the Duke of Cumberland obliged him to retreat.

On April 16, 1746, the representative of the house of Stuart and that of the reigning family encountered each other on the plains of Culloden, near Inverness, to decide the fate of the kingdom. The battle began about noon, when the English artillery did terrible execution among the Highlanders, who fought with desperation, but being unsupported by the French auxiliaries were completely routed. The slaughter was dreadful, and to the disgrace of the victor, many of the Scotch were butchered in cold blood.

Charles Edward escaped with great difficulty, and after wandering from place to place, with a heavy price on his head, for about five months, he got on board a privateer which conveyed him to France, where he landed, on Sept. 29, at Morlaix, in Brittany.

When peace was declared between England and France he was obliged to go to Rome, where he married a German princess of the house of Stolberg Guendern. In 1759 he visited London in disguise, and though his arrival was well known to the Government, it was thought prudent to take no notice of it.

He died at Florence, Jan. 31, 1788, leaving a daughter called the Princess of Albany.

His only brother, Henry Benedict, the amiable and beneficent Cardinal Duke of York, died at Rome in 1807, and thus the male line of the Stuarts came to an end.

*Rose, Biog. Dict. ; Cooper, Biog. Dict.*

1. **Charles, Prince of Wales, &c.** A Proclamation of Prince Charles Edward, offering £30,000 for the apprehension of the Elector of Hanover, dated from the camp at Kin Cockheid, Aug. 22, 1744, in answer to the King's proclamation for his apprehension. (Edin. 1745), s. sh. fol.

2. **Charles P. R.—Charles, Prince of Wales, &c., Regent of the Kingdoms of England, Scotland, France, and Ireland, unto all His Majesty's subjects of what degree soever, Greeting.** At Holyrood House, Oct. 10, 1745. (Edin. 1745), 4to.

3. **A full Collection of all the Proclamations and Orders published by the authority of Charles, Prince of Wales, since his**

**arrival in Edinburgh, Sept. 17, till Oct. 15, 1745.** Glasgow, 2 parts, 1745, 1746. 8vo.

"Traduccion de la declaracion del Principe Carlos Eduardo concediendo perdon general de todos los excessos que se han cometida, contra la casa de Stuard," &c. (dated Nov. 1, 1745). II. Edicion, aumentada con la carta escrita de Bristol. (Madrid, 1745?) 4to.

The following are some of the tracts published against the Prince's Declarations:—"Remarks on the Pretender's Declaration and Commission. With Appendices" (containing the commission of James Edward Francis Stuart, appointing his son Regent of England, Ireland, and Scotland, together with the declaration of the latter to the people), Lond. 1745, 8vo., by Phil. Carteret Webb; "Remarks on the Pretender's Son's second Declaration, dated Oct. 10, 1745, by the author of the Remarks on the first Declaration" (P. C. Webb), Lond. 1745, 8vo., 2nd edit. ditto; "The True Briton's Answer to the Pretender's Declarations," &c., Lond. 1745, 8vo., by Montanus (*pseud.*); "The English Protestant's Answer to the wicked sophistry of some late treasonable Papers; and especially of the Pretender's Son's Declarations, dated Oct. 10, 1745," Lond. 1745, 8vo.; "The Occasional Writer; containing an Answer to the second Manifesto of Oct. 10, 1745," Lond. 1745, 8vo., 2nd edit. 1746; "The pretended Prince of Wales's Manifesto and Declaration, dated Edinburgh, Oct. 14, 1745, dissected," &c. (by Edinophilus), pp. 8, in "The Edinburgh Packet Opened," part 6, 1745, 8vo.; "The Chevalier Charles's Declaration," a political satire (Edin. 1745), s. sh. fol.

4. **The Declaration and Admonitory Letter of such of the Nobility and Subjects of His Majesty, as under the conduct of Charles, Prince of Wales, have taken up arms, unto those who have not as yet declared their approbation of this enterprise, &c.** (1745), fol.

5. **To His Royal Highness Charles, Prince of Wales, &c., Regent of the Kingdoms of Scotland, England, France, and Ireland. A Congratulatory Poem.** (Edin.) 1745, 4to. "Charly's my Darling." "Brother Debtor," "Mariners of England" (songs), Falkirk, 1814, 12mo.; "Waes me for Prince Charly," a Jacobite song; "A full Collection of all Poems upon Charles, Prince of Wales, published since his arrival in Edinburgh, Sept. 17 till Nov. 1, 1745," (Edin.?) 1745, 8vo.; "An Ode compos'd in the year 1720 on the Birth of a Great Prince, Charles Edward," &c. (Lond. 1745?), 4to.; "Le Conquérant d'Ecosse poème," Edinbourg (Paris?), 1745, 8vo.

6. **Narrative of Charles Prince of Wales's Expedition to Scotland in the year 1745.** By J. Maxwell. Glasgow, Maitland Club, 1841, 4to.

"An Impartial History of the Rebellion in Scotland in the years 1745-6; to which is added a Journal of the Adventures and Escape of the Young Chevalier after the battle of Culloden," Lond. 18—, 12mo., by Alex. Campbell, M.A.; "The History of the Rebellion 1745 and 1746, containing all the Declarations of the Pretender," &c., Lond. 1748, 8vo.; ditto, with an Appendix, containing the Pretender and his Son's Declarations," 1755, 12mo.; "A short and true Narrative of the Rebellion of 1745; beginning with the Young Chevalier's entry into the West of Scotland until his banishment



out of France : together with the Trials of the Scotch Lords who were beheaded on his Account," Edin. 1779. 12mo., pp. 181 ; "The History of the present Rebellion in Scotland," by J. Macpherson ; "The '45" a lecture by J. Sleigh ; "The Forty-five," by P. H. Stanhope, fifth Earl of Stanhope ; "Journal on the Marches of the Prince Regent's Army, from the time they entered England, Nov. 8, till their return to Scotland, Dec. 20, 1745," (Edin. ? 1745), s. sh. fol. ; again (Edin. ? 1746), s. sh. fol. ; "Narrative of the Chevalier," Lond. 1765, 8vo.

"A full Account of the late Battle fought at Gledsmuir, betwixt the Army under the command of Charles, Prince of Wales, &c., and that commanded by Lieut.-Gen. Cope, on Saturday, Sept. 21, 1745," &c. (Edin. ? 1745 ?), 8vo. ; "Occupation of Carlisle in 1745," by G. G. Mounsey ; "A Letter to a Gentleman in England from one in the Prince's Army" (1745 ?), 4to. ; "A description of a Chart, wherein are marked out all the different Routes of Prince Edward in Great Britain. And the Marches of his Army, and the E-gl-sh. The Sieges are distinguished, and the Battles that were fought in his enterprise," Edin. 1749, 12mo. ; "The Young Chevalier, or a genuine Narrative of all that befell that unfortunate Adventurer from his fatal defeat to his final escape : by a gentleman who was personally acquainted not only with the scenes of action, but with many of the actors themselves," Lond. (1746 ?), 8vo. ; "Ascanius, or the Young Adventurer : containing an impartial History of the Rebellion in Scotland in 1745, 1746. In which is given a particular account of the battle of Prestonpans. With a Journal of the Adventures of the Young Chevalier after the Battle of Culloden. Embellished with engravings," Edin. 1804, 12mo. ; again, 1812, 8vo. ; Glasgow and Lond. (1876), 8vo. ; Madrid, in Spanish (1750 ?), 8vo. ; "Diario de todo lo sucedido al Principe Carlos Eduardo desde la batalla de Culloden hasta su arribo a las costas de Francia, segun lo ha referido su alteza," Madrid (1747 ?), 4to ; "A Plain and Faithful Narrative of the several Passages of the Young Chevalier, from the Battle of Culloden to his Embarkation for France," Lond. 1765, 8vo., by Philalethes (*pseud.*) ; "Some Remarks of the melancholy situation of the Young Pretender in Scotland, after his defeat near Inverness. Part of it written by himself (being a translation from the French of two letters found near Arisaig soon after his departure from thence for France). To the letters is prefixed, A Relation of the Discovery of the Originals," &c., Lond. (1746), 8vo., by R. Douglass, of Straithbogie ; "An Interesting Narrative of the Wanderings of the Young Chevalier," by A. Macdonald, of Ardnamurchan ; "Distresses and Escape," by J. Boswell, in the "Journal of a Tour to the Hebrides with Sam. Johnson, LL.D." Lond. 1785, 8vo. ; "A Genuine and True Journal," &c., of the Prince's escape from Culloden ; "The Wanderer ; or, Surprising Escape," &c., 1747, 8vo. ; "Expedition in 1745," the Lockhart Papers, edited by Ant. Aufreze, 1817, 4to., 2 vols. ; "The Culloden Papers," edited by H. R. Duff, Lond. 1815, 4to. ; "Jacobite Correspondence of the Atholl Family during the Rebellion, 1745-6, from the originals in the possession of James Erskine, of Aberdona, Esq. ; edited by J. H. Burton and David Laing," Edin. 1840, published by the Abbotsford Club.

7. History of Prince Charles Edward Stuart, called by some the Young Pretender, but more frequently in the North the

**Young Chevalier, or Bonnie Prince Charlie**, Newcastle (1840?), 12mo.; again (1845?), 12mo.; "*Histoire du Pretendant*," by J. M. Durey de Mersam (Paris), 1756, 8vo.; "*An authentic Account of the Conduct of the Young Chevalier from his arrival in Paris, after his defeat at Culloden, to the conclusion of the Peace at Aix-la-Chapelle*," &c., Lond. 1749, 3rd edit. 8vo.; "*Ascanius, or the Young Adventurer; a true history*," Lond. 1746, 12mo., in which the name of the Prince does not appear; "*The Life and Times*," &c., by A. C. Ewald; "*Histoire du Chevalier de St. Georges*," by Marlès; "*Le dernier des Stuarts*," by J. J. E. Roy; "*Istoria di sua Altezza Reale Il Principe Carlo Oduardo Stuart di Galles, concomente le aventure, e le disgrazi accadutch in Scozia l'anno 1746*," Milano, 1760, 8vo.; "*Les Derniers Jours d'un Exile*," by E. Dubois; "*Prince Charlie*," by M. Jones; "*Leben des Prinzen Carl*," by C. L. Klose.

8. **An authentic Account of the intended Invasion by the Chevalier's Son; his Majesty's Messages to both Houses of Parliament on that occasion, the principal Addresses, &c.** Lond. 1744, 8vo.

"*The Manifesto of a certain Power*," Lond. 1744, 8vo., a declaration purporting to emanate from Prince Charles Edward Stuart, a satire; "*The Young Pretender's Destiny Unfolded: being an exact account of several prodigies seen in the Highlands before the breaking out of the present Rebellion; together with the Visions seen by J. Ferguson, a man endowed with the second sight. In a Letter from a Clergyman in the Island of Skye to his friend in London*," Lond. 1745, 8vo.; "*The Chronicle of Charles, the Young Man*" (Edin. ? 1745), 8vo., a satire in imitation of Scripture language; "*La Spedizione Demetrius Soter; ou, le Rétablissement de la Famille Royale*," &c., 1745, 12mo., an allegory on the pretensions of Charles Edward to the British crown; "*A Philippic Oration against the Pretender's Son and his Adherents*," 1745, 8vo., by W. Henry, D.D., Dean of Killaloe; "*The Active Testimony of the true Presbyterians of Scotland*;" "*The Mission from Rome into Great Britain, in the cause of Popery and the Pretender. Scenically represented*," Lond. (1747?) 4to., in verse; "*Alexis; or the Young Adventurer: A Novel*," 1746, 8vo., describing the adventures of the Prince after the battle of Culloden; "*A remarkable Dialogue, which lately happened in the Gardens of the Luxembourg at Paris, between an old impartial English Whig and a Nonjuror of the Church of England, concerning the Young Chevalier, and several other affairs regarding Great Britain, &c. To which is added a short Appendix concerning the preliminary articles, &c. By a Prussian Officer*," Edin. 1748, 12mo.; "*Anniversary Thanksgiving Sermon*," by J. Toms; "*Copy of a Letter from a French Lady at Paris giving a particular account of the manner in which Prince Edward was arrested*," French and English, Lond. 1749, 8vo.

9. Engravings of Obverse and Reverse of Medallion of the Prince with eulogistic verses. (Lond. ? 1749?) s. sh. 4to.

**Charlton, Edward, M.D., D.C.L.**, second son of William John Charlton, of Hesleyside, co. Northumberland, Esq., by Katherine Henrietta, daughter of Francis Cholmley, of Brandsby, Esq., was born July 23, 1814.

The Charltons of Hesleyside are descended from Adam de Charlton, of Charlton Tower, lord of the manor of Charlton in Tynedale, who was living in 1303. In the sixteenth century the family settled at Hesleyside, and in 1645 Sir Edward Charlton was created a baronet. His brother William married Elizabeth, daughter of Sir Philip Musgrave, Bart., whose descendants have since resided at Hesleyside.

In the last century, Edward Charlton, Esq., M.D., son of John Charlton, of Bower, in Northumberland, joined the army of the Chevalier de St. George, in 1715, and was taken prisoner at Preston.

Dr. Charlton, the subject of this notice, resided for many years in Newcastle, where he was held in great repute. He was twice married; first, May 30, 1842, to Eliza Janet, daughter of James Gibson (who afterwards assumed the name of Kirsopp), of The Spital, Hexham, by whom he had no children; and secondly, April 5, 1864, Margaret, daughter of Serjeant Bellasis.

He died May 14, 1874.

*Burke, Landed Gentry; Patten, Hist. of the Rebellion.*

1. **These pour le Doctoral en Medecine de la pneumonie chez les vieillards.** Paris, Ecole de Médecine, Collection des Thèses, &c., 1839, 1845. 4to.

2. **An Account of the late Epidemic of Scarlatina in Newcastle and its neighbourhood.** Newcastle-upon-Tyne, 1847. 8vo.

3. **Chronica regum Mannæ et Insularum. The Chronicle of Man, with Historical Notes by P. A. Munch, &c. (Memoir of Professor Munch by Edward Charlton),** Douglas, Manx Soc. Vol. xxii. 1859. 8vo.

4. **Memorials of North Tyndale and its four Surnames.** Newcastle-upon-Tyne, 1871, 8vo., 2nd edit. pp. 101.

**Charnock, John, Esq.,** was the sixth son of Thomas Charnock, of Charnock and Astley, co. Lancaster, Esq., by Mary, daughter of Richard Nuthall, of Mushed, co. Bucks, Esq.

At one time he studied for the law at Furnival's Inn, but afterwards served in the army abroad under the King of Spain.

Returning to England, he was unfortunately drawn into Babington's plot for releasing the Queen of Scots, and was in consequence apprehended and brought to trial, Sept. 17, 1586.



He pleaded not guilty to the whole indictment, but owned he was privy to the conspiracy. He alleged in his defence that persons under sentence of condemnation were illegal evidence against him, but his objection was overruled, and he was condemned and suffered, Sept. 21, 1586, with six other youths, viz., Thomas Salisbury, Esq., Henry Dunne, gent., Edward Jones, Esq., John Travers, gent., Robert Gage, gent., and Jerome Bellamy, gent.

His eldest brother, Robert Charnock, Esq., of Charnock and Astley, was also outlawed and declared a traitor, but for what cause does not appear. He received a general pardon in the 2 James I., the original grant of which is now at Cuerden Hall, the seat of Robert Towneley-Parker, Esq., the representative of the Charnocks and their estates.

The family up to this time appears to have retained the faith, and from its alliances with the principal Catholic families of the county it seems probable that it continued to do so until the time of Robert Charnock's grandson and namesake, whose daughter and heiress, Margaret Charnock, Lady of Charnock and Astley, carried those two manors, which had certainly been in uninterrupted possession of the family since the time of the Conquest, in marriage to Richard Brooke, second son of Sir Peter Brooke, of Mere, in Cheshire, Knt. Finally, Susanna Brooke, the second Lady of Charnock and Astley, as sole heiress to Peter Brooke, Esq., conveyed the estates in marriage to Thomas Towneley-Parker, Esq., of Cuerden Hall, Oct. 16, 1787, in whose descendants they have since remained.

*Dodd, Ch. Hist.; Lanc. Visitations, 1567 and 1613; Gillow, Lancashire Recusants.*

**Charnock, Robert**, gentleman, was the son of Robert Charnock, of London, gent., who was the eldest son of Roger Charnock, Counsellor-at-Law, of Gray's Inn, Esq., younger son of Robert Charnock, of Charnock and Astley, co. Lancaster, Esq., by his fifth wife, Elizabeth, daughter of John fleetwood, of Penwortham, Esq.

His father, who was born previous to 1622, in which year he was entered in the Preston Guild Rolls, inherited the estate of Heath Charnock, which he sold, in 1655, to John Marsh, of Preston. His uncle, the celebrated Puritan divine and writer, Stephen Charnock, M.A., was born in 1628, and was educated

at Emmanuel College, Cambridge, but afterwards, through the favour of the Parliamentary Visitors, obtained, in 1649, a fellowship in New College, Oxford.

Robert Charnock was educated at Oxford, and was a Fellow of Magdalen College, of which he was made Vice-President in the reign of James II., having then been converted to the faith. Upon the Revolution, in 1688, he was obliged to take refuge in France. Returning to England some years afterwards, he was one of those unfortunate gentlemen who engaged in a conspiracy to seize upon William III., for which he was tried and condemned at the Old Bailey, March 11, 1695. The evidence brought against him was that of Mr. De la Rue, Mr. Pendergrass, and Mr. Bertram, three of the accomplices. He made a learned defence and behaved with great presence of mind, giving a repeated and emphatic denial to the charge that James II. had commissioned him to assassinate William III.

He was executed at Tyburn, March 18, 1695, O.S., together with Edward King and Thomas Keys, who suffered on the same account.

*Dodd, Ch. Hist.*, vol. iii. ; *Lanc. Visitations*, 1567 and 1613 ; *Abram, Preston Guild Rolls* ; *Gillow, Lancashire Recusants*, MS.

**Charnock, Robert**, priest, was one of the sons of William Charnock, of Blacklach House, subsequently known as the Old Hall, Leyland, co. Lancaster, by Elizabeth, daughter of Roger Charnock, of Wellingborough, co. Northampton. The Leyland family was descended from the neighbouring territorial lords of Charnock and Astley, and the two families appear, at this period, to have been parted some five or six generations. William Charnock was a staunch Catholic, and suffered very heavily for his recusancy.

Robert Charnock was educated at Oxford, and from thence proceeded to Douay College in 1579. In the following year he was sent to the English College, Rome, where he was ordained priest, and returned to Douay, in 1587, from whence he came on the English mission, where he is constantly noticed in the reports furnished by spies to the Council, but seems to have managed to elude the pursuivants.

Mr. Charnock took an active part with the appellant clergy against the Archpriest Blackwell and the Jesuits, and, in May, 1598, he was sent with Dr. William Bishop as a deputation

from the clergy to the Holy See. They took with them a letter signed by the appellants, addressed to Mr. Thomas More, a secular priest. This gentleman was great-grandson of Sir Thomas More, and had succeeded to his family estate, but, on his entering into the Church, had transferred it to his next brother. The letter contained the instructions of the deputies : they were to petition the Holy See for the appointment of a bishop-in-ordinary with suffragans ; the restoration of the English College at Rome to the secular clergy ; a prohibition to the English priests residing abroad to print, without special permission, any work on the political concerns of England ; and a permission to the clergy to form rules for their internal government.

Information of their journey and its motives having been communicated to the Holy See, Cardinal Cajetan addressed a letter to the Archpriest, condemning the conduct of the appellants, and desiring him to acquaint him with the particulars of their proceedings.

Clement VIII., through means of either the French or the Flanders Nuncio, sent the deputies word that wherever his commands should reach them, they should stop their journey and proceed no further. This did not satisfy the deputies, who persisted in their design of going to Rome, where they arrived and took up their abode in the hospice of the English College, on Nov. 10, 1598.

It is stated that they were received in the College with incivility by Fr. Persons, and after five days were expelled, when they put up at an inn. Here, in the middle of the night preceding the feast-day of St. Thomas of Canterbury, Fr. Persons, at the head of a company of the Pope's guards, with a procureur-fiscal, suddenly made his appearance, and putting the deputies into a coach, conveyed them to the English College, where they were confined in separate rooms. They were detained here in strict custody for three months, their papers taken from them, and themselves subjected to frequent examinations. They were not allowed to communicate with one another, or, indeed, were they allowed either to celebrate or even hear Mass. At length, after the Pope's breve of April 6, 1599, they were released with an injunction, under pain of suspension, not to return to England, Scotland, or Ireland, and to leave Rome within ten days.



Against this sentence Charnock afterwards appealed, and, under cover of the appeal, returned to England. Blackwell threatened to suspend him, but the Cardinal du Perron, the French ambassador at Rome, is said to have interfered with the Pontiff, in behalf both of him and of Bishop, and the two deputies soon after resumed their sacerdotal functions in England.

In Jan. 1603, Charnock was one of the thirteen missionaries who signed the famous Protestation of Allegiance to Queen Elizabeth.

This Protestation was most ample and satisfactory to the Crown so far as regards civil allegiance, but it most carefully and emphatically declined to trench upon that obedience which was due to the spiritual supremacy of the Pontiff, concluding that as the protesters were ready to shed their blood in defence of their Queen and country, so would they rather lose their lives than infringe the lawful authority of the Catholic Church.

The date of Mr. Charnock's death is not recorded, but Gee refers to him, in his "Foot out of the Snare," as resident in or about the City of London in 1623.

His brother, Roger Charnock, who is described in the Recusant Rolls as of Blacklach House, rebuilt the mansion in 1620, which appears from a stone over the principal entrance, bearing that date, the crest of the Charnocks, with the monogram I.H.S. in the upper left-hand corner, and that of M.R. in the right-hand corner. There are other monograms which cannot be correctly deciphered. To meet the exigencies of this persecuting age, the chamber used as the chapel had a secret recess for the sanctuary, and four hiding-places were made, two in the roof, where the vestments, plate, and church furniture were stored, a third adjoining the chimney, and another extending from the ground to the upper story.

Such were the arrangements made by Roger Charnock to enable his family and the Catholics of the neighbourhood to practise the religion which the unjust laws of the country prohibited. He married Anne, daughter of Robert Manley, of Broughton, co. Northampton, gent., by whom he had several children. He died and was buried at Leyland in 1632, and his wife survived him many years, dying in 1659. Their eldest son, William, outlived his father, but does not appear to have left issue.

Besides two daughters, Susan and Elizabeth, whose names also appear in the Recusant Rolls, Roger Charnock had another son, Robert Charnock, who became a distinguished ecclesiastic. He was sent to the English College, Lisbon, and after his ordination came on the mission to his native county in 1640. For thirty years, during a time of extreme peril from the civil convulsion which issued in the great Civil War, he served the Church in Lancashire, under his maternal surname of Manley. He held the responsible office of Vicar-General in the Lancashire district, and resided at Blacklach, or the Old Hall, Leyland, having inherited his father's estate after the early death of his elder brother William. He was Archdeacon of the Chapter for Lancashire, and also Protonotarius Apostolicus; and was an able administrator.

He died Feb. 2, 1670-1, being between 50 and 60 years of age.

*Dodd, Ch. Hist.* vol. ii. ; *Tierney's Dodd*, iii. p. 52 ; *Lingard, Hist. of Eng.*, ed. 1849, vi. p. 643 ; *Butler, Memoirs*, ii. p. 257 *et seq.* ; *Foley, Records S.J., Roman Diary* ; *Douay Diaries* ; *Brady, Episc. Succ.*, iii. p. 58 *et seq.* ; *Gillow, Lanc. Recusants, MS.* ; *Lanc. Visit.* 1567 and 1613 ; *Abram, Local Notes, Preston Guardian*, April 26, 1884.

1. Though no publication appears in Robert Charnock's name, he no doubt took a part in the Archpriest controversy.

**Charnock, Thomas**, a captain in the Royal army in the time of Charles I., was killed during the Civil War. At this period there were three families of position in the county of Lancaster bearing the name of Charnock ; one seated at Charnock and Astley, and the other two at Leyland and Fulwood, younger branches of the first. It is uncertain to which the captain belonged, but as there is no Thomas recorded in the Leyland branch at this period, and the only one in the Charnock and Astley family was the squire himself, who, though engaged in the defence of Lathom House, in its two sieges by the Parliamentarians, in 1644 and the following year, did not die until 1648. It may therefore be assumed that Thomas Charnock, of Fulwood, gent., who was enrolled at the Preston Guilds of 1602-22-42, is the patriot who lost his life in defence of his Sovereign.

This family was descended from William Charnock, of

Fulwood, gent., who was probably the third son of Thomas Charnock, of Charnock and Astley, by Mary, daughter of Richard Nuthall, of Mushed, co. Bucks, Esq. He was living here in 1582, and had several sons, from whom branched many families in Preston and the vicinity. His son William, of Fulwood, who is recorded in the Preston Guild Rolls of 1582-1602-22, was the father of Capt. Thomas Charnock, one of a family of nine sons.

*Castlemain, Cath. Apology ; Lanc. Visitations, 1567 and 1613 ; Abram, Preston Guild Rolls.*

**Chatterton, Georgiana**, Lady (Henrietta Georgiana Maria), was the only child of the Rev. Lascelles Iremonger, Prebendary of Winchester, and Harriett, sister of Admiral Lord Gambier. Mrs. Iremonger's sister was the wife of Mr. Morton Pitt, of Kingston House and Encombe, co. Dorset, and it was in their town house in Arlington Street, London, that the subject of this memoir was born.

Mrs. Pitt was nearly connected by her marriage with Lord Chatham and Mr. Pitt, and with her sister was brought up by their aunt, Lady Middleton, wife of Sir Charles Middleton, afterwards Lord Barham, First Lord of the Admiralty.

Moving, therefore, in the leading circles, Georgiana was enabled to form and accurately express the impressions which her writings display.

When she was about eighteen years of age, Aug. 3, 1824, she became the wife of Sir William Chatterton, Bart., of Castle Mahon, co. Cork, and after his death, Aug. 5, 1855, she married Mr. Heneage Dering, formerly of the Coldstream Guards, June 1, 1859; her works, however, are usually known under the name received with her former husband.

Within six years after their marriage Mr. Dering was received into the Church, and though his wife did not follow his example until Aug. 1875, he ascribes his conversion, in her Memoirs, to the conscientious struggles and continued act of Catholic self-development which marked the whole tenor of her life.

She died Feb. 6, 1876.

No one can read her books and fail to recognise the true instinct and high tone of feeling in everything she wrote.

*Memoirs of Georgiana, Lady Chatterton.*



1. **Aunt Dorothy's Tale.** Lond. 1837, 12mo. 2 vols.
2. **Rambles in the South of Ireland during the year 1838.** Lond. 1839, 12mo. 2 vols. ; 2nd edit. ditto, 1839.
3. **A Good Match, the Heiress of Drosberg, and the Cathedral Chorister.** Lond. 1840, 12mo. 3 vols. ; Lond. 1868, 8vo.
4. **Home Sketches and Foreign Recollections.** Lond. 1841, 12mo. 3 vols.
5. **The Pyrenees, with Excursions into Spain.** Lond. 1843, 8vo. 2 vols.
6. **Allanston, or the Infidel.** Lond. 1843, 12mo. 3 vols.
7. **Lost Happiness ; or, the Effects of a Lie. A Tale.** Lond. 1845, 16mo.
8. **Reflections on the History of the Kings of Judah.** Lond. 1848, 8vo.
9. **Compensation.** Lond. 1856, 8vo. 2 vols. Published anonymously.
10. **Life and its Realities.** Lond. 1857, 8vo. 3 vols.
11. **The Reigning Beauty.** Lond. 1858, 8vo. 3 vols.
12. **Extracts from the Works of Jean Paul Friedrich Richter, selected and translated.** Lond. 1851, 8vo. ; Lond. 1859, 8vo.
13. **Memorials, Personal and Historical, of Admiral Lord Gambier, with original Letters from Mr. Pitt, first Lord Chatham, Lord Nelson, Lord Castlereagh, Lord Mulgrave, Henry Fox, first Lord Holland, the R. Hon. G. Canning, &c. Edited from Family Papers.** Lond. 1861 (1860), 8vo. 2 vols.
14. **Selections from the Works of Plato. Translated.** Lond. 1862, 8vo.
15. **The Heiress and her Lovers.** Lond. 1863, 8vo. 3 vols.
16. **Léonore, A Tale ; and other Poems.** Lond. and Cambridge, 1864, 8vo. 2 vols.
17. **Quagmire ahead.** Privately printed, 1864 ; a pamphlet.
18. **Grey's Court.** Edited by Lady Chatterton. Lond. 1865, 8vo. 2 vols. In which she was assisted by Mr. Dering. No. 41, in monthly vol. of "Standard Authors," Lond. 1866, 8vo. ; frequently reprinted.
19. **Oswald of Deira. A Drama, in Four Acts and in Verse.** Lond. 1867, 8vo. Of which Cardinal Newman said, "It is full of beautiful thoughts."
20. **A Plea for Happiness and Hope.** Privately printed ; a pamphlet.
21. **Country Coteries.** Lond. 1868, 8vo. 3 vols.
22. **Lady May. A Pastoral Poem.** Lond. 1869, 8vo., which Cardinal Newman preferred to anything he had seen of hers : "It is so graceful and the lines so musical . . . and there are such poetical ideas in it."
23. **The Golden Bird.** "The Oak : original Tales and Sketches by Sir J. Bowring, Lady Chatterton, and others. Edited by C. Roger, with illustrations by G. Cruikshank and others." Lond. 1869, 8vo.
24. **The Lost Bride.** Lond. 1872, 8vo. 3 vols. ; cheap edit. in "Standard Library."
25. **Won at Last.** Lond. 1874, 8vo. 3 vols., in which Cardinal Newman observed her earnest desire, not only of keeping clear of what is low, vulgar, and rudely sensational, but of writing what would suggest a higher

standard of thought and conduct, to act in a measure as a substitute for at least some portion of the immoral trash which is the staple of so many of the novels of the day.

26. **Extracts from Aristotle's Works.** 1875, 8vo., privately printed, which she had herself translated from the Greek. Cardinal Newman remarks, "They are well selected, clear, and good, and must have involved a good deal of trouble."

27. **Misgivings.** 1875, 8vo.; a pamphlet privately printed, which was induced by an instinctive perception of whither she was tending.

28. **Convictions.** 1875, 8vo.; a pamphlet printed for private circulation. This was written immediately after her conversion, but was not printed until the close of the year. The titles of this and the preceding pamphlet express the different states of mind that dictated them. The second was written for the purpose of setting before those whom it concerned a few considerations that had influenced her.

29. **The Consolation of the Devout Soul.** By the Very Rev. Joseph Frassinetti, Prior of St. Sabina in Genoa. Translated by Georgiana, Lady Chatterton. Lond. 1876, sm. 8vo., pp. xv. 188.

This was her last work, with the exception of a design for re-writing a story written some years before.

30. **Memoirs of Georgiana, Lady Chatterton.** With some passages from her Diary. By Edward Heneage Dering, Author of "Sherborne," "The Chieftain's Daughter, and other Poems," "Florence Danby," "Lethelier," &c. &c. Lond. 1878, 8vo., pp. x.-309, and an Appendix with List of Works of Lady Chatterton. Ded. to the R. R. (W. B. Ullathorne) the Bishop of Birmingham.

**Chauncy, Maurice,** Prior of the English Carthusians at Bruges, and the last of the heroic Fathers of the Charterhouse, was the eldest son of John Chauncy, of Pishobury in Sawbridgeworth, co. Herts, by Elizabeth, daughter and heiress of John Proffit, of Barcombe, co. Sussex. His pedigree, from Chauncy de Chauncy, near Amiens, whose name is in the roll of Battle Abbey, is traced by his brother Henry's great-great-grandson, Sir Henry Chauncy, Knt., in his "Historical Antiquities of Hertfordshire" (Lond. 1700).

When the oath of succession was presented to the Prior and monks of the Charterhouse, in 1534, to which they submitted with the condition "as far as was lawful," Maurice Chauncy was entered in the list of "professed, but not priests."

In May of the following year their Prior, John Houghton, was executed for refusing to acknowledge the ecclesiastical supremacy of the king, followed by the imprisonment and martyrdom of several of the monks.

After the dissolution of the monastery, in 1537, and the imprisonment and cruel death of many of the monks, Fr.

Chauncy and a few others contrived to escape the fate of their brethren, spending their time partly in England and partly in Flanders, until the accession of Queen Mary, when they were replaced at Shene, near Richmond, in Surrey, an old Carthusian monastery. In 1556, Fr. Chauncy was elected Prior at Shene, and here the monks resided with great edification until the Queen's death in 1558, when Elizabeth permitted them to retire to Flanders.

They first established themselves at Bruges, where they lived in peaceful seclusion until tumults were raised by the Huegonots in Flanders. The unheard-of barbarities committed by the mob, with the pillage of churches and religious houses, at Antwerp and other places, were soon afterwards imitated at Bruges, in 1578, and the English Carthusians were obliged to leave the town.

They were permitted to remove with the few effects they had saved from the plunder of the mob, and they directed their steps towards Douay, where so many of the English refugees had found security, but to their great disappointment they found Douay suffering from the same confusion, and a rumour was industriously spread by the Huegonots that the English had a design upon the town. Thus, by an order from the governor and magistrates, after two hours allowed them for refreshment, they were obliged to depart. This happened in May, 1578.

They then attempted to settle in the French dominions, but meeting with obstacles, they took up their residence in Louvain, where they chiefly remained until a house was prepared for them at Nieuport, and there at length obtained a settlement under the Crown of Spain, supported by a State pension duly paid them from the rents arising in the Spanish Netherlands.

After a long life of toil and privation Fr. Chauncy died, July 2, 1581, at their old house at Bruges, where he and his brethren spent some time whilst the monastery at Nieuport was being fitted up for their reception.

Full of primitive zeal, he won the respect and admiration of Dr. Allen and all the English residents abroad, and neither is it denied, says honest Anthony à Wood, in his "*Athenæ Oxonienses*," by any intelligent and moderate Protestant that his name is worthy of being kept in everlasting remembrance. Even Stuart, a Scotch Puritan, pays a tribute to his memory in



recording that Chauncy would do a kind office for a Protestant as soon as for one of his own creed.

A touching account is related of a visit he paid to London in the reign of Elizabeth. He came over in the guise of a Flemish physician, when he discovered that nearly all his former friends were either dead or immured in some loathsome dungeon. His kinsman, Dr. Chauncy, states that he accompanied him in a walk round Westminster Abbey and the wreck of the Carthusian houses.

On approaching those sacred buildings, he was seized with a profound melancholy; claspings his hands and casting his eyes downwards, he spoke not a word for some time. He then hastened from the spot, shedding many big tears. He next visited the grave of Bishop Fisher, at Barking. Kneeling beside the last resting-place of the Bishop of Rochester, he begged to be left alone. Here he remained in contemplation for an hour. On the following day he left for Belgium. "I never saw my good uncle again," adds the narrator.

In his history of the Carthusians of the Charterhouse, he frequently laments not having stopped with his brethren and awaited their martyrdom.

*Dodd, Ch. Hist. ; Burke, Men and Women of the Reformation ; Morris, Troubles, First Series.*

1. *Historia aliquot nostri sæculi Martyrum in Anglia, cum pia, tum Lectu jucunda, nunquam ante hac typis excusa.* Moguntiae, excud. F. Behen, 1550, 4to., a. b. and B. to S. in fours, running title "Historia Martyrum Angliæ," ded. to Theod. Loher à Stratis, Prior of the Carthusian house at Cologne, whose life of Dionysius Carthusianus is dedicated to the Prior of the Charterhouse, John Houghton.

A reprint bears the title, "Historia aliquot nostri Sæculi Lectu jucunda nunc denuo typis excusa," Burgis, apud Philippum Juntam, 1583, sm. 8vo., to which was subjoined an Epistle from the Editor, "Theotonius à Braganca, indignus Archiepiscopus Eborensis."

It was also printed in "Illustria Ecclesiæ Catholicæ Trophæa, ex recentibus Anglicorum Martyrum, Scoticæ proditionis, Gallicorumque furorum rebus gestis graviss. virorum fide notatis. Charæ posteritati, ut nimirum ea de præsentium errorum natura atque ingenio integrè ac liberè tandem judicat. Erecta, anno 1573," Monachii excudebat, Adamus Berg, 1573, 12mo.; again, "Innocentia et Constantia, Victrix, sive Commentariolus de Vitæ, Ratione et Martyrio octodecim Cartusianorum qui in Anglia sub Rege Henrico VIII. (A.D. 1535, 1537 et 1541) ob Ecclesiæ defensionum, et nefarii Schismatis detestationem crudeliter trucidati sunt; una cum nova historica Relatione xii. Martyrum Cartusianorum Ruræmundensium qui in Ducato Gueldriæ, anno 1572, Agonem suum compleverunt, auctore Arnolde Havensio, item

*Epistolæ Parantica D. Martini Landurensis*," Coloniae, 1606; Gandavi, 1608, 8vo.; Wirceburgi, 1608; in three parts, with engraved frontispiece of the executions, plate of arms, a curious plate of Friar Tynsbe, Hybernus Cartusianus Londinensis, his conflict with demons, and another of the martyrdom at Ruremund.

A reprint, in 1753, "*Bruxellæ cum pauculis additionibus recusus*," 4to., is entitled "*Historica Relatio Duodecim Martyrum Cartusianorum qui Ruræmundæ in Ducatu Geldriæ anno 1572, Agonem suum feliciter compleverunt. Auctore Vener. P. D. Arnoldo Havensio, SS. Theologiæ Doctore, Cartusiæque Gandensis Priore: Accessit ejusdem exhortatio ad Carthusianos, de Observantia Disciplinæ Regularis, Vitæque Solitariae commendatione. Permissu Superiorum, 1608.*" Accedit in Appendicum "*Compendium Historiæ (olim à P. Mauritio Chancæo Carthusio-Anglo editæ, dein a P. Arnoldo Havensio recognitæ) de Martyrio xviii. Carthusianorum Conventûs Londinensis; qui sub Rege Henrico VIII. ob Ecclesiæ defensionem ac nefarii Schismatis detestationem, crudeliter trucidati sunt, annis 1535 et 1537.*"

Chauncy's *Historia*, 1550, has five curious copper engravings, and contains—The Epitaph of Sir Tho. More; The Captivity and Martyrdom of John Fisher, Bp. of Rochester; The Captivity and Martyrdom of Sir Tho. More; The Martyrdom of Reynold Brigitt, a pious divine, and of others; and The Passion of 18 Carthusians of London.

2. *Vitæ Martyrii Cartusianorum aliquot, qui Londini pro Unitate Ecclesiæ adversus Hæreticos streunè depugnantes variè trucidati sunt, Narratio*, Mediolani, 1606, 8vo., a reprint of the work of Peter Sutor which was revised and published by Fr. Chauncy with a preface, at Louvain, 1572, 8vo.

3. *The Divine Cloud of Unknowing*, MS., on which Fr. D. A. Baker, O.S.B., wrote "*Secretum sive Mysticum, or Certain Notes upon the Book called the Cloud of Unknowing.*"

4. Letters to Cardinal Allen, MSS.

**Chedsey, William, D.D.**, confessor of the faith, a native of Somersetshire, was admitted scholar of Corpus Christi College, Oxford, March 16, 1528, at about 18 years of age. He proceeded M.A., and was admitted Fellow of his College in 1533. Bishop Bonner, about 1542, chose him for one of his chaplains, and in 1548 he obtained the prebend of Twyford in St. Paul's, which he exchanged for that of Chiswick in 1554. He had previously, in 1546, completed his degree of D.D.

During the reign of Edward VI. he was one of those who manfully withstood the Court measures of the so-called Reformation.

His zeal and learning appeared in the public disputation he had with Peter Martyr, and, in 1550, he openly preached in Oxford against the steps already taken and the further progress

of the reformers. He was therefore seized and committed to the Marshalsea for seditious preaching, March 16, 1550, where he lay until Nov. 11 in the following year, and was then ordered to be brought to the Bishop of Ely's, where he enjoyed his table and an easier restraint.

Queen Mary's accession procured his freedom, and Dr. James Turberville, the last Catholic Bishop of Exeter, collated him, Dec. 3, 1556, to the canonry and prebend, void by the death of Dr. James Haddon. In the following year he was made a canon of Christ College, Oxford, and Sept. 15, 1558, was appointed President of Corpus Christi College.

In the first year of her reign the vindictive spirit of Elizabeth deprived him of all his preferments and dignities, and consigned him to the Fleet Prison, where he was immured until his death, about 1561.

He was held in general estimation for his erudition and upright character, and Leland places him among his worthies, styling him "*Resonæ Scholæ columna*," on account of the acumen he displayed in argument. His affable and obliging manner and the moderation he used towards the reformers in Queen Mary's reign is mentioned with due acknowledgment by his adversaries, though ill-requited in the reign of her successor.

*Dodd, Ch. Hist. ; Oliver, Collections ; Wood, Athen. Oxon.*

1. **Disputatio de Sacramento Eucharistiæ.** With the arguments *pro* and *con* between himself and Peter Martyr. The disputation was held May 29, and June 1, 1549. A translation in English was published in 1562. The whole is embodied in Peter Martyr's works.

2. **Sermon at Paul's Crosse, Nov. 16, 1544.** 8vo.

3. **Sermon on Matt. xii. 15.** 1545, 8vo.

4. Disputation with John Philpot. 1553, 8vo.

5. Disputation with Archbp. Cranmer. 1554.

6. Conference with Bishop Ridley. 1555.

7. Several of his Discourses will be found in Fox's "*Acts and Monuments of the Church*."

**Chorley, Richard**, of Chorley Hall, co. Lancaster, Esq., born in 1659, was the son of William Chorley, of the same place, by Catherine, daughter of John Culcheth, of Culcheth, Esq. This ancient family always retained the faith, and their names annually appear in the Recusant Rolls.

Unfortunately, he joined the Chevalier de St. George in 1715, and was taken prisoner at Preston. He was ordered up



to London to take his trial, but falling sick at Wigan, he was tried at Liverpool, condemned, and executed at Preston, Feb. 9, 1716. His estate of Chorley Hall was forfeited and sold by the Commissioners to Abraham Crompton, Esq., July 26, 1718, for £5,550.

His son Richard had also the misfortune to be out with his father, and was also taken prisoner, tried, and found guilty of high treason, but he died in prison at Liverpool before the sentence could be executed.

Mr. Chorley was a gentleman of singular piety and abilities, and his son is said to have been a youth of good parts.

*Patten, Hist. of the Rebellion; Reports, Forfeited Estates, P.R.O; Dugdale, Visitation of Lanc.*

**Christopherson, John**, confessor of the faith, last Catholic Bishop of Chichester, was born at Ulverstone, in Lancashire, and was educated first at Pembroke Hall, and then at St. John's College, Cambridge. He became B.A. in 1540-1, and about the same time was elected Fellow of Pembroke Hall, whence he again removed to St. John's, being admitted by authority of the visitor a Fellow on Mr. Ashton's foundation, May 9, 1542. He commenced M.A. in the following year, and was appointed a Fellow of Trinity College, Cambridge, by the charter of foundation in 1546.

Being a conscientious adherent of the ancient faith, he retired abroad during the reign of Edward VI., but was supported by Trinity College.

On the accession of Queen Mary, he returned to England, and was constituted Master of Trinity College in 1553. He was installed dean of Norwich, April 18, 1554, and elected Prolocutor of the Convocation, Oct. 5, 1555. In the following year he was instituted to the rectory of Swanton Morley, in Norfolk, and was one of those deputed by Cardinal Pole to visit the University of Cambridge in 1556-7, being styled Bishop Elect of Chichester, although the bull for his provision to that See was not issued until May 7, 1557, and he was not consecrated till Nov. 21, following.

On Nov. 27, 1558, being the second Sunday after Queen Elizabeth's accession, Bishop Christopherson, preaching at St. Paul's Cross, boldly denounced a sermon preached by Dr. Bill at that place the Sunday preceding, and with great vehemence

and freedom declared that the new doctrine set forth by Dr. Bill was not the gospel but the invention of heretical men. For this sermon he was summoned before the Queen and cast into prison, where he died about a month afterwards. He was buried Dec. 28, 1558, at Christ Church, London, with heraldic state, five bishops assisting at the Mass, the church being decorated with banners of his own arms, and the arms of his See, and four banners of saints.

By his will, dated Oct. 6, 1552-3, wherein he desired to be buried in the chapel of Trinity College near the south side of the high altar, he gave to that college many books, both printed and manuscript, in Greek, Latin, and Hebrew, and directed that certain copies of his translation of Philo-Judæus should from time to time be given to poor scholars. He also gave to his successors in the mastership of Trinity certain hangings and other goods in his study, chambers, and gallery, and requested the college to celebrate yearly on the anniversary of his death a dirge and requiem Mass for himself, his father and mother, and his special good master and bringer-up, John Redman, D.D. Independently of his own benefactions to Trinity College, he procured considerable donations to that society from Queen Mary.

This virtuous and eminent prelate was a man of great learning, and his piety and moderation gained him general respect, though some few fanatical writers have represented him as a bitter persecutor of the Protestants.

*Cooper, Athen. Cantab. ; Dodd, Ch. Hist.*

1. **Jephthah**, a Tragedy. Lat. and Gr. 1546.

2. **Philonis Judæi, libri quatuor.** Trans. into Latin. Antwerp, 1553, 4to.

3. **An Exhortation to all menne to take hede and beware of Rebellion:** wherein are set forth the causes, that commonlye moue men to rebellion, and that no cause is there, that ought to moue any man thereunto, with a Discourse of the miserable effectes that ensue thereof, and of the wretched ende that all rebelles comme to, moste necessary to be redde in this seditious and troublesome tyme. Lond. John Cawood, 1554, 12mo., B.L. Ded. to Queen Mary. At the end are "Two Godlye Prayers, one for the Queenes Hignes, and another for the good and quiete estate of the whole Realme."

4. **Historiæ ecclesiasticæ pars prima qua continentur Eusebij, Pamphili, lib. 10. Ejusdem de vita Constantini Magni, lib. 4. Oratio Constantini Magni ad Sanctorum cœlum. Oratio ejusdem Eusebij in laudem Constantini Magni—(Pars secunda qua con-**

tinetur Socratis Scolastici Constantinopolitani, lib. 7. Theodoriti Cyrensis episcopi, lib. 5. (Pars tertia) Sozomeni, lib. 9. Evagrii Scolastici, lib. 6.) J. C. interprete. Lovanii, 1569, 8vo.

Lib. 4 of Eusebius was translated by N. Carr, and Lib. 7, 8, and 9 of Sozomenus by Suffridus Petri: the whole edited by E. Godsalue; Coloniae Agrippinae, 1570, fol.; 1581, and 1612, fol.

5. **Reasons why a Priest may not Practise Physic or Surgery, as offered to his friend Dr. Hussy, who desired his licence for a friend to do so.** MS. Flemingi. See Peck's "Desiderata Curiosa," vol. i. ed. 1732, lib. vi. p. 50.

6. **Plutarchus de futili loquacitate.** MS. Trans. from Greek into Latin, ded. to the Princess Mary, the King's sister, afterwards Queen.

7. He also translated "Appollinaris" and other Greek authors. His character as a translator does not stand high. Valesius says that his style is impure and full of barbarisms; that his periods are long and perplexed; that he has frequently acted the commentator, rather than the translator; that he has enlarged and retrenched at pleasure; has oftentimes transposed the sense; and has not always preserved the distinction even of chapters. The learned Huet has passed the same censure on him in his book "De Interpretatione." Hence Baronius, among others, has often been misled by him.

**Cibber, Susannah Maria**, actress, wife of Theophilus Cibber, son of Colley Cibber, actor, dramatist, and poet-laureate, was sister to Dr. Arne, the celebrated musical composer.

Her union with Theophilus Cibber was productive of both discomfort and disgrace, and she was separated from him for many years previous to her death in 1766.

She was an actress of the highest class, and became a great favourite with the public. Her style of acting was well adapted to that of Garrick, with whom she frequently performed, and, indeed, she was considered the best representative on the stage of the tragic muse in her time.

*Rose, Biog. Dict.; Cates, Dict. of Gen. Biog.*

1. **The Oracle. A Comedy in One Act.** Lond. 1752, 8vo.; 1763, 8vo.; 1778, 8vo. In prose.

"Daphne and Amintor. A Comic Opera. Altered from the Oracle of Mrs. Cibber," Lond. 1786, 12mo. vol. v. of "The Brit. Stage." In one act, in prose and in verse.

2. **A Poem to the Memory of the celebrated Mrs. Cibber.** Lond. 1766, 4to.

3. **Observations on her Performances.** "The Actor," 1755, 12mo.

**Clare, John, Father S.J.,** *alias* Dominic, was a native of Wilts, born in 1577. He entered the Society in 1604-5, and after serving the mission in North and South Wales for



some years, died Rector of that district, June 4, 1628, aged 51.

He was a learned man, and had been Prefect of Studies both at Louvain and the English College, Rome, and also Professor of Sacred Scripture for some years at the former College.

*Foley, Records S.J., Collectanea.*

1. A controversial work, prepared for the press but never printed.

2. **The Converted Jew: or certain Dialogues between Micheas, a learned Jew, and others, touching points of Religion controverted between Catholicks and Protestants**, 1630, 4to. 3 pts., with "An Appendix, wherein is taken a survey containyng a full answer of a pamphlet (by G. Abbot, Archbishop of Canterbury), intituled, A treatise of the Visibility and Succession of the True Church in all Ages."

Ded. to the Universities and never answered. Though published in Fr. Clare's name, this very famous work is said to have been not really his.

**Clark, Gryffith**, martyr, Vicar of Wandsworth, was executed at St. Thomas' Watering, Southwark, July 8, 1539, together with his chaplain and servant, and also one Wait, a friar. John Stow says he had not seen the indictment, but Dr. Bridgwater, Dr. Worthington, and other Catholic writers, who were particularly inquisitive concerning such matters, all agree that they suffered for denying the ecclesiastical supremacy of the king. This and the following year were remarkable for such executions.

*Dodd, Ch. Hist., I.; Stow, Chron.*

**Clark, William**, priest, was educated at Douay College, where he arrived from England, Aug. 6, 1587. Two years later he was sent to the English College at Rome, and having been ordained priest, left for the English mission in April, 1592.

When the disputes between the Jesuits and Seculars, which originated in the prison at Wisbeach Castle, were revived by the institution of the Archpriest, Mr. Clark took a very active part in the opposition by the clergy to this measure, and his signature appears to the Appeal of the Thirty-three Clergymen against Blackwell, dated from the prison at Wisbeach, Nov. 17, 1600.

In consequence of this he was included in the attack which Fr. Persons made against the lives and characters of his principal opponents in the memorial he drew up professedly

for the information of the Pope and Cardinals, entitled "An Account of the Morals of some of the principal Appellants." Moreover, when Clement VIII. issued his breve in favour of the appellants, dated Oct. 5, 1602, an attempt was made, but in vain, to exclude Mr. Clark from the operation of a clause which restored the faculties withdrawn from the appellants, and declared that the Archpriest, by his censures and decrees, had exceeded his powers, and that the clergy, by their resistance to his authority, had never forfeited their spiritual faculties.

At this period Mr. Clark was in prison; his arrest being the subject of an interesting letter from Fr. Anthony Rivers to Fr. Persons, dated April 28, 1602.

Prisons in those days were not so uniformly and strictly kept as they are now, and a good deal of latitude was allowed to those who were not in close confinement.

On Low Sunday, in this year, three priests, Barneby, Watson, and Mr. Clark, were prepared to say Mass in the Clink prison, and nearly forty Catholics were assembled to hear them, and some others were congregated in the adjoining chamber. Suddenly the Lord Chief Justice's men, with pursuivants and other officers, burst in upon them with drawn swords, seized the altars and their furniture, took the names of all present, and placed the three priests in close confinement. This appears to have occurred through the treachery of Atkinson, an apostate priest.

It was expected that Mr. Clark would be indicted for saying Mass, but he was not tried, at the instance, Fr. Rivers supposed, of the Bishop of London, who at that time was endeavouring, at the inspiration of the Council, to take advantage of the dissensions between the Seculars and Jesuits.

Shortly before the coronation of James I., some disappointed courtiers and Puritans, Lords Grey and Cobham, Sir Walter Raleigh, and others, entered into a conspiracy, which, in the language of the initiated, was termed "The Main." The exact aim of this plot has never been definitely determined. By Raleigh it was no doubt the overthrow of his political enemies with the support of the Spanish interest, but others may have had in view the establishment of a party in favour of the claim of the Infanta, or, as was pretended, of Arabella Stuart, under the protection of Spain.

A subordinate and equally mysterious plot, designated "The

Bye," or "The Surprising Treason," was under less influential direction, and its object was to seize the king.

To strengthen their party by the accession of the Catholics, they made overtures to Watson, a missionary priest, who had been most active in opposing the Spanish party, and promoting the cause of James. Watson seems to have thought that if, by a counter-plot, he could rescue the king, the royal gratitude would thenceforth befriend the Catholics, and with this object he communicated his schemes to Mr. Clark.

Watson's scheme was discovered by several parties, and amongst the rest by Fr. Gerard, and some other Jesuits. The latter informed Garnet, their Superior, as well as Blackwell, the Archpriest, who commanded them, as it was evident treason, to acquaint the Government. Accordingly, Gage, a Catholic gentleman, and Francis Barnaby, a secular priest, informed Bancroft, Bishop of London, whilst Fr. Gerard sent word to the king by a Scotch Catholic, who, finding that it had become known the day before, made no communication.

On July 16, 1603, a proclamation was issued to apprehend them, and shortly afterwards they were seized. Mr. Clark was at first committed to the Gatehouse, in Westminster, and thence removed to the Tower. He with the other commoners were subsequently conducted under a strong guard to the Castle at Winchester, and five days later, Nov. 15, they were arraigned for treason and condemned to death.

But no fact was proved against Mr. Clark, save some remote practices in favour of the Catholic interest, which had no relation to the plot, and, as he said, could not be judged treasonable.

He suffered at Winchester, Nov. 29, 1603.

The two priests, says an eye-witness, in a letter published in the Hardwicke State Papers (vol. i. p. 377), led the way to the execution, and were very bloodily handled, for they were both cut down alive; and Clark, to whom favour was intended, was the most unfortunate, for he both strove to help himself, and spoke after he was cut down. He stood upon his justification, and thought he had hard measure; but imputed it to his function, and therefore thought his death meritorious, a kind of martyrdom.

It is observable that both Watson and Clark were strenuously opposed to the Spanish party, and that each had



written with great vehemence against the Jesuits, as its active partisans.

Both died in charity with all men, and Watson acknowledged on the scaffold, and asked pardon of the Society for the intemperance of his writings.

*Dodd, Ch. Hist.* vol. ii. ; *Tierney's Dodd*, vol. iii. pp. 52, cxxxiii., clvii., clxxxi., vol. iv. p. xlii. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. vii. ; *Butler, Memoirs*, ed. 1822, vol. ii. ; *Foley, Records S.J.*, vol. i. and vi. ; *Douay Diaries* ; *Flanagan, Hist. of the Ch.*, vol. ii. p. 273.

1. A Replie unto a certain Libell, latelie set foorth by Fa. Parsons, in the name of the united Priests, intituled, A Manifestation of the great folly and bad spirit, of certaine in England, calling themselves Secular Priestes. With an addition of a Table of such uncharitable Words and Phrases, as by him are uttered in the said Treatise, as well against our persons as our bookes, actions, and proceedings. *Justitiæ et innocentia permissu.* 1603, 4to. ; title 1 f. ; Epistle to the Priests said to be united to the Archpriest, signed W. C., 1 f. ; preface, signed W. C., 1 f. ; ff. 106 ; Table of the Passionate Words, &c., ff. 6.

It would have been well if Persons had never written his "Manifestation," which was printed, in 1602, after the Pope, by his breve of Aug. 1601, had expressly prohibited all such works, under pain of excommunication, to be incurred *ipso facto*. In it, the Appellants and their deputies at Rome are assailed with the most unmeasured abuse, increasing the irritation of the clergy in this unhappy contest, and, after its termination, as Canon Tierney remarks, leaving behind it a rankling feeling of jealousy and dislike, which cannot be too deeply or too lastingly deplored. For other works in the Archpriest controversy, *vide* J. Bennett, C. Bagshaw, W. Bishop, G. Blackwell, T. Bluet, A. Champney, J. Colleton, H. Ely, T. Lister, J. Mush, R. Persons, A. Rivers, W. Watson, &c.

2. By the King. Wee have by our late Proclamation, &c.

A proclamation for the apprehension of William Clark, &c., dated July 16, 1603.

**Clarke, Anthony**, of the diocese of York, arrived at the English College, Rheims, July 10, 1583. After he had received minor Orders, he was sent to the English College, Rome, Sept. 2, 1587, where he was admitted on the 17th of the following November, being then 22 years of age. He left Rome, on account of sickness, and returned to Rheims, Oct. 23, 1589. He again left the College, March 17, 1590, being then a student in theology.

No record of his ordination has been discovered, though Gee evidently thought he was a priest in 1624.

*Douay Diaries* ; *Foley, Records S.J., Roman Diary* ; *Gee, Foot out of the Snare*, 1624.

1. **The Honour of God**, by Anthonie Clerke, says Gee, "an idle, frothy booke, by a braine-sicke man, a concealed Priest."

**Clarke, Charles Augustine, Esq.**, eldest son of Charles Clarke, Esq., F.S.A., of Her Majesty's Ordnance Office, Guernsey, was the author of several tales, and died at his residence, 42 Clarendon Square, London, April 3, 1842, aged 46.

*Cath. Directories.*

1. **Tales of a Voyage to the Arctic Ocean.**

2. **Palmario.**

3. Other Tales and Stories.

**Clarke, Robert**, a Carthusian monk, a native of the diocese of London, whose true name appears to have been Grayne, was educated at the English College, Douay, where he was professor of classics for some time, and was sent on the mission in 1630. Subsequently he joined the Carthusians, and employed his leisure hours in composing his elaborate work.

*Dodd, Ch. Hist.* ; *Douay Diaries.*

1. **Christiados ; sive, de Passione Domini, & Salvatoris nostri Jesu Christi**, lib. 17, Brugis, 1670, 8vo., edited by P. Bilcliffe ; editio secunda, Augustæ Vindel. et Dilingæ, 1708, 8vo., with engr. title-page ; editio nova, curante A. C. Walthier, Eystadii, 1855, 8vo. ; Die Christiade von R. Klarke metrisch übersetzt von A. K. Walthier, Ingolstadt, Eichstätt (printed), 1853, 8vo.

**Clarkson, John, O.P.**, Prior of Bornhem, was born in 1697, and was professed at Bornhem in 1716. He then continued his studies at Louvain, where he was ordained priest in 1721.

Here he taught philosophy and theology, and subsequently returned to Bornhem, and was instituted Sub-Prior in Oct. 1730. Three years later he was sent on the English mission as chaplain to the Bishop of Tiberiopolis. About Christmas, 1734, he was appointed chaplain to Francis Turville, of Aston-Flamville Hall, near Hinckley, co. Leicester, and served that mission for thirteen years, and also, from about 1746, Belgrave, near Leicester, the seat of John Beaumont Byerley, Esq. He received his degree of S. Th. Mag. in 1742, and in 1747 went to Brussels, as chaplain to the English nuns. In 1750 he was elected Vicar-General, and three years later was installed Prior

of Bornhem. In the same year he was made Vicar-Provincial for Belgium, and also took the Procuratorship in 1755. He was re-elected Vicar-General in 1754, and quitted Bornhem in 1757, and returned to Aston-Flamville. Shortly afterwards he removed to Sketchley, a few miles distant. In 1758 he was elected Provincial, and returned in August of the same year to the Convent at Brussels. Here he died, March 26, 1763, aged 67.

*Palmer, Obituary Notices, O.S.D.; Oliver, Collections.*

1. **Theses Philosophicæ.** Lovanii, 1724, 4to. Also in Greek.
2. **Theses Theologicæ de Deo ejusque Attributis, scientia, voluntate, prædestinatione, gratia, justificatione, merito, actibus humanis et peccatis.** Lovanii, 1725, 4to., unpaginated.
3. **Conclusiones.** Lovanii, 1727, 4to., a thesis both in Latin and Greek.
4. **Theses Theologicæ de primo loco theologico, Incarnatione, et Sacramentis in genere et specie.** Lovanii, 1728, 4to., unpag.
5. **Theses Theologicæ de Deo Trino, virtutibus theologicis, et de justitia et jure. Cum responsione Apologetica (viz., Thesiam anni 1728).** Lovanii, 1729, 4to., unpag.
6. **Theses Theologicæ de Deo uno ejusque attributis, de Angelis, et religione: cum vindiciis responsionis apologeticæ.** Lovanii, 1730, 4to., unpag.
7. **An Introduction to the Celebrated Devotion of the Most Holy Rosary, to which is annexed a Method of Saying it according to the Form prescribed by His Holiness, Pope Pius V., of the Holy Order of Preachers. With some Additional Reflections upon the Mysteries.** London, T. Meighan, 1737, 12mo. pp. 144. Ded. to Fris. Tourville, Esq., of Aston-Flamville. It is a very simple, clear, and practical manual.

It was reprinted by an Irish Dominican, "An Essay on the Rosary of the most Holy Name of Jesus, to which is subjoined An Introduction to the Rosary of the B.V.M. (by T. C. Clarkeson), together with the Rosaries of the Name of Jesus (by Joannes Micon) and of the B.V.M. (by St. Dominic). The second edition, with additions and cuts. By J. O'Connor." Dublin, 1788, 12mo.

**Claxton, James**, or Clarkson, priest and martyr, a native of Yorkshire, studied at the English College at Rheims, where he was ordained priest, and sent to the English mission in 1582.

He was apprehended and committed to prison in or before 1585, for he was one of those priests sent into banishment in that year. But he courageously returned to his missionary labours, and falling into the hands of the pursuivants, was tried



and condemned under the statute of 27 Eliz., for being a priest and remaining in this realm.

He was executed with the usual barbarities, between Brentford and Hounslow, Aug. 28, 1588.

*Challoner, Memoirs.*

**Claymond, John, D.D.**, was a native of Frampton, in Lincolnshire. His parents, though not wealthy, were capable of affording their son a liberal education. He was first sent to a grammar-school in Oxford, thence entered Magdalen College, where he became Fellow, was created D.D., and, about 1507, was elected President of the College.

His merits obtained him several valuable benefices. He was, either successively or cumulatively, in possession of the rectory of Westmongton, in Somersetshire; a Prebendary of Wells; the vicarage of Norton, in the diocese of Durham; as also the rectory of Cleeve, a rich benefice in Gloucestershire. His, however, was not a grasping nature, unless for the purpose of putting his emoluments to the best use. His inclinations in this respect are apparent by his parting with the advantageous position of President of Magdalen College for that of Corpus Christi, founded by Richard Fox, Bishop of Winchester, in 1516, who looked upon Dr. Claymond as the most suitable person to model the new college.

He lived to a very advanced age, dying Nov. 19, 1537. His piety was remarkable, as well as his learning; even in his younger days his love and respect for the Blessed Sacrament was so great that he usually styled himself *Eucharisticæ Servus*.

He was also a good critic and a cultured writer.

He left most of his property, in scholarships and other benefactions, to Brazenose, Magdalen, and Corpus Christi Colleges. He corresponded with Grynæus, Erasmus, and many learned men of his time.

*Dodd, Ch. Hist. I.; Pitts, De Illus. Angl. Scr., p. 688.*

1. *Notæ et Observationes in Plinii Naturalem Historiam.* MS. 4 vols., at Corpus Christi Coll.

2. *Comment. in Auli Gellii Noct. Attic.* Lib. viginti.

3. *Comment. in Plautum.* Lib. 1.

4. *Epistolæ ad Simonem Grinæum.* Lib. 1.

5. *A Treatise of Repentance.*

It does not appear that any of his works were published.

**Clayton, James**, priest, confessor of the faith, was a native of Sheffield, co. York. His father was a shoemaker, and he himself was bound apprentice for seven years to a sickle and shear smith. Hitherto he had received little or no education, but he now devoted every opportunity to study, so that at length he acquired a fair knowledge of Latin.

He appears to have been brought up in the new religion, but his studies resulted in his conversion, and as soon as he was able he went over to the English College at Rheims, in 1582, where he studied Divinity three years, and in 1585 was ordained priest and sent upon the mission in his native district.

After nearly four years' missionary labour he was apprehended while visiting the Catholic prisoners in the gaol at Derby. This was in 1588, immediately before Christmas.

At the next assizes he was arraigned and condemned to death for exercising his priestly offices.

The jury were inclined to save him, and asked him privately whether or no he was ordained priest by the Pope's authority. To this question Mr. Clayton replied, "Stick not upon that point; who doubteth that so I was made by his authority."

Notwithstanding, at the earnest suit of one of his brothers he was either reprieved or his execution delayed, but was retained in prison, where his sufferings produced an illness of which he died, July 22, 1588.

Dr. Humphrey Ely ("Certain Brief Notes," &c., p. 206) incidentally refers to Mr. Clayton, "who being a smith in England came to Rheims, and there travailed so much and profited so well in his study, that Dr. Allen adjudged him worthy of priesthood. He was not deceived in his judgment; for this man after long imprisonment was at length condemned for his faith, but died in prison before the day of execution."

In 1604, the wife of Laurence Clayton, of Sheffield, was returned as a recusant of twelve years' standing, and Laurence himself was denounced as not having communicated at Easter. Nicholas Clayton, of Sheffield, was also a recusant.

It is therefore probable that the holy example and merits of the confessor had procured the grace of conversion in his family.

*Foley, Records S.J.*, vol. iii. ; *Douay Diaries* ; *Pcacock, Yorkshire Papists*, 1604.

**Clement, Cæsar, D.D.**, great-nephew of John Clement, Esq., M.D., and nephew to the venerable Mother Margaret, Prioress of St. Ursula's, Louvain, was sent to Douay when very young, and accompanied the College in its removal to Rheims in 1578. In the following year he proceeded to Rome, and was admitted as a convictor in the English College, for his humanity studies, by command of the Cardinal Protector Moroni. Shortly afterwards Dr. Allen obtained leave of the Pope that he might be changed to an alumnus of the Holy Father, who would in future pay his charges.

Having been ordained priest, he left Rome, in Oct. 1587, to meet his father in Flanders, but was received in the College at Rheims on the following Dec. 1.

Continuing his studies, he received his degree of D.D. in one of the Italian universities, and subsequently was made Dean of St. Gudule's in Brussels, and Vicar-General of the King of Spain's army in Flanders, a very influential and considerable position, carrying with it the nomination and jurisdiction of the rest of the chaplains.

In this position he was enabled to be of great service to his countrymen in exile, who always found him ready to assist them.

It was to his influence and generosity that the English nuns at Louvain owed their establishment and convent of St. Monica. The prudence and disinterestedness which he usually displayed gained him universal esteem, insomuch that both public and private differences were often referred to his arbitration.

The most notable instance in this respect, however, was an unfortunate exception to the success which generally attended his efforts. This was the visitation of Douay College, in which he was commissioned by the Cardinal Protector Farnese, and Guido, the Archbishop of Rhodes.

The commission for the visitation, in which Mr. Robert Chambers, confessor to the Benedictine nuns at Brussels, was joined with Dr. Clement, was dated Oct. 17, 1612.

The clergy in England were still suffering from the effects of the peculiar institution and jurisdiction of the Archpriest, and now they were threatened with the loss of the government of their College at Douay. After the decease of Cardinal Allen, in 1594, the influence of Fr. Parsons at Rome had become paramount as regards English affairs.



Installed in the government of the seminaries abroad, the Fathers of the Society had also acquired the principal, if not the exclusive, patronage of the houses over which they presided. Even at Douay the right of presentation, though nominally confined to the Archpriest and the Superior of the Jesuits in England, was gradually extended to other members of the Order ; and thus, while the clergy at home were debarred from nominating to a vacancy, except through the Archpriest, the Jesuit rectors abroad were permitted to exercise the privilege, as freely and as authoritatively, as if the College had been the property of the Society.

On the death of Dr. Barret, in 1599, the members of the College had petitioned for a president of their own nomination. By the influence of Fr. Persons that suit was rejected, and Dr. Thomas Worthington was appointed to the vacant office. Innovations of various descriptions were gradually introduced : the first step was to discard the confessor of the house and to substitute a member of the Society in his place ; the old professors were removed, discipline was relaxed, and all the most promising students were systematically transferred to other seminaries, either in Rome or Spain, the result being the general decadence of the College ; the students were ordered to frequent the Jesuit schools in Douay ; and, at the instance of Fr. Persons, the General of the Society appointed an English Jesuit to reside in Douay as confessor to the students. Fr. Persons had also the management of the pensions annually paid to the College by the Courts of Rome and Spain, and the College was fast becoming a dependency of the Society.

That such a state of things was most distressing and irritating to the clergy is not surprising, and to this was added the general discontent of the students, who petitioned that the College might be relieved from the interference of the Jesuits and its independence restored.

The tendency of the visitors was unfavourable to the students and the clergy, and also to the administration of the President, but the rules which were drawn up for the future management of the establishment, as the result of the visitation, raised such an outcry, both from the students and clergy, that ultimately, before the close of 1613, Dr. Worthington was removed from the government of the College, and Dr. Kellison, in whom the

clergy had great confidence, was installed in his place ; the Jesuit confessor was discharged, and the students who had been dismissed were recalled.

Thus one of the great grievances of the clergy was removed ; for, superior in numbers, and equal in every quality that could adorn the priesthood, they were naturally indignant to find themselves placed, as it were, under the tutelage of another order of men.

Dodd speaks favourably of Dr. Clement, but the account he gives of his policy does not accord with that of Canon Tierney.

Returning to his deanery at Brussels, he died Aug. 28, 1626.

*Dodd, Ch. Hist.*, vol. ii. ; *Tierney's Dodd*, v., p. 3 *et seq.* ; *Foley, Records S.J., Roman Diary ; Douay Diaries.*

1. Report of the Visitation of Douay College by Dr. Cæsar Clement and Mr. Robert Chambers, Nov. 1612, MS., of which Canon Tierney remarks that it was evidently written under the influence of strong feeling, and abounds with contradictions and misrepresentations.

2. Though no published work by Dr. Clement has been recorded, it is evident from his letters that he was a man of great ability and learning.

**Clement, John, M.D.**, is believed to have been a native of Yorkshire, and first received his education at St. Paul's School. He was then sent to Oxford, where he gave early tokens of his future learning. It was his good fortune at an early period to make the acquaintance of Sir Thomas More, who took him into his family, made him tutor to his children, and evinced the strongest regard for him. Though Sir Thomas himself had already made considerable advances in learning, it was chiefly through his daily intercourse with Dr. Clement that he further improved himself as a linguist.

About the year 1519 he was again at Oxford, and settled in Corpus Christi College, having been constituted Cardinal Wolsey's Rhetoric Reader in the University, and soon afterwards Professor of Greek. These offices he filled with a success and reputation unequalled in the schools on any former occasion.

It does not appear that up to this period his studies had been directed to any particular profession, but he now devoted himself entirely to the pursuit of medical knowledge. Thus More, in one of his epistles in 1521 or 1522, men-

tioning Lupset as professor of languages at Oxford, says, "Successit enim Joanni Clementi meo, nam isse toto addixit rei medicæ."

On Feb. 1, 1528, Clement was admitted a Fellow of the College of Physicians, and on the 16th of April following was admitted an Elect; and he was one of the physicians sent by Henry VIII. to Wolsey, when he lay languishing at Esher, in 1529. He was Consiliarius in 1529 to 1531, and again in 1547, and in 1544 was elected President.

About the year 1526, Dr. Clement married a lady named Margaret Giggs, the daughter of a Norfolk gentleman, who had been educated among Sir Thomas More's children, and in great part by Clement himself. She was in truth a very accomplished scholar, was little inferior to her husband in a knowledge of the learned languages, and she gave him considerable assistance in his translations from the Greek. She shared his joys and troubles for more than forty-four years, and died at Mechlin, July 6, 1570. In an epitaph which Dr. Clement wrote for her monument, among other subjects of praise, he mentions her teaching her sons and daughters Latin and Greek.

Sincere and constant in his attachment to the ancient faith, he left his native country and retired with his family to Louvain, soon after the accession of Edward VI., in order that he might follow the practices of his religion with more freedom. Some circumstances, probably his intimate connection with Sir Thomas More, rendered him peculiarly obnoxious to the Court, as he was, with some others, exempted from a general pardon granted by Edward in 1552.

The accession of Queen Mary enabled him to return to England, and notwithstanding his age and infirmities he was elected Censor of the Royal College of Physicians in 1555, and Consiliarius again in 1556 to 1558.

When Queen Elizabeth ascended the throne, the old man was obliged once more to forsake his country, and the remainder of his life was spent, for the most part, at Mechlin, where he died at his residence in Blocstrate, in St. John's parish, July 1, 1572, and was buried, the following day, in the cathedral church of St. Rumbold in that city.

*Dodd, Ch. Hist.; Munk, Royal Coll. of Physicians.*



1. **Epigrammatum et aliorum carminum**, lib. 1.
2. **The Epistles of St. Gregory Nazienzen**. Translated from Greek into Latin.
3. **Homilies of Nicephorus Calixtus**, likewise a translation.
4. **Epistles of Pope Celestin to Cyrillus, Bishop of Alexandria**. A translation.

**Clement, Margaret, O.S.A.**, Prioress of St. Ursula's, Louvain, was the daughter of Dr. John Clement, who left her as a scholar at St. Ursula's, Louvain, when he returned to England, at the accession of Queen Mary, from his voluntary banishment for the sake of religion. The fame of this convent at this time for the education of children was very great, and besides, Elizabeth Woodford was there, a religious who had been ejected from her convent in England at the suppression of the religious houses, and had lived privately in Dr. Clement's house until she had gone over to Flanders. Dr. Clement therefore was assured she would take care of his young daughter.

After she had been a scholar five years, and one year and a half a novice, she took the habit, and was professed Oct. 11, 1557.

In 1569 she was elected Prioress, and at her resignation, when she had governed for thirty-eight years, and kept her jubilee of fifty years of religion, in 1606, there were in the cloister twenty-two English nuns besides the native religious. Previous to this the good old Mother had been blind for three or four years.

It was now thought advisable to separate the English from the Dutch, and to found a new convent.

On St. Scholastica's Day, Feb. 10, 1608-9, the English nuns departed from St. Ursula's and established a convent of their own in Louvain, dedicated to St. Monica, of which Mary Wiseman was elected the first Superioress; and here old Mother Margaret Clement ended her meritorious life, May 25, 1612.

It is stated in her life that she was well versed in the Greek and Latin languages.

*Morris, Troubles, First Series; Oliver, Collections*, p. 147.

1. **The Life of Mother Clement**, by Sister Elizabeth Shirley, 1611. MS. in possession of the Priory of our Blessed Lady of Nazareth, a

Bruges, from which extracts are printed in "The Troubles of our Catholic Forefathers, related by themselves. First Series." By Fr. John Morris, S.J. Lond. 1872. 8vo.

**Clenock, Maurice, D.D.**, first Rector of the English College, Rome, was a native of Wales, and devoting his studies at Oxford principally to canon law, in which faculty he was about six years professor, took his degrees of LL.D. and D.D. In Queen Mary's reign he was a Prebendary of York, almoner and secretary to Cardinal Pole, and also Chancellor of the Prerogative Court of Canterbury.

Upon the decease of Dr. William Glyn, Bishop of Bangor, who died May 21, 1558, Dr. Clenock was nominated by the Queen to be his successor, but owing to Mary's death he was never consecrated.

A paper in the Vatican Collections, written apparently for the enlightenment of the Holy See, describes Dr. Clenock as a good man, but no preacher, still worthy of the See of Bangor.

His refusal to comply with the change of religion under Elizabeth, necessitated the surrender of all his preferments, and leaving the kingdom he proceeded to Rome in company with Thomas Goldwell, the Bishop of St. Asaph, who had been deprived of his See. The two exiles had apartments allotted to them in the English Hospital, of which, in 1567, Dr. Clenock was a Camerarius, and subsequently, in 1578, was elected its Custos or Warden.

At this time the Holy See, recognising the necessity of supplementing the work commenced by Cardinal Allen at Douay, had decided to erect in Rome a college for the education of English missionaries, and during Dr. Allen's second visit to Rome, in 1575-6, it had been arranged that the first students for the proposed foundation should be sent to it from Douay.

Allen returned from Rome on July 30, 1576, and a fortnight afterwards despatched thither William Holt, who had just been ordained priest, and Ralph Standish, an acolyte. They were to wait in Rome until the new college, which Gregory XIII. intended to combine with the English Hospital for pilgrims, was ready to receive them. They were followed by others, making a total of twenty-six, nearly all divinity students, before the close of May, 1578.

They were at first lodged, by the Pope's command, in some houses near St. Peter's, and there some of them were permitted to reside in the Hospital, but the greater part were in a house immediately adjoining the Hospital, which was united by means of a passage opened for that purpose.

Dr. Clenock, the Warden of the Hospital, was appointed, by the Pope, Rector of the new college, and two Italian Jesuits were employed, one as Procurator, and the other as Prefect, whose acquaintance with the Italian customs and language was very necessary for the economy of the college.

At first everything went on successfully, though it appears that Dr. Clenock's appointment had not the approval of Dr. Allen, who deemed him unqualified for the position.

According to Cardinal Sega, in his report upon the English College, Rome, in 1596, when Dr. Allen was obliged to return to Flanders in 1576, he left the completion of the modelling of the college to Dr. Owen Lewis, Bishop of Cassano.

This prelate is questionably stated in the report to have himself aspired to the presidentship, but finding that it was the intention of his Holiness, and the wish of nearly all the students then in residence, that the Fathers of the Society of Jesus should be entrusted with the direction of the college, he saw fit to yield for awhile, and of his own accord summoned two Fathers of the Society, to whom he pledged himself that on the departure of the chaplains who had hitherto served the Hospital, he would take care that the entire government and administration of the college should be handed over to the Society. Subsequent events, the Cardinal asserts, tended to show that this was a mere feint.

Previous to the departure of the other priests, to accommodate the students, six of the chaplains removed from their lodgings, and were pensioned in the city, but Dr. Lewis retained his intimate friend, confidant, and countryman, Dr. Clenock, for whom he succeeded in obtaining the appointment of Rector in spite of the objections of the students.

But internal dissensions soon interfered with the prosperity of the college, and threatened it with disruption in its very infancy.

The cause of this was the national rivalry and jealousy of the English and Welsh students. To govern a college which contained members of these two nations required the greatest



prudence and impartiality. Unfortunately the Rector, Dr. Clenock, was deficient in both these qualities. He was, according to Cardinal Allen, "a very honest and friendly man, and a great advancer of the students' and seminaries' cause."

But he was a Welshman, and the English students thought that he showed undue favour to his own countrymen, and had admitted two of them who were unfit by reason of their age, quality, and institution. The English in the college were thirty-three or more in number to seven Welshmen. Murmurs and complaints were heard among them, until at last they broke out in open mutiny (Feb. 1579), and declared to the Cardinal Protector, and the Pope, that they would leave Rome in a body and beg their way home, if necessary, unless some other Rector was appointed in Dr. Clenock's place. At the same time they petitioned the Pope to entrust the college to the care and government of the Society. This petition had been preceded by one signed by the chief of the malcontents, Sherwin, Aray, Gower, and Haydock, and they were threatened with expulsion by Morini, the Cardinal Protector, but before that could be enforced, the second petition was drawn up by a large majority of the students, and rather than submit to the decision of the Protector, thirty-three of the students, all English, voluntarily left the college, resolving to return to Douay and Rheims, or to England.

The Jesuits, who were aware of the object, and had constantly seconded the efforts, of the refractory, now proclaimed their friendship for the aggrieved students, and filled the pulpits of Rome with appeals in their behalf. Through their intercession with his Holiness it was concluded that the disaffected should be recalled to the college, and that Dr. Clenock should be removed from the rectorship.

One of the schemes proposed was that Dr. Clenock should retain his office of Custos or Warden of the Hospital with the ancient rents of 500 crowns per annum thereto belonging, but ultimately, before Cardinal Allen was consulted, it was decided that Fr. Alphonsus Agazzari, S.J., should be installed in the government of the college, and the Pope signed the bull on April 23, 1579, by which the college was erected in the Hospital of St. Thomas, with the two contiguous houses, hitherto occupied by the chaplains or brethren of that establishment, with the whole of the rents and property which the

ancient Hospital had hitherto enjoyed, with the accommodation of the church of the Blessed Trinity and St. Thomas, and an annual pension of 6,000 crowns.

When the bull was drawn up, an opposition to its ordinances was immediately raised by Dr. Lewis and several of the ancient clergy. The rights of the Hospital were asserted; the ownership of the brethren was pleaded; and for more than eighteen months the deprived chaplains continued to offer a successful resistance to the wishes and the mandates of the Pontiff.

At length a compromise was effected under the advice of Cardinal Allen, whose dread was that the college would fall to the ground. The Hospital, instead of being suppressed, was united with the college, and on Dec. 24, 1580, the bull of April 23, 1579, which had hitherto been withheld, was published, and the students, under the Jesuit Rector, removed from the establishment near St. Peter's to their new residence.

On Dec. 29, the Feast of St. Thomas, Cardinal Buoncompagni, having been appointed Protector, paid his first visit to the college, and was received with great rejoicings on the part of the students in their new abode.

The foundation of the college was to supply the English mission with secular priests, and the arrangement by which the interests of the seculars were confided to the Jesuits naturally gave rise to jealousies, dissensions, and complaints, which continued until the cause was removed by their retirement from the college, when the Society was suppressed in 1773.

To show the serious grievance under which the clergy lay, it may be mentioned that between 1579, when the administration of the college was entrusted to the Fathers of the Society, and 1679, not less than 216 of the students became Jesuits, and 59 of that number during the twelve years of Fr. Persons' second rectorship, that is, more than half of the whole number that were ordained during his rectorship. Six, however, of the 59 were only admitted *in articulo mortis*.

Dr. Clenock's subsequent career, or the date of his death, has not been recorded, but as he must have been advanced in years at the time of his removal from the college, it is not probable that he survived that event very long.

*Dodd, Ch. Hist.*, vol. i. ; *Tierney's Dodd*, vol. ii. p. 167 *et seq.* ;

*Foley, Records S.J., Roman Diary; Knox, preface Douay Diaries; Brady, Epis. Succession, vol. ii. p. 324; Kirk, Cath. Miscel., vol. vi. 1826.*

**Clerk, John**, Bishop of Bath and Wells, received his education first at Cambridge, where he proceeded B.A. in 1499, and M.A. in 1502. Subsequently he went abroad and commenced LL.D. at the University of Bologna. On his return to England, he came under the notice of Cardinal Wolsey, who made him his chaplain. He was instituted to the rectory of Hothfield, Kent, in 1508, and occurs as Master of God's House, Dover, in 1509-10. He was presented to the rectory of Portishead, Somersetshire, in 1513, and also had the rectory of Ditchiat, in the same county, which he resigned in 1517. He was instituted to the rectory of Ivychurch, Kent, in 1514, and to the rectory of West Tarring, Sussex, in July following. Besides being chaplain to Wolsey, he was also the King's Orator at Rome, and was collated to the archdeaconry of Colchester in Oct. 1519, and in the following month was appointed Dean of Windsor, besides being Dean of the King's Chapel.

Qualified by his education abroad for the transaction of foreign affairs, he was frequently employed in that way, and particularly was chosen to deliver the king's book against Luther to Pope Leo X., which he presented in full consistory, Sept. 1521, making a famous oration on the occasion.

On his return to England he was appointed Master of the Rolls in Oct. 1522, and he was further rewarded by his appointment to the bishopric of Bath and Wells, the papal bull bearing date March 26, 1523. In the following October he resigned the Mastership of the Rolls. Being so frequently employed in embassies abroad, his episcopal functions were for the most part discharged by suffragans. His last embassy was to the Duke of Cleves, in 1540, to explain the grounds of the king's divorce from the Princess Anne, the Duke's sister, but he was taken ill on his return journey, and died at Dunkirk, Jan. 3, 1540-1. It was suspected he was poisoned. In his will, dated Sept. 23, 1540, and proved Jan. 17 following, he desired to be buried at Calais, which was most probably carried out, in spite of the contrary statement that he was interred in the church of St. Botolph, Aldgate, at London.



Though he was very active in the king's interest, both as to the divorce and ecclesiastical supremacy, it is thought that he died in communion with the Church, for most of the bishops afterwards excused themselves on account of the restraint put upon them by the tyrannical king, and Bishop Clerk, dying abroad, had nothing to apprehend from the king's displeasure, and might endeavour to die according to his conscience, which was done by many of his brethren.

*Dodd, Ch. Hist. ; Cooper, Athen. Cantab.*

1. *Oratio pro Hen. VIII. apud Leonem X. Pont. Max. in exhibitione operis regii contra Lutherum in consistorio habitam.* Lond. 1521. 4to.

Trans. into English by T. W. (Thomas Ward?). Lond. 1687. 4to.

2. *Letters from Rome.*

3. *A Defence of the Divorce from Queen Catharine.*

4. *A Defence of the King's title of Supreme Head of the Church.*

The two latter works are said to have been written in conjunction with Archbp. Cranmer.

5. *Orations or Speeches on several occasions.*

**Clerk, John**, priest, confessor of the faith, was educated at the University of Oxford, and left it in order to improve himself abroad. He became proficient in several modern languages, especially French, and while resident in Italy formed the acquaintance of Dr. Richard Pace, with whom he ever after continued a learned correspondence, and contracted so intimate and unusual a friendship that they enjoyed almost everything in common. After several years spent on the Continent he returned to England, and his extraordinary qualifications secured him the private secretaryship to Thomas, Duke of Norfolk. He had the disadvantage of living in the most difficult times of Henry VIII. and Edward VI., but this made no alteration in his religious profession, and he resolutely adhered to the faith of his ancestors. Notwithstanding the Duke of Norfolk's great services in Ireland, he was committed to the Tower towards the close of Henry's reign, where he was detained until the accession of Queen Mary. Mr. Clerk soon afterwards was likewise thrown into prison, sacrificing his liberty rather than his conscience, and on May 10, 1552, he was found in his dungeon strangled with his own girdle, leaving the world to speculate upon the occasion and authors of his tragical end.

*Dodd, Ch. Hist.*

1. *Opusculum plane divinum de Mortuorum Resurrectione, & Extremo Judicio in quatuor Libris succinete conscriptum, Latine, Anglice, Italice, Gallice.* Lond. 1545. 4to.
2. Declaration of certain Articles, with the Recital of the capital Errors against the same. Lond. 1546. 8vo.
3. *Meditations on Death.*
4. *De Italica Declinatione Verborum.*
5. A Treatise of Nobility, trans. from the French.

**Clifford, Arthur, Esq.**, fifth son of the Hon. Thomas Clifford (fourth son of Hugh, fourth Lord Clifford of Chudleigh), by Barbara, youngest daughter and co-heiress of James, fifth Lord Aston, of Tixall, was born in 1777.

He was educated at Douay College, and was imprisoned with the professors and students after the seizure of the college by the French revolutionists until their liberation, Feb. 25, 1795. He married Matilda, daughter of Capt. John Macdonell, of Leagh, co. Inverness. Many years of his life were spent at Paris, where he wrote most of his works, and at one time he was the editor of Galignani's paper.

He died at Winchester in 1830, leaving behind him two sons, one of whom was a Jesuit, and also a daughter.

*Dr. Gilloze, Seizure and Destruction of the Eng. Coll., Douay, MS. ; Kirk, Biog. Collections, MSS. ; Foley, Records S.J., vol. v.*

1. *The State Papers and Letters of Sir Ralph Sadler, Knight-Banneret.* Edited by A. C., Esq. To which is added a Memoir of the Life of Sir Ralph Sadler, with Historical Notes, by Walter Scott, Esq. Lond. 1809, 2 vols. 4to., with portraits, autographs, and other embellishments, published from the originals preserved in the family of Thomas Clifford, Esq. (afterwards Sir Thomas Clifford-Constable, Bart.), of Tixall, co. Stafford, whose mother, the Hon. Barbara Aston, represented Gertrude Sadler, Lady Aston, granddaughter and sole heiress of Sir Ralph Sadler, of Standon Lordship, co. Herts. The collection consists of four separate sets of letters relating almost entirely to the affairs of Scotland: the first, on the negotiation for disuniting that kingdom from France, and from the family alliance against England; the second, on the Scottish Reformation; the third, on the Rebellion in the North of England in 1569; and the last, on the subject of Queen Mary.<sup>1</sup> In these transactions Sir Ralph Sadler, as ambassador from England, bore an important part, and displayed great abilities as a statesman. His Letters and State Papers throw a strong light on one of the most interesting periods of British history.

About the year 1794 Dr. Kirk, at the request of Sir Thomas Clifford-Constable, undertook to decipher, copy, and prepare for publication these curious and interesting documents; and Mr. Arthur Clifford in his preface

acknowledges that but for Dr. Kirk the work would, most probably, have never seen the light.

2. **Tixall Poetry; with Notes and Illustrations.** Edin. 1813, 4to., ded. to the Hon. Lady Harriet Leveson Gower, dated Edinburgh, July 5, 1813. In Drake's "Evenings in Autumn" is a long article on this rather amusing work.

3. **A Midnight Meditation among the Ruins at Tixall.** (1813?). 4to.

4. **Tixall Letters; or, Correspondence of the Aston Family, and their Friends, during the 17th Century; with Notes and Illustrations.** Lond. 1815. 2 vols. 12mo.

5. **Historical and Topographical Description of the Parish of Tixall.** Paris, 1817, 4to., portraits and plates. Written in collaboration with his brother, Sir Thomas Clifford. Privately printed.

6. **Collectanea Cliffordiana, in three Parts, containing—I. Anecdotes of illustrious Personages of the Name of Clifford. II. Historical and Genealogical Notices respecting the Origin and Antiquity of the Clifford Family. III. Clifford, a Tragedy.** Paris, 1817, 8vo., pp. 7–218, and 9 leaves of introductory matter. Part III., pp. 145 and 1 leaf index; privately printed. Ded. to Lord Clifford, of Chudleigh, and Sir Thomas Clifford, Bart., of Tixall, descendants of Walter De Clifford, of Clifford Castle, co. Hereford; the Duke of Devonshire, representative of the Cliffords, Earls of Cumberland; the Earl of Thanet, descendant of the Cliffords, Lords of Westmoreland; the Right Hon. Edw. Southwell, Lord De Clifford; and to all other descendants and connections of the Cliffords. The work contains many stories and anecdotes, besides historical matter, which will interest the general reader.

7. **Galignani's Guide of Paris.** Paris, 12mo.

8. **Galignani's Guide of France.** Paris, 12mo. 1822.

9. **Galignani's Guide of Italy.** Paris, 12mo. 1823.

10. **Galignani's Guide of Switzerland.** Paris, 12mo. 1823.

11. **Antiquities and Anecdotes of the City of Paris, from the earliest Records of History down to the Present Time.**

12. **A Letter to the Right Hon. the Earl of Shrewsbury, on a New Method of Teaching and Learning Languages: to which is added a Specimen of an Introduction to the Latin Language.** Oxford, 1827. 8vo., 2 parts.

13. **An Introduction to the Latin Language, in three parts; with an Appendix and Supplement.** Oxford (1828?). 8vo.

14. **Instructions to Parents and Teachers, respecting the use of Elementary Books, for the Latin Language, in five volumes.** Oxford, 1829. 12mo.

15. **A Sketch of a New Method of Teaching and Learning the Greek Language.** Oxford, 1829. 8vo.

**Clifford, Henry, Esq.,** the second son of the Hon. Thomas Clifford and Barbara Aston, was born March 2, 1768. He studied at Liège with his brother Sir Thomas, and on his return to England applied himself to the law, and soon



after the passing of the Catholic Bill of 1792, was called to the Bar, and became an eminent pleader. He married Anne Teresa, daughter of Edward Ferrers, Esq., of Baddesley Clinton, and died in 1813.

*Kirk, Biog. Collections, MSS.*

1. **Reflections on the Appointment of a Catholic Bishop to the London District, in a Letter to the Catholic Laity of the said District.** Lond. (1791?). 8vo. Relative to Bishop Douglass.

2. **A Report of the Two Cases of Controverted Elections of the Borough of Southwark, which were tried by Select Committees of the House of Commons during the First Session of the 18th Parliament of Great Britain. With Notes and Illustrations. To which are added, an Account of the two subsequent Cases of the City of Canterbury, and an Appendix on the Right of the Returning Officer to administer the Oath of Supremacy to Catholics.** Lond. 1797, 8vo.; Lond. 1802, 8vo.

3. **The Argument in the Court of King's Bench on a Motion for an Habeas Corpus: and Remarks on the Judgement of that Court.** Lond. 1800. 8vo.

Relative to the Proceedings of the House of Lords in the Case of B. Flower.

4. **C. for ever! O. P. and no P. B. The Trial between H. C., Plaintiff, and J. Brandon, Defendant, for an assault and false imprisonment, Oct. 31, 1809.** Lond. (1809). 8vo.

5. **The whole Proceedings on Trial of an Action brought by Henry Clifford, Esq., against Mr. J. Brandon, for an assault and false imprisonment on Dec. 5, 1809. Taken in shorthand by Messrs. Blanchard and Ramsey.** Lond. 1809. 8vo.

6. **A Poetical Epistle to Henry Clifford, Esq., on the late Disturbances in Covent Garden Theatre.** Edinburgh, 1810. 8vo.

**Clifford, Hugh Charles**, eighth Lord, of Chudleigh, born May 20, 1790, at New Park, Somerset, was eldest son of Charles, seventh Lord Clifford, by Eleanor Mary, daughter of Henry, eighth Lord Arundell of Wardour, and co-heiress to a moiety of the Barony of Fitz-Payne, of Kerdeston, so created by writ in 1299. He was educated at Stonyhurst, and afterwards travelled on the Continent, and spent some time in a tour through the southern nations of Europe.

Civil disabilities which still hung over the English Catholics down to 1829, prevented Lord Clifford from taking a place in the Lower House of the Legislature, and accordingly he devoted himself to studious pursuits.

Amongst other matters, whilst abroad, he made a large collection of all the catechetical works of instruction authorized

by the several religious communities of the Continent, both Catholic and Protestant, from which he gave to the world some useful extracts in his "Statement of Reasons," &c., published in 1819.

He succeeded to the barony on his father's decease, April 29, 1831, having previously married, in 1818, Mary Lucy, only daughter of Thomas Weld, Esq., of Lulworth Castle, who, after the decease of his wife, entered Holy Orders, and became Bishop of Amycla, *in partibus*, and eventually was honoured with the Roman purple.

Lord Clifford in his latter years resided entirely in Italy, dividing his time between Rome and his house in the neighbourhood of Tivoli.

He died at Rome, Feb. 28, 1858, aged 67. He was a Count of the Holy Roman Empire.

*Tablet*, March 13, 1858; *Burke, Peerage*.

1. A Statement of Reasons why the R. R. the Bench of Bishops of the Established Church of England and Ireland ought not to be called upon by the House of Lords by Earl Grey for the Abolition of the Declarations of the 25th and 30th of Charles II. Lond. 1819. 8vo.

2. A Letter from a distinguished English Commoner (the R. Hon. E. Burke) on the Repeal of a part of the Penal Laws against Irish Catholics in 1785. Lond. (1824). 8vo.

3. A Letter to the R. R. Dr. Philpotts, Lord Bishop of Exeter, on his Lordship's Speech in the House of Lords, June 19, 1839, on the Order of the Day for going into Committee on the Municipal Corporations (Ireland) Bill being read. Lond. 1840. 8vo.

On this occasion Dr. Philpotts had taunted with forgetfulness of the terms of the Catholic oath, and, in effect, with perjury, such Catholic members of the Upper and Lower Houses as gave their votes, either as present or by proxy, in favour of Lord Melbourne's existing Government. To this speech Lord Clifford rather pointedly replied by saying that Her Majesty, he believed, was firmly attached to the Established Church, and that as she had been pleased to entrust to Lord Melbourne the management of affairs with respect to that department, he could not be violating the Catholic oath by supporting a Minister of Her Majesty's own selection.

4. Letters addressed to the Right Hon. Lord Alvanley, on his Pamphlet, entitled, *The State of Ireland Considered, and Measures proposed for restoring Tranquillity to that Country*. Lond. 1841. 8vo.

5. Roman Catholics in India. Speech of Lord Clifford (with Lord Ellenborough's Reply) in the House of Lords, Sept. 23, 1841. Lond. 1841. 8vo.

6. Letters to the Editors of the Morning Chronicle and Tablet newspapers on East India Affairs; together with various Documents alluded to therein. Lond. 1841. 8vo.

7. A Letter to the Editor of the Bombay Times (in defence of Whig policy towards Hindostan, &c.), with Prefatory Remarks, and an Appendix. Lond. 1842. 8vo.

8. A Letter to the Editor of the Tablet (on East India affairs). (Lond.) 1842, s. sh. fol.

9. Petition of P. Gordon presented to the House of Lords by Lord Clifford, together with Observations by his Lordship. Lond. 1841. 8vo.

10. Roman Catholics in India. Speech of Lord Clifford on presenting Petitions (complaining of grievances, &c.), with Lord Fitzgerald and Vesce's Reply in the House of Lords, May 10, 1842. Lond. 1842. 8vo.

11. To the Earl of Winchelsea. (An Answer to Lord Winchelsea's Speech in the House of Lords on the Maynooth College question.) (Lond. 1845). 8vo.

12. To the Editor of the Morning Chronicle. (A Letter on the subject of the Maynooth Endowment Bill, &c.). (Lond. 1845). 8vo.

**Clifford, Robert Edward, Hon.**, third son of Hugh, fifth Lord Clifford, by his wife, Lady Ann Lee, was born in 1767.

He resided principally in France, where he died unmarried, in 1817.

*Burke, Peerage.*

1. **Memoirs, illustrating the History of Jacobinism. A translation from the French of A. Barruel.** Lond. 1789, 4 vols. 8vo.; 1797, &c., 8vo.; Lond., Booker, 1798, 4 vols. 8vo.

This was said by Charles Butler to be the best account of the exertions of the French philosophers to produce a new order of things in Church and State.

2. **Revolution de Paris**, published from 1789-94, giving original accounts of events as they transpired from day to day. This paper was completed in 14 vols. 8vo., and full sets are rare.

3. **The Crimes of the French Revolution. A translation from Prudhomme.** 1796. 6 vols. 8vo.

4. **The Application of Barruel's Memoirs of Jacobinism to the Secret Societies of Ireland and Great Britain**, by the translator of that work. 1798. 8vo.

5. **Parallel of Romé de l'Isle's and the Abbé Haüy's Theories of Crystallography.** Translated from the French of A. Q. Buée. 1804. 8vo.



**Clifford, Thomas**, Lord Clifford, statesman, born at Ugbrook, in the parish of Chudleigh, in Devonshire, Aug. 1, 1630, was the son of Hugh Clifford, by Mary, daughter of Sir George Chudleigh, of Ashton, in the county of Devonshire, Bart. He was entered a commoner at Exeter College, Oxford, May 25, 1647, and subsequently studied law in one of the Inns of Court.

He attended Charles II. in exile, and availed himself of the opportunity to increase his knowledge in languages and the ways and customs of foreign statesmen. It was during this period, according to Burnet, that he was reconciled to the Catholic Church.

After the Restoration he represented Totnes in the Parliament which commenced in April, 1660, and was again returned for the same borough in May, 1661.

Several remarkable speeches in favour of the royal prerogative made him a favourite at Court, and he was rewarded with the honour of knighthood. In 1665 he served in the fleet under the Duke of York, and distinguished himself in the engagement with the Dutch in June of that year. He continued in that service under the Earl of Sandwich, and displayed great bravery in the attack made upon the Dutch fleet at Bergen, in Norway, Aug. 2, 1665. Towards the close of the year he was sent to the Courts of Denmark and Sweden to conclude new treaties and alliances.

In the following year he attended his Highness Prince Rupert and the Duke of Albemarle against the Dutch, and was in that memorable naval engagement which continued during the whole of the four first days in June, and subsequently he was engaged in another action on the 25th of the following month. He was then recalled to the Court, and Nov. 8, 1666, was made Comptroller of the Household, and, Dec. 5, sworn of the Privy Council. Two years later he became Treasurer of the Household, and about the same time was appointed one of the Lords Commissioners of the Treasury.

During the absence of the Earl of Arlington and Henry Coventry, on an embassy abroad in 1672, he acted as chief Secretary of State. On April 22, in that year, he was created Baron Clifford of Chudleigh in Devonshire, and, Nov. 28 following, he was further advanced to the dignity of Lord High Treasurer of England. But the same fate which attends most

great favourites stripped him at once of all this worldly pageantry. Both he and his patron, the author of his rise, the Duke of York, were more than suspected to be privately in communion with the Catholic Church, and as the suspicion increased it was apprehended that such powerful advocates would favour the Catholic cause. The desire to prevent this suggested the Test Act to Parliament, which disabled all Peers from sitting in the House of Lords, or bearing any office either civil or military, who did not renounce by oath the Papal ecclesiastical supremacy, transubstantiation, &c.

Lord Clifford would not injure his conscience by such compliance, and consequently resigned the white staff into the hands of Sir Thomas Osborn, June 19, 1673. The other Catholics who held places in the Government were also obliged to surrender, and only the Duke of York was exempt by special clause in the Act.

Lord Clifford, as being one of the Ministry called the Cabal, was accused of attempting to further Popery and arbitrary power. Death, however, prevented his further prosecution; he died about the beginning of the ensuing winter. The other members of the Cabal were Arlington, Shaftesbury, Lauderdale, and Buckingham. Shaftesbury forsook the party in time; Buckingham endeavoured to clear himself by impeaching Arlington, but was removed from the Council; Arlington was impeached for high crimes, misdemeanours, and treason, but escaped by truckling and acting the part of patriot, even so far as to countenance the persecution of Catholics; and Lauderdale was favoured by the king's especial protection, and it must be observed that Burnet, though one of his domestics, appeared as an informer against him.

*Dodd, Ch. Hist.*

1. The Lord Chancellor's (Anthony Ashley Cooper, first Earl of Shaftesbury) Speech upon the Lord Treasurer's (Sir T. Clifford) taking his Oath in the Exchequer, Dec. 5, 1672. Lond. 1672, fol. pp. 4.

2. T. Cliffords Engelse en Schotse gravamindes, beneffens des Parlaments procedueren tegen de Lords Arlington, Buckingham en Lauderdale, &c. (Amsterdam ?) 1674. 4to. 2 pts.

Clifford, Thomas Hugh, *vide* Sir Thomas Clifford-Constable, Bart.

**Clifford William**, divine, was the son of Henry Clifford, of Brackenburgh, Esq., by his wife Eliza Thimelby, of Irnham Hall, co. Lincoln.

Lineally descended from the ancient and noble family of the Cliffords, who were first created Barons and afterwards Earls of Cumberland, by the right of succession the barony fell to him, the earldom being a later creation than the ancestor from whom he was descended, but his humility prevented him from asserting his claim.

He was educated at Douay College, where he was ordained priest, and from whence he came on the English mission.

The English College at Lisbon, having been lately founded, was in great need, at this period, of able and discreet superiors to undertake the government, and the Bishop of Chalcedon persuaded Mr. Clifford to accept the presidency, a position which his great humility rendered little to his taste, which was rather to obey than command. The Bishop, however, was not mistaken in his choice and the judgment he had formed of his abilities. The difficulties Mr. Clifford had to struggle with were incredible, both from the strange humours of the founder and the extreme poverty the house laboured under ; yet by his patience with the one and his wise conduct and management of the other, he so far overcame all that he was soon able to leave the College in a flourishing condition.

Any one acquainted with the history of that College cannot be otherwise than convinced that its preservation was owing to the prudence, patience, and piety of Mr. Clifford.

He was next employed in the government of Tournay College, at Paris, which the Cardinal Richelieu granted to the Bishop of Chalcedon for the education of the English clergy.

After some years he retired to the Hôpital des Incurables, in Paris, where he divided his time between his own private devotions and his charitable assistance to the poor infirm inmates of the hospital, whom he often served with his own hands, and edified with his pious discourses. But the charity he showed them did not make him forget the poor of his own country, for during his retreat in that hospital he composed two excellent books for their use, the one called "Christian Rules," and the other "The Poor Man's Manual."

Mr. Clifford's virtues were so highly esteemed by his brethren, that frequent efforts were made to draw him from his



retreat, and promote him in recognition of his merits, which he invariably met with refusal. In 1660 his name was on the list for the episcopacy, in conjunction with Mr. Carr, Mr. Lee, Mr. Falconer, Mr. Ellis, and Mr. Lassels. Dr. Gage was despatched to Rome in the interests of the Chapter, and he was resolved to use his influence to obtain Mr. Clifford's appointment. On the latter being informed of this, he was so put about as to endanger an old friendship. When Dr. George Leyburn resigned the presidency of Douay College, in 1670, the clergy desired Mr. Clifford to be installed in his place, which he refused with his usual resolution and tokens of displeasure.

A few months later he willingly embraced a preferment in the next life—the only one he sought. He died, after a long illness, April 30, 1670, in the Hôpital des Incurables, and was buried according to his own request in the adjoining churchyard.

Under the veil of humility he concealed many rare qualities, seldom appearing publicly but when called to plead the cause of distress, or reconcile party differences, the two objects which were nearest his heart. It was observed that he never sided with the passions of men, though he might hold the strongest respect imaginable for their personal character or causes. This was his invariable rule in the many controversies which excited the clergy in his day. In fine, the poor were his care during life, and he was not unmindful of them in death, for he bequeathed the interest of two hundred pounds for ever, to be devoted to the publication of his "Poor Man's Manual," which he strictly enjoined should be distributed *gratis*.

His mother, after her husband's death, joined the English Augustinian nuns at Louvain, at the age of 50, and made her profession Oct. 11, 1615. She was a convert, and had suffered much for conscience' sake. She died Sept. 3, 1642. In the convent she used facetiously to call Mr. Clifford "our son," an expression which often raised a smile.

*Dodd, Ch. Hist. ; Kirk, Biog. Collections, MSS*

1. Christian Rules proposed to a vertuous Soule aspiring to Holy Perfection, whereby shée may regulate both her Time and Actions for the obtaining of her happy end. 1655, 12mo. ; (Paris),

1659, 12mo., ded. to his dearest friend, Mrs. U. Clifford; 3rd edit., renewed and augmented by the author, W. C. (Paris), 1665, 12mo., title 1 f., epistle ded. and contents 14 ff., pp. 399.

2. **The Spirituall Combat**, worthily termed a **Golden Treatise of Christian Perfection**. Translated out of the truest coppies in severall languages by **R. R.** With a Letter of **S. Eucherius, Bishop of Lyons, &c., to Valerian**. Paris, 1656, 48mo., pp. 271. Ded. to the Hon. and Rev. M. Walter Montague, Abbot of S. Martin of Ponthoise; second ded. to his noble and dearest friend, Mrs. Ursula Clifford. St. Eucherius to Valerian, preface 2 ff., signed W. C., pp. 104, dated Sept. 30, 1656, table 3 ff.

3. **A little Manual of the Poore Man's Dayly Devotion**. Collected out of severall pious and approved authors by **W. C.**

2nd edit., Paris, 1670, 12mo.; 4th edit., "In which are added the Jesus Psalter, with a Litany of our Saviour's Passion; as also a Treatise of the Devotion of the Beads and Rosary; and the whole disposed in a better order than in the first edition, by the Author. To which is added a Calendar," Lond. Matt. Turner, 1687, title 1 leaf, epistle pp. vi., Calendar, &c., 8 leaves, pp. 429, 12mo.; Lond. 1705, 5th edit.; often reprinted.

4. **Observations upon all the Kings' Reigns since the Conquest**. MS.

5. **Collections concerning the Chief Points of Controversy**. MS.

**Clifton, Cuthbert**, a colonel in the Royal army, was killed at Manchester during the Civil Wars. He was the eldest son of Thomas Clifton, of Westby and Lytham, Esq., by Anne, daughter and co-heiress of Sir Cuthbert Halsall, Knt., of Halsall, Clifton, and Salwick, whose father had inherited the two latter estates from his grandmother, the daughter and sole heiress of Cuthbert Clifton, Esq., and they were thus restored to the Clifton family.

Colonel Clifton married Margaret, daughter and sole heiress of George Ireland, of Southworth, Esq., but leaving no issue was succeeded by his brother Thomas Clifton, who in 1662 was created a baronet in recognition of his services to the Royal cause during the Civil Wars. The title, however, expired with him, in 1694, for his only son predeceased him.

The Clifton family at this period was exceedingly numerous in the Fylde, and the Recusant Rolls testify to the admirable manner in which it adhered to the faith.

*Castlemain, Cath. Apology; Gillow, Lanc. Recusants, MS.*

**Clifton, Francis**, a captain in the Royal army, lost his life at the battle of Newbury, Sept. 28, 1643. He was a

younger son of Sir Cuthbert Clifton, of Westby, co. Lancaster, Knt., by his second wife Dorothy, daughter of Sir Thomas Smith, of Wooton Wawen, co. Warwick. His half-brother, Cuthbert Clifton, was a Jesuit, and died at Garswood, the seat of his brother-in-law, Sir William Gerard, in 1675, aged 64.

*Castlemain, Cath. Apology.*

**Clifton, John**, a captain in the Royal army, is said to have been killed with his brother Laurence at Shelford Manor, but another account states that he lost his life at Bradford.

*Castlemain, Cath. Apology; Challoner, Memoirs.*

**Clifton, Laurence**, a major in the Royal army, was killed at Shelford Manor-house, in Lincolnshire, and was own brother to Francis and John Clifton, who likewise lost their lives during the Civil Wars.

*Castlemain, Cath. Apology.*

**Clifton, Thomas**, priest and confessor of the faith, a native of Kent, was ordained priest at Douay College, in 1579, and was sent to the English mission in the following year.

His apprehension must have been almost immediately after his arrival in England, and he was thrown into one of the London prisons. He was tried and condemned to perpetual imprisonment and committed back to Newgate, where his hands, feet, and neck were chained in such a manner that he could neither sit down nor stir out of his place all the day, and every night he was put into a horrid and darksome dungeon.

He was still suffering this confinement in 1585, though considering what he had undergone it seemed like a miracle.

Dodd makes a priest of this name suffer at London, condemned on account of his priestly character, in 1597, and thought he was probably the one who was condemned to perpetual imprisonment in 1581.

*Challoner, Memoirs; Dodd, Ch. Hist.*

**Clinton, Alexander, S.J.**, *vide* Alexander McKenzie.

**Clitherow, Margaret**, martyr, was the daughter of Thomas Myddleton, of the city of York, who was Sheriff there in 1564-5, and died in May, 1567. His widow, Jane, is said



to have married Henry Maye, who was subsequently Lord Mayor when his stepdaughter was martyred.

On July 1, 1571, Margaret Myddleton married John Clitherow, a wealthy tradesman of York, who was a chamberlain of the city, and though he himself conformed to the Established Church, his brother William was a priest, ordained at Douay College in 1582; and Thomas Clitherow, who was imprisoned in the Castle of York on account of his religion in 1600, was probably another brother. Of their sons, Henry and William went abroad to study for the priesthood, the one to Rome and the other to Rheims. The latter was imprisoned in York Castle in 1618, and shortly after banished.

Their daughter, Anne, a girl of twelve, to whom her mother sent her hose and shoes, just before her barbarous execution, to signify that she was to follow in her steps, was imprisoned in Lancaster Castle, and only obtained her release through the influence of the Lord Mayor of York, in 1593, who addressed a letter to the Earl of Derby in her behalf at the instance of her father. She afterwards became a nun at St. Ursula's Convent, Louvain.

Mrs. Margaret Clitherow, whose life was written at considerable length by John Mush, a secular priest, was endowed with extraordinary virtues, and her zeal and fervour for the faith knew no bounds.

She thus came under the observation of the authorities, and after suffering many persecutions was at length arraigned at the York assizes, March 14, 1586, before the two judges, Clinch and Rhodes, and several of the Council sitting with them on the bench.

Her indictment was that she had harboured and maintained Jesuit and Seminary priests, that she had heard Mass, and such like; but she refused to plead, that she might not bring others into danger by her conviction.

The court therefore adjourned, and during the night sent to her cell Parson Wiggington, a Puritan preacher, to try and convert her.

On the following day she was again placed at the bar, and it appeared that there were no witnesses to produce against her except a boy, which even excited the compassion and indignation of Parson Wiggington, who stood up in the court and gave vent to his feelings.

But Mrs. Clitherow still refused to plead, and Clinch, the judge, passed the following sentence:—"You must return from whence you came, and there, in the lowest part of the prison, be stripped naked, laid down, your back upon the ground, and as much weight laid upon you as you are able to bear, and so to continue three days without meat or drink, except a little barley bread and puddle water, and the third day to be pressed to death, your hands and feet tied to posts, and a sharp stone under your back."

It seems hardly credible that such an abominable sentence could have polluted the administration of English justice even in this corrupt age.

Some delay took place in its immediate execution on account of Mrs. Clitherow being with child, which was confirmed by the evidence of four matrons; and as usual numbers of parsons and fanatical zealots were admitted to interview and interrogate her, adding intensely to her suffering.

On Lady-day, March 25, 1586, about eight o'clock in the morning, Margaret Clitherow was brought out of the prison on Ousebridge to the toll-booth, six or seven yards distant, and there, over the waters of the Ouse, the horrible sentence of pressure to death was executed.

*Morris, Troubles, Third Series; Challoner, Memoirs.*

1. **The Life of Margaret Clitherow, by Mr. John Mush, Priest.** MS. in the possession of Wm. Middleton, of Myddelton Lodge and Stockeld. Mr. Mush was Mrs. Clitherow's spiritual director. Another MS. copy of this Life is at Oscott College, and a third, not differing much from the preceding in the meaning of the phrases, but containing a very large number of verbal differences, "now newly transcribed out of an old manuscript by Robt. Setg<sup>r</sup>, 1654," is preserved at St. Mary's Convent, York Bar. This latter was edited in 1849 by W. Nicholson, Esq. Mr. Middleton's MS., which is of much earlier date than that belonging to the Convent, has been most ably edited by Fr. John Morris, S.J., in his "*Troubles of our Catholic Forefathers, Third Series,*" 1877.

2. **Life and Death of Margaret Clitherow, the Martyr of York, now first published from the original manuscript, and edited by W. Nicholson, Esq., of Thelwall Hall, Cheshire.** Lond., Derby (printed 1849), 12mo., with the History of Mrs. M. Ward, and the History of A. Line, Gentlewoman. With a portrait of the martyr.

**Coates, George**, Bishop of Chester, educated at Oxford, was admitted Fellow of Magdalen College in 1526. Having received his degree of D.D., he was chosen Master of Balliol College in 1539.

In the first year of the reign of Queen Mary, the See of Chester being vacant by the deprivation of John Bird, Dr. Coates was selected by Cardinal Pole to succeed him, and was consecrated April 1, 1554, a dignity which he retained until his death, in the beginning of Dec., 1555.

He was succeeded by Cuthbert Scott, D.D., of the University of Cambridge, who was the last Catholic Bishop of that See.

*Dodd, Ch. Hist. ; Brady, Episc. Succession.*

**Coates, John**, priest, born at Alnwick, April 4, 1700, was sent to Douay, and took the College oath, Dec. 27, 1720. Here he distinguished himself by his talents, his piety, and particularly by his humility, and he was generally at the head of his schools. After his ordination he taught philosophy for some two years, and in Aug. 1730, came on the mission, and lived seven years at Hardwick. In 1737 he removed to Nether Witton, and in 1773 he retired to Witton-Shields. The chapel at South Shields appears to have been first erected by him in 1783. He died July 8, 1794, aged 94.

He was chosen Archdeacon of the Chapter, Oct. 12, 1762.

*Kirk, Biog. Collections, MSS. ; Douay Diaries.*

1. **A Catechism**, printed in the North.

**Codrington, Thomas**, divine, was educated and ordained priest at Douay College, where he became an eminent professor of humanity. Afterwards, on the invitation of Cardinal Howard, he proceeded to Rome and became his chaplain and secretary.

In July, 1684, he returned to England, in company with Sir John Yate, Bart., and in the following year James II. appointed him royal chaplain and preacher. At the Revolution, in 1688, he shared the fate of his royal master, and followed him to St. Germain's, where he continued in the office of chaplain until his death, about 1691.

While Mr. Codrington was at Rome, he seems to have enrolled himself amongst the members of the German Institute of Secular Priests living in common or in community, and on his return to England, in 1684, he and his companion, Mr. John Morgan, were appointed Procurators, by Hofer, the President, and Appelius, the Procurator-General at Rome, to introduce, promote, and spread the Institute in England.

The Institute was founded in Bavaria by Bartholomew



Holtzhauser, and at the instance of several of the German princes, ecclesiastical and secular, its Constitutions were approved by Innocent XI. in 1680. It met with a warm approver and supporter in the person of Cardinal Howard, at that time the Protector of England and at the head of the English mission.

The primary object of the Institute was to induce two or more parish priests to live in common and in the same house, with the exclusion of all female attendance, and in subjection, without the exemptions of Regulars, to the Ordinary of the diocese.

Mr. Codrington was the bearer of a letter from Cardinal Howard, addressed to the Secular Clergy of England, in which he exhorted them to become members of the Institute. Appelius also sent a letter by him to Dr. Perrot, the Dean of the Chapter, to the same effect, and delivered to him a *Brevis Informatio*, in which he described at length the manner in which the English clergy, in their present circumstances, might become members of the Institute and conform themselves to its Constitutions.

In 1697 these were published in England, with the title, "Constitutiones Clericorum Sæcularium in communi viventium a SS. D. N. Innoc. XI. stabilitæ, novi Cleri Sæcularis Anglicani pro temporum circumstantiis accommodata, & à RR. DD. Episcopis approbatæ."

From the preface it appears that, in the two preceding years especially, several of the English clergy became members of the Institute. Among these, in the London district, were the respectable names of Andrew Giffard, brother of the Bishop, and Dr. Jones, both Grand-Vicars of Bishop Giffard, with Mr. Parsons and Mr. Pygott. In the Midland district, or rather in the Staffordshire district, which comprised Staffordshire, Shropshire, Derby, and Worcestershire, the Institute was embraced by Daniel and Francis Fitter, Andrew Bromwich, Francis Richardson, Ralph Clayton, Robert Woodroffe, Edward Coyney, John Millar, and Robert Fitzherbert.

They also endeavoured to introduce the Institute into all the Colleges subject to the jurisdiction of the Cardinal Protector, and to make that introduction even obligatory on their Superiors by a decree, for which they assigned many reasons.

On this subject Mr. Codrington wrote from Rome to Dr. Smith,

the then President of Douay College, but it does not appear that any such decree was ever obtained from Rome.

Considerable opposition, however, was made to it, especially by the Chapter. "It may be wondered," says Mr. Ward in his History of the Chapter (MS.), "what should move, or rather transport, some few of our brethren to invent a particular body or society of clergymen, called *in communi viventium*, in imitation, though but in very few things, of the German Institute, wholly impracticable here, and unsuitable to our circumstances; having in Bishop Smith's golden treatise, 'Monita utilia pro Missionariis in Anglia,' and the Appendix, all that is proper for our state and condition in England."

The publication of the previously mentioned Constitutions drew from the pen of John Sergeant, the celebrated controversialist, and in the name of the Chapter, of which he was a distinguished member, "A Letter to our worthy Brethren of the new Institute." It displays temper, but is written with great earnestness. After proving that the Constitutions are not those approved by the Pope, he shows the utter impracticability of applying such rules to a country circumstanced as England then was; moreover, it did not appear that the Bishops had given the approbation professed in the publication. He also showed the dangers which the adoption of the Institute would create, and he denounced those who, by thus "forming themselves into a distinct party, have broken the union of the clergy, and sown the seeds of a perpetual dissension between the separating party and the standing body."

This letter seems to have given the death-blow to the Institute, which Bishop Giffard, who removed to the London district in 1703, "for very good reasons," says Mr. Brockholes, "thought proper to abolish."

*Dodd, Ch. Hist. ; Kirk, Biog. Collections, MSS.*

1. A Sermon [on Luke xxi. 27] preached before their Majesties in St. James's, on Advent Sunday, Nov. 28, 1686. Lond. 1741. 8vo.

2. A Sermon [on Luke xviii. 35, 38] preached before the Queen Dowager, at Somerset House, Feb. 6, 1687. Lond. 1687. 4to.

**Coffin, Edward, Father S.J.**, *alias* Hatton, born at Exeter in 1570, was sent to the English College at Rheims in 1585, and left for Ingoldstadt in the following year, from whence he proceeded to the English College, Rome, in 1588.

Here he was ordained priest in 1593, and was sent to the English mission in the following year.

Five years later he joined the Society, and while on his way to the novitiate in Flanders, he was seized by the Dutch, at Lillo, near Antwerp, and sent back a prisoner to England, where he passed five years in the dungeons of Newgate and Framlingham, until the accession of James I., in 1603, when he was banished the country with many other priests and Jesuits.

Having spent twenty years as Confessor in the English College, Rome, he courageously petitioned to be sent back to the English mission, but died at St. Omer's College on his journey, April 17, 1626, aged 56.

He left behind him the reputation of great learning, perfect integrity, and unaffected piety.

*Oliver, Collectanea S.J.; Foley, Collectanea S.J.; Douay Diaries.*

1. **A Discussion of Mr. Barlowe's Answer to the Book entitled the Judgment of a Catholic Englishman concerning the Oath of Allegiance.** St. Omer, 1612. 4to.

This posthumous reply to Dr. William Barlow, Bishop of Lincoln, by Fr. Persons, was edited by Fr. Coffin, who added a preface of 120 pages.

2. **A Treatise in Defence of the Cœlibacy of Priests.** St. Omer, 1619, 8vo., under the initials C. E. (Coffinus Exoniensis), in answer to Dr. Joseph Hall, Dean of Worcester, successively Bishop of Exeter and Norwich, to which the Bishop responded with "The Honor of the Married Clergie maintaind against C. E., Mass-priest." Lond. 1620. 8vo.

3. **The Art of Dying Well, written by Robert Bellarmine, of the Society of Jesus and Cardinall: translated into English for the benefit of our countrymen, by C. E. of the same Society.** 1621, 8vo., pp. 328. Southwell gives the date as 1622.

4. **True Relation of the last Sicknes and Death of Cardinall Bellarmine, who died at Rome, Sept. 17, 1621.** 1622, 8vo., pp. 101. Translated into Latin, "De Morte Roberti Bellarmine Cardinalis," Audomari, 1623, 8vo.

5. **M. Ant. de Dominis, Archiep. Spalat. Palinodia; qua Reditus sui ex Angliâ Rationes explicat.** St. Omer, 1623. 8vo.

Translated by Dr. Fletcher, in 1827, under the title, "Motives for Renouncing the Protestant Religion, by Anthony de Dominis, D.D., Dean of Windsor."

6. **De Martyrio PP. Roberts, Wilson, et Napper.** MS. Anglia, vol. iii. n. 103, Stonyhurst MSS.

**Coffin, Robert Aston, C.SS.R.**, third Bishop of Southwark, of a good Sussex family, was born at Brighton, July 19,



1819, and was educated at Harrow School, 1834-7, passing from thence to Christ Church, Oxford. In 1840 he took his B.A. degree in Michaelmas term, obtaining third-class honours in classics.

Having received Anglican Orders from Dr. Bagot, the Bishop of Oxford, he was appointed Vicar of St. Mary Magdalene's, Oxford, and two years later he resigned his living and embraced the Catholic faith. Previous to his conversion, Mr. Coffin had joined the Tractarian movement.

He finally left the Anglican Church on the Feast of St. Francis Xavier, and was received into the Catholic Church at Prior Park by Mgr. Brindle, Dec. 3, 1845.

For a year after this he resided as tutor in the family of Mr. Ambrose Lisle Phillips de Lisle, at Grace Dieu Manor, and then proceeded to Rome with Dr. (Cardinal) Newman, where he was ordained priest, Oct. 31, 1847, by the Cardinal Vicar.

He joined the Oratory of St. Philip Neri, with Fathers Newman, Penny, St. John, Bowles, and Stanton, and in 1848-9 he was appointed Father Superior of St. Wilfrids, Cotton Hall. In the latter year, feeling strongly drawn to the Congregation of the Most Holy Redeemer, he entered the novitiate of the Redemptorist Fathers at St. Trond in Belgium, and made his profession on Feb. 2, 1852.

In 1855 he was chosen Rector of St. Mary's, Clapham, and in 1865 was appointed to the office of Provincial, in which he was successively confirmed every three years until his elevation to the episcopate. From 1852 to 1872, he was almost constantly employed in preaching missions and giving clergy retreats throughout England, Ireland, and Scotland.

On the death of Dr. Danell, Bishop of Southwark, Fr. Coffin was nominated by Leo XIII., in April, 1882, in succession to that See, and was consecrated by Cardinal Howard in the church of St. Alphonso, in the Esquiline, Rome, June 11, in that year, being enthroned at St. George's Cathedral, Southwark, on the 27th of the following month.

After a lingering illness, borne with heroic fortitude, he died at Teignmouth, on Easter Monday, April 6, 1885, aged 65.

Naturally of a retiring disposition, it was in accordance with the fitness of things that the Redemptorists, in the spirit of whose society the quietude of the cloister and the militant zeal for souls is so happily blended, should, from the moment

he resolved to enter the Church, have possessed a potent fascination for him. Ever chary of receiving honours which, in his sensitive self-distrust, he could not bring himself to regard as merited, his success was nevertheless conspicuous in every office in which he was called by his brethren or ecclesiastical superiors.

Unostentatious, fervent, counting all things as nothing when compared with the salvation of souls and the promotion of the glory of God, his life, whether as a simple priest, as Provincial of a great religious society, or as a Bishop, was an embodiment and practical enforcement of the spirit of the Redemptorists.

*Cath. Times*, April 10, 1885 ; *Tablct*, April 11, 1885.

1. *The Oratory of the Faithful Soul*. Translated from F. L. Blossius. Lond. 1848. 12mo.

2. *The Glories of Mary*. Translated from the Italian of St. Alphonsus de Liguori, Founder of the Congregation of the Most Holy Redeemer. Lond. 1852, 8vo., pp. xxiv.-624 ; Lond. 1868. 8vo.

3. *The Mysteries of the Faith. The Incarnation*. Containing Meditations, Discourses, and Devotions on the Birth and Infancy of our Lord Jesus Christ. By St. Alphonsus Maria de Liguori, Bishop of St. Agatha, &c. Newly translated from the Italian. Lond. 1854. 12mo., pp. xv.-259.

4. *The Christian Virtues and the Means for obtaining them*. Containing the Practice of the Love of our Lord Jesus Christ ; Treatise on Prayer as the Great Means of obtaining Salvation ; Directions for Acquiring the Christian Virtues ; Rule of Life for a Christian, &c. By St. Alphonsus de Liguori, &c. Newly translated from the Italian. Lond. 1854. 12mo. Ded. to the R. R. Thomas Grant, Bishop of Southwark, pp. xviii.-429.

5. *The Mysteries of the Faith. The Holy Eucharist*. Containing: Part I. The Visits and other Devotions to the Most Holy Sacrament, Preparation and Thanksgiving for Holy Communion, &c. Part II. Novena of the Holy Ghost, short Spiritual Treatises on the Love of God, Uniformity to the Will of God, Rest for Scrupulous Souls, &c. By St. Alphonsus de Liguori. Newly translated from the Italian. Lond. 1855. 12mo., pp. x.-274.

6. *Visits to the Most Holy Sacrament and the Blessed Virgin Mary*. By St. Alphonsus Liguori. A new translation. Lond. 1855. 18mo., pp. 238.

7. *The Eternal Truths. Preparation for Death ; or, Considerations on the Eternal Maxims useful for all as Meditations, and serviceable to Priests for Sermons*. By St. Alphonsus Maria de Liguori, &c. Newly translated from the Italian. Lond. 1857. 12mo., pp. xii.-282. Ded. to the R. R. Mgr. Charles Newsham, D.D., Dom. Prelate to His Holiness, and President of St. Cuthbert's College, Ushaw.

8. **A Devotion in Honour of St. Joseph.** Translated from the Italian of St. Alphonsus Liguori. Lond. 1860. 16mo.

9. **The Mysteries of the Faith. The Redemption.** Containing Reflections, Meditations, and Devotions on the Passion of our Lord Jesus Christ, and the Novena of the Sacred Heart. By St. Alphonsus Liguori, &c. Newly translated from the Italian. Lond. 1861. 12mo., pp. 249. Ded. to the R.R. Mgr. Henry Edward Manning, D.D., Protonotary Apostolic, and Provost of Westminster.

A new and improved edition of the complete works of St. Alphonsus, in five vols., was published by Burns in this year.

10. **Hymns and Verses on Spiritual Subjects.** Translated from the Italian of St. Alphonsus. Lond. (1863). 16mo.

11. **Prayers for the Church and the Pope (from St. Alphonsus),** suited for distribution at the present time. Lond. 1865. 12mo.

12. **Hear the Church.** An Instruction (on Matt. xviii. 17), &c. Lond. 1870. 8vo.

13. **Pastorals.**

**Coghlan, James Peter**, bookseller, printer, and publisher, was probably a native of Preston, in Lancashire, and, previous to his settling in London, married Elizabeth, daughter of Richard Brown, of Clifton-cum-Salwick, near Preston, grandfather of Dr. George Brown, first Bishop of Liverpool, a family distinguished for its staunch adherence to the faith.

About 1760, or a little before, Mr. Coghlan established himself as a printer and bookseller in London, at a time when the principal Catholic publishing trade was in the hands of James Marmaduke.

There was hardly room for two Catholic publishers at this period, and Marmaduke soon began to feel the energetic efforts of his young rival, and bitterly complained when the latter brought out an improved edition of "The Laity's Directory," which had originally been started by Marmaduke.

For many years, during a period of great difficulty and danger, especially that of the Gordon riots, Mr. Coghlan maintained the leading, if not the only, Catholic press in London with remarkable success, and produced innumerable publications which, as specimens of typography, are yet an honour to the profession.

During the dreadful times of the French Revolution he rendered material assistance to some of the English convents abroad, when their inmates were obliged to seek refuge in their native country.



He died universally esteemed and respected, Feb. 20, 1800, aged 68.

His wife's nephew, Richard Brown, in partnership with Mr. Keating, succeeded to his business, for all Mr. Coghlan's family took to the Church. Peter, the eldest son, became a Franciscan, and died Dec. 18, 1798 ; William was a secular priest ; and John was a student for the Church, but his health would not allow him to continue. His daughters joined the community of the English Dames of St. Clare, at Aire, in Artois, where Anne, in religion Sister Mary Anne Joseph of Jesus, was clothed July 25, 1785, her sister Elizabeth (Mary Joseph Elizabeth of Jesus) being already a professed religious. The latter died at Clare House, Catterick, July 26, 1838, aged 76, profession 55, the last of the family.

Mrs. Coghlan, who is alluded to as Dame Coghlan in the poetical satire on the Rev. James Barnard's Catechism, predeceased her husband, and died March 2, 1799, aged 72.

*Rev. George Leo Haydock, MSS. ; Gillow, Lanc. Recusants, MS. ; Cath. Directory, 1840.*

1. **The Laity's Directory ; in the Church Service on Sundays and Holy Days.** Lond. (Duke Street, Grosvenor Square) J. P. Coghlan, 12mo., annually from 1773 (or 1774, the year in which Marmaduke first complains of Coghlan's rivalry) to 1800, when it was embellished with a medallion portrait of Pius VI. It was then continued by Keating, Brown & Keating. It would seem that the Vicar-Apostolic of the London district transferred his favour from the original publisher to Coghlan ; and certainly, after Marmaduke's death in 1788, if not before, the Directories were published with the approbation of the Bishop. Besides the ordinary matter of the Directory, they contain much that is valuable—A New Year's Gift by the Bishop, being a Homily on the Gospels ; Obituary Notices, Educational and other Advertisements, Bishops' Charges, Sketches of the Catholic Relief Bills of 1778 and 1791, interesting accounts of the English monastic and conventual sufferers by the French Revolution, and other information not to be found elsewhere.

**Coghlan, John**, miniature painter and drawing-master, was the youngest son of James Peter Coghlan, the eminent Catholic publisher. He had intended to embrace a religious life, which, however, his delicate health obliged him to abandon. He then returned to London and cultivated a natural artistic talent, where he died May 12, 1806.

*Cath. Directories, 1800, 1806.*

**Cokayne, Sir Aston, Bart.**, poet, son of Thomas Cokayne, Esq., of Ashbourne, in the Peak, Derbyshire, by Anne, daughter of Sir John Stanhope, of Elveston, Knt., was born Dec. 28, 1608, at the latter place. He was educated at Trinity College, Cambridge, of which he was elected a Fellow. At a later period, while residing at Oxford during the Civil War, he was honoured with the degree of M.A. of that University. He was a great sufferer, both for his loyalty and faith, and shared in all the hardships Catholics underwent.

For some time he studied in one of the Inns of Court, and subsequently travelled with Sir Kenelm Digby through France and Italy, of which he has given an account in a poem to his son. During his travels he made himself master of several modern languages.

On his return he married the daughter of Sir Gilbert Kniveton, of Derbyshire, and settled on his manor of Pooley, in the parish of Polesworth, Warwickshire.

He numbered among his poetical friends, Donne, Suckling, Randolph, Drayton, Massinger, Habington, Sandys, and May, and he appears also to have cultivated the acquaintance of Sir William Dugdale and other antiquaries. This induced him to spend much of his time in London, to the injury of his estate, already heavily encumbered by his sufferings in the cause of loyalty and the exactions and fines imposed on account of his faith.

His fine estate at Pooley which his ancestors had possessed from the reign of Richard II., was disposed of to Humphrey Jennings, Esq., Sir Aston reserving merely an annuity for himself. Another lordship at Ashbourne was sold after his decease to Sir William Boothby, Bart.

He lived to an advanced age, dying at Derby, about the beginning of the great frost in Feb. 1683-4, and was buried in the chancel of Polesworth church.

The baronetcy, which he received soon after Charles I. left his Parliament, was disputed in the Heralds' Office on account of the omission, caused by the turbulent state of the times, to enroll the patent.

Sir Egerton Brydges ("Brit. Bibliographer," vol. ii.), while admitting that Cokayne's mind was highly cultivated with learning, and that he possessed considerable talents, observes that he exhibits scarcely any marks of genius, and adds that

his days seem to have been spent between his bottle, his books, and his rhymes. Ellis ("Specimens") notices that his poems may be consulted with advantage by those in search of anecdotes of contemporary characters. The following quotation to his credit is considered by Allibone conclusive evidence of the good taste of Sir Aston, in which, after reviewing the claims of the various attractions which the world offers to its votaries, he thus announces his own preference :

"Give me a study of good books, and I  
Envy to none their hugg'd felicity."

*Dodd, Ch. Hist. ; Wood, Athen. Oxon. ; Allibone, Dict. of Eng. Literature.*

1. **A Masque ; presented at Brothie in Derbyshire, on Twelfth Night.** Reprinted with his Poems, 1658.

2. **The Obstinate Lady ; a Comedy.** Lond. 1657. 12mo. In five acts, in prose. Reprinted 1658.

3. **A Chaine of Golden Poems.** Lond. 1658. 8vo. Republished under the title of "Choice Poems," Lond. 1669.

4. **Epigrams,** in three books.

5. **The Tragedy of Ovid.** Lond. 1669. 8vo. In five acts and in verse. Afterwards received a new title and was embellished with Sir Aston's portrait.

6. **La Diane, an excellent new Romance.** Trans. from Gio. Francisco Loredano, Venet. 1643. Lond. 1654. 8vo.

7. **Thyrsites,** an Interlude, the authorship of which is not certain.

8. **Tyrannical Government,** a Tragic-comedy, also uncertain.

9. **Small Poems of divers sorts.** Lond. 1658. 8vo.

10. **Trappolin, creduto principe, or Trappolin supposed a Prince.** Lond. 1658, 12mo. ; 1669, 8vo.

A tragic-comedy, in five acts, prose and verse, from the Italian, subsequently plagiarised under the title of "A Duke and no Duke. A Farce (in three acts and in prose and verse), Revised with considerable Alterations," Lond. 1758, 12mo. It is printed in the "British Stage," vol. v., 1786, 12mo., under the title, "Duke and no Duke ; or, Trapolin's Vagaries. In two acts," in prose, taken by N. Tate from Cockayne's Trapolin.

11. **The Dramatic Works of Sir Aston Cockain, with a Prefatory Memoir, Introductions, and Notes.** Lond. ("Dramatists of the Restoration"), 1874, 8vo. pp. xix.-300.

**Cole, Henry, LL.D., D.D.,** confessor of the faith, born at Godshill, in the Isle of Wight, was educated at Winchester College, and elected thence to New College, Oxford, where he was admitted true and perpetual Fellow in 1523. After taking the degree of B.C.L. in 1529, he went to Italy, where he remained several years, chiefly at Padua.



On his return to England he read a civil law lecture at Oxford, but at what precise period seems uncertain, and was granted a stipend from the king. In 1539 he became Prebendary of Yatminster, secunda in the church of Sarum, and in July of the following year was created Doctor of the Civil Law at Oxford. The same year he resigned his fellowship at New College, and was admitted an advocate of the Court of Arches.

He was also made Rector of Chelmsford, in Essex, and Prebendary of Holborn in the church of St. Paul. This he exchanged successively for other prebends in that church—viz., Sweting in 1541, and Wenlakesbarn in 1541–2.

In 1542 he was chosen Warden of New College, and three years later was instituted Rector of Newton Longueville, in Bucks.

Though he had gone all the lengths of the reign of Henry VIII., and had continued to conform in the earlier part of the reign of Edward VI., even to preaching, it is said, in favour of the Reformation, his eyes were at length opened to the errors in which the country was being plunged, and, in or about March, 1547–8, he resigned the rectory of Chelmsford, and rather than sacrifice his conscience any longer, courageously withdrew from the wardenship of New College, April 16, 1551, and the rectory of Newton Longueville in the following year.

On the accession of Mary he entirely threw away the mask, and ever afterwards, in the worst times, stood firm to the old religion.

He was appointed Archdeacon of Ely, and was in the commissions under which Tunstal and Bonner were restored to the bishoprics of Durham and London. In April, 1554, he was one of the disputants against Cranmer, Ridley, and Latimer, at Oxford, and in the same month was installed canon of Westminster.

A few months later the University of Oxford granted him the degrees of B.D. and D.D., without any exercise for the same. He was then made Provost of Eton College. It is said that he preached in strong terms on the occasion of Cranmer being burnt at Oxford. He was one of Cardinal Pole's delegates for the visitation of the University of Oxford in 1556, and was elected Dean of St. Paul's in December of the

same year, about the same time resigning the archdeaconry of Ely. His name occurs in the special commission against heresy issued Feb. 8, 1556-7, and in Aug., 1557, Cardinal Pole appointed him his Vicar-General in spirituals. On Oct. 1, following, he became official of the Arches and Dean of the Peculiars, and in November was constituted Judge of the Archiepiscopal Court of Audience. On July 10, 1558, Cardinal Pole collated him to the Rectory of Wrotham, Kent, and in the same month commissioned him to visit All Souls College, Oxford.

He was soon afterwards, however, sent to Ireland, with a commission for the suppression of heresy, but had his commission stolen on the journey, and before he could again reach Dublin, Queen Mary died. Cardinal Pole had such confidence in him as to constitute him one of his executors.

The turn of affairs in Queen Elizabeth's reign made no impression upon him as formerly. He made a bold stand against the Reformation, and was one of the leading Catholics who took part in the disputations which began at Westminster, March 31, 1559, and in consequence was fined 500 marks, and soon afterwards was deprived of all his preferments.

On May 20, 1560, he was committed to the Tower, whence he was removed to the Fleet, June 10, following.

Here he died, and was buried Feb. 4, 1579-80. He was at least 80 years of age; indeed, it has been asserted that he was in his 87th year.

*Cooper, Athen. Cantab.; Dodd, Ch. Hist.; Wood, Athen. Oxon.*

1. Letters to Dr. Thomas Starkey and Sir Richard Morysin from Padua, 1530. Also Letters to the same from Paris, June 6, 1537.

2. Disputation with Cranmer, Ridley, and Latimer, at Oxford. Printed in Fox's "Acts and Monuments," but not reliable.

3. The sum and effect of his Sermon at Oxford when Archbishop Cranmer was burnt. Most unreliably given by Fox in his "Acts and Monuments."

4. Answer to the first proposition of the Protestants at the disputation before the Lords at Westminster, 1559.

MS. C.C.C.C. 121, p. 185. In Burnet's "Hist. Reform. Records," p. 2, b. 3, n. 4.

5. The Copie of a Sermon (on 1 Cor. xi. 23), pronounced at Paules Crosse 1560, whereupon D. Cole first sought occasion to encounter, shortly set forth as nere as the Authour could call it

to remembrance. Lond. John Day (1560), B. L. 16mo., edited by John Jewell, Bishop of Salisbury.

6. **Letters to John, Bishop of Sarum, upon occasion of a Sermon that the said Bishop preached before the Queen's Majesty and her most honorable Counsell, an. 1560.** Lond. 1560, 8vo. ; also in Jewell's works.

Jewell, who was a temporiser, preached a sermon at St. Paul's Cross, on Passion Sunday, March 30, 1560, in which he challenged the Catholic party on twenty-seven points of difference between the two Churches, and solemnly promised to conform to the Catholic Church, if any of the Fathers of the first 600 years after Christ could be proved to have taught any of the said points.

The challenge was immediately answered by Dr. Cole, and soon afterwards by Feckenham, Heskins, Harding, Dorman, Martial, Harpsfield, Rastall, Sanders, and Stapleton, all eminent Doctors, who found no difficulty in the task they had undertaken. The Magdeburgenses, and other Reformed writers, had already distinctly affirmed that the pretended errors of Rome were taught in the earliest times of Christianity, that is, in the second, third, fourth, and fifth ages, and are so exact in their account as to charge the Fathers by name with the pretended superstitions referred to by Jewell.

This consideration had afterwards such weight with many Protestant divines, that they frankly acknowledged their cause could not bear an appeal to antiquity; that Jewell had overshot himself; that it was a mere rhetorical flight adapted to the pulpit, and could not be designed for strict scrutiny. However, Jewell was resolved to go on, and in consequence found himself obliged to impose upon the world with false quotations from antiquity, which he did with the same rashness and assurance that he had displayed in his first challenge.

Dr. Harding not only detected him in his forgeries, but informed the world that he was personally acquainted with Jewell, and knew his abilities; that he was unequal to his task, a stranger to the writings of the Fathers, without sufficient knowledge of the Greek language, and that his strength lay in classics and oratory, in which he had spent most of his days. This conflict between Harding and Jewell was narrowly watched by many learned men, who, discovering Jewell's forgeries by comparison with the original writings, forsook a cause which they plainly perceived had no pretensions to antiquity as was pretended.

7. Answer to certain parcels of the Letters of the Bishop of Sarum respecting the said sermon. Printed in Jewell's works.

**Cole, Thomas**, a captain in the King's army, lost his life in a sally during the siege of Newark in the Parliamentary wars.

*Castlemain, Cath. Apology.*

**Coleman, Edward**, politician, a clergyman's son in Suffolk, was educated at Cambridge, where he was distinguished by his genius and application to study. Becoming a Catholic, he left



the University, and was appointed secretary to the Duchess of York, in which capacity he was also frequently serviceable to the Duke. This position gave him opportunities of correspondence with several distinguished continental statesmen, and as he was naturally inclined that way, and set up for a politician, he sometimes introduced matters of State into his correspondence, for which he afterwards paid dearly.

The Catholicity of the Duke of York being more than suspected, his enemies kept a continual watch upon him, and left no stone unturned in their endeavours to work his ruin. Nothing was more easy to them, or could contribute more to their object, than the concoction of "Popish Plots." Oates' narrative accordingly appeared in 1678, and in this Mr. Coleman was named as one of the conspirators. In the full consciousness of innocence, though he had early notice of the miscreant's accusation, Mr. Coleman took no precautions, either to dispose of his papers, or to withdraw until the popular fury excited by the pretended revelation had blown over. On the contrary, as soon as he was informed that his chambers had been searched and his correspondence seized under a Secretary's warrant, he immediately surrendered himself for examination.

He was put upon his trial at the King's Bench bar, Nov. 28, 1678. His indictment ran principally under the two following heads: first, for holding a correspondence with foreign Powers, especially with the French Court, for the purpose of subverting the Protestant religion; and, secondly, for carrying on sundry consultations, and consenting to a resolution to assassinate the king. The poor amateur politician was rather awkwardly fixed under the first count. The latter was merely the testimony of a couple of villains. Mr. Coleman's letters were produced in court. The first was a letter to Père la Chaise, confessor to the French king, dated June 29, 1674, in which he referred to a sum of money the French king had offered the Duke of York to elect a new Parliament more pliable and favourable to the relief of Catholics, and suggesting that a similar offer should be made to Charles II. Another letter to the same individual, dated September, signified that the Duke of York was willing to correspond with Père la Chaise on matters relating to English Catholics; that the Duke had money offered him by the French king for the purpose of defending himself against his many enemies in Parliament; and that a supply of money

would enable him to have Parliament dissolved. In the same correspondence Mr. Coleman observed that if France would but advance two hundred thousand pounds, he did not question but that two points might be gained, liberty of conscience for Catholics, and the re-appointment of the Duke over the fleet. The attainment of these two objects would, he considered, be a great blow to the Protestants. Writing again to the same person, he stated it to be his opinion that the conversion of the three nations depended upon this scheme. Other correspondence was produced, especially a letter to the Pope's inter-nuncio, in which he applied to his Holiness for money to support the Catholic cause in England, and insinuated that his Britannic Majesty was inclined to favour his brother's projects.

The substance of Mr. Coleman's defence as regards these letters was, that their import was no more than a scheme of his own to procure liberty of conscience for Catholics, to be attempted constitutionally in Parliament. Whether the method proposed for obtaining a Parliament favourable to such a design was just and legal, or that it was a crime to endeavour to procure money, either at home or abroad, to carry on the project, he humbly submitted himself to the judgment of the court.

Titus Oates being called to prove the other part of the indictment, impudently swore that Père la Chaise deposited £10,000 in Mr. Coleman's hands to procure the king's death; that he was a consenting party to a resolution taken at the White Horse Tavern that Grove and Pickering should kill the king; that the defendant held a correspondence with Talbot, Archbishop of Dublin, to raise a rebellion in Ireland, and cut off the Duke of Ormonde; that he supported four Irish ruffians, who were hired to assassinate the king at Windsor; that he agreed to have his Majesty poisoned by means of Sir George Wakeman; in fine, Oates swore he saw a commission signed by Joannes Paulus de Oliva, General of the Jesuits, which appointed Mr. Coleman chief Secretary of State.

William Bedloe, another scoundrel of the same type, was now called to support this preposterous charge. He deposed that he had carried letters between the prisoner and Père la Chaise, which tended towards the introduction of Popery and the destruction of Protestantism.

To these allegations Mr. Coleman replied, that he did not

remember ever seeing Bedloe before, and Oates but once, though they both pretended to be intimate with him, and had evidently primed themselves with the contents of his correspondence taken from his chambers. He then called particular attention to certain parts of the evidence to which he took exception. Oates had declared before the Council that he did not know Mr. Coleman, and had never mentioned his being in connection with any design against the king's person when he first gave in his information of a plot. To this Oates replied that his not seeing well by candle-light, and Mr. Coleman's periwig somewhat disguising him, was the cause of his not recognising him, and that the reason why he was not particular in his depositions at first, was because he was so fatigued that he contented himself with giving a general account of the plot. However, notwithstanding this shuffling, the jury brought the prisoner in guilty.

The Lord Chief Justice then took upon himself to exhort Mr. Coleman to make a sincere confession, and for the good of his soul and the safety of the nation to conceal nothing. Poor Mr. Coleman assured him, on the word of a dying man, that he was a complete stranger to what Oates and Bedloe had sworn against him, and as for the rest, his letters told all he knew.

The judge, imagining that Mr. Coleman might be in hopes of a reprieve, through the intercession of the powerful friends he had at Court, announced in very plain language, before he pronounced sentence, that in case the king was disposed to show mercy, he believed that the nation was at that time in such a ferment that Parliament itself would dispute that part of his prerogative.

Such a menace had no doubt its political motive. Mr. Coleman, according to sentence, was drawn to Tyburn, where he was executed Dec. 3, 1678.

This was the first blood Oates drew on account of his diabolical plot, and, flushed with success, he boldly struck out into the stream. Coleman's unfortunate correspondence seemed a good foundation to build upon, and the passions of the nation, lashed into a frenzy, made it easy to swallow the most outrageous concoctions.

Though Mr. Coleman overvalued his own abilities and projects, and was perhaps too forward in his correspondence, he



yet was endowed with excellent natural gifts, which he sedulously improved. He was a good linguist, and had a clear expression both in conversation and writing. As a controversialist, he proved his ability in his conference with Dr. Stillingfleet and Dr. Burnet, which resulted in the conversion of Lady Tyrwhit, wife of Sir Philip Tyrwhit.

Dr. Burnet may perhaps be excused for the slight account of this conference which he gives in the "History of his Own Times"

*Dodd, Ch. Hist.*

1. **Reasons for Dissolving the Parliament.** Ascribed to him by Dodd.

2. **Mr. Coleman's Two Letters to M. l'Chaise, the French King's Confessor, with M. l'Chaise's answer to Mr. Coleman. Together with the D(uke) of Y(ork)'s Letter to the said M. l'Chaise.** (Lond.) 1678. 4to.; reprinted in Cobbett's "Parliamentary History," vol. iv., app. 1806, &c., 8vo.

"A Plea for Succession, in opposition to popular exclusion. With some Remarques on Coleman and his Letters." Lond. 1682, fol.

3. **The Tryal of Edward Coleman for conspiring the Death of the King, and the Subversion of the Government of England and the Protestant Religion.** Lond. 1678, fol.

"The whole Tryal of Edward Coleman, Gent., Nov. 27, 1678, with original Letters and his last Speech at the Place of Execution," Lond. (1678), 4to.; "Castlemain's Compendium; or, a Short View of the late Trials," &c., Lond. 1679, 4to.; "An Account of the Behaviour of the fourteen Popish Malefactors, viz., Mr. Coleman, &c., at Execution," 1679, fol.; "The History of the Plot; or, a brief Account of the Charge and Defence of Edward Coleman, W. Ireland, T. Pickering," &c., Lond. 1679, fol.; "The Plotter Executed; or, the Examination, Tryal, Condemnation, and Execution of Edward Coleman, Esquire, who was convicted of high treason, Nov. 27, for Plotting against the Life of his Majesty. He received sentence Nov. 20, 1678, and was executed at Tyburn," &c. (Lond. 1678), a ballad, 2 pts. B. L., broad-side fol.

4. **Legacies; a Poem, &c.** Lond. 1679, fol.

"The Answer of Coleman's Ghost to H. N(evill)'s Poetick Offering." (Lond. 1679), 4to. This was elicited by an elegy on Mr. Coleman written by Mr. Nevill, a priest, perhaps the "Legacies" referred to above.

**Coleman, Walter, O.S.F.,** confessor of the faith, in religion Christopher à Sancta Clara, belonged to an ancient Staffordshire Catholic family, and at an early age was sent to Douay for his classical education. Some time after his return home he visited France for further improvement, but the result of his travels was to fill him with a strong distaste for the ways

of the world, which induced him to return to Douay and join the Franciscans.

Here, after some years, he was ordained priest, and was at length sent to the English mission, where he was seized upon landing, interrogated regarding the oath of allegiance, and committed to prison. Soon afterwards, through the influence of money and friends, he obtained his release, and served the mission for several years. He then obtained leave from his superiors to retire to his convent in Douay for awhile, by way of recollection, and after some time he again returned to England.

At this period a noted pursuivant and priest-catcher, named Wadsworth, was then roving about in the zenith of his power. Fr. Coleman fell into his trap, and was brought to trial at the Old Bailey, Dec. 8, 1641, together with six other priests, indicted for being ordained beyond the seas and practising their priestly functions in this country contrary to statute. They were all condemned to be hanged, drawn, and quartered, and were to have been executed on Dec. 13, but at the desire of the French ambassador, Charles I., averse to the spilling of innocent blood, granted them a reprieve, much to the disapproval of both Houses of Parliament, from which a joint petition was sent to the king that his Majesty would withdraw his reprieve and carry out the execution. Though great pressure was brought to bear on the king, Charles remained firm in his resolution, and disconcerted the Parliament by removing the scandal from himself and referring the decision to them, thus laying the guilt at their doors.

One of the priests had in the meantime died in prison, and the others were, in consequence of the king's resolution, suffered to linger away their lives in Newgate, though no less than eight of their brethren were executed in different parts of the country within the year 1642. After about three years' confinement, Fr. Coleman died in the prison at Newgate in the year 1645.

He was a man of easy address, having formerly moved in good circles both at home and on the Continent, and his wit and humour always made his conversation agreeable. He was also gifted with a taste for poetry.

*Mason, Certamen ; Dodd, Ch. Hist. ; Challoner, Memoirs.*

1. **The Duel of Death.** Lond. 1628, 4to., a poem ded. to Queen Henrietta Maria.

2. **Brevis Relatio vitæ ac mortis Venerandi Patris F. Christophori à S. Clara, missionarii in Anglia, de Ordine Fratrum Minorum Strictioris Observantiæ.** Published in Mason's "Certamen Seraphicum Prov. Ang.," 4to., Duaci, 1649.

3. **Portrait,** sm. 4to., in the "Certamen Seraphicum."

**Colgrave, Thomas**, a lieut.-colonel in the King's army, lost his life at Dean, in Gloucestershire, during the Civil War.

*Castlemain, Cath. Apology.*

**Colleton, John**, divine, whose name is occasionally written Collington, born at Milverton, in Somersetshire, about 1548, was the son of Edmund Colleton, gent., of that place. In 1565, about the age of seventeen, he was sent to Oxford, and six years later, unable to answer the exceptions some of his fellow-students had taken against the Reformation, he decided to embrace the Catholic faith. He therefore left the University and retired to Louvain, with the intention of entirely forsaking the world for the cell of a Carthusian. He was encouraged in this purpose by Fr. Cullum, an English Jesuit, then resident in Louvain.

He accordingly entered the novitiate and remained eleven months, but his constant state of ill-health, added to a melancholy disposition totally unsuitable to the Carthusian Order, rendered him incapable of proceeding further. Disappointed, he went to the English College at Douay, where he was admitted Jan. 14, 1574, and, having already made considerable progress in divinity, he was ordained priest, and sent upon the mission, July 19, 1576.

On his arrival in England, he at once visited his father in Somersetshire, a grave old gentleman, greatly esteemed in his neighbourhood for his prudence, charity, and usefulness in society. Here he remained until he had reconciled his father once more to the Church, for he had lived in times when there were no thoughts of Protestantism.

Mr. Colleton's missionary labours then seem to have been in various places until 1581, when he was taken prisoner, arraigned, and tried, with Campion and others, for conspiracy against the Queen and Government.

It is rather singular that though the same evidence was produced against Mr. Colleton as in the case of the others who



were condemned, he succeeded in obtaining his acquittal on account of a palpable inconsistency as to time and place.

The indictment specified that Mr. Colleton, Campion, and the rest, had concerted to invade the country and machinate the Queen's death, in a conspiracy carried on at Rheims and Rome in a certain year. But it was made clear by the evidence of Mr. Lancaster, a gentleman of probity, and well known to the court, that Mr. Colleton was actually in England at the time mentioned in the indictment, and sufficient proofs were added that he never, in the whole course of his life, had been either at Rheims or Rome. Notwithstanding this blunder in the Queen's evidence, he was not discharged, but detained prisoner in the Tower until 1584, in which year he was banished with several other priests.

He remained abroad until 1587, when he again returned to England, and resided for the most part in London and Kent. Mr. Birket, the Archpriest, appointed him Archdeacon, and on the death of the former, Mr. Colleton supplied his place until Dr. Harrison was nominated to the office.

In the year 1610, all the prisons in and about London were filled with priests and recusants, on account of the oath of allegiance, which was pressed with the utmost severity. Mr. Colleton was confined in the Clink Prison, in Southwark, but he petitioned for his liberty on account of his infirmities and well-known loyalty to the king.

When Dr. Bishop, Bishop of Chalcedon, came over to England and erected a Chapter, in 1623, Mr. Colleton was appointed the first Dean and his Lordship's Vicar-General, in which offices, on account of his age and infirmity, he had the assistance of Mr. Fisher, *alias* Musket. In his latter days he resided altogether with Mr. Roper, of Eltham, in Kent, where he died Oct. 29, 1635, aged 87.

His straightforward character and great experience gained him general esteem, not only among his brethren, but also with the moderate party of the Established Church. Even James I. relied on his sincerity in matters relating to Catholics. He possessed great resolution, and in the belief that the policy of Fr. Persons was wrong, and aimed at subjugating the Seculars to the Jesuits, he opposed him indefatigably. An instance of this was his opposition to the economy and administration of the Archpriest Blackwell. He undertook to demonstrate

that the Archpriest was imposed on the secular clergy by misinformation ; that the more considerable part of the clergy were not consulted, as maintained by his opponents ; and that they much less consented to the creation of such a government. He questioned the Cardinal Protector's power to establish such a system of government for a national Church without an express breve from the Sovereign Pontiff. He pleaded for the liberty of appeal to the Holy See until the office of Archpriest had received confirmation, and insisted on the same liberty in case of mal-administration. He maintained the declaration of the faculty of Sorbonne in favour of the appellant clergy ; and lastly, he endeavoured to show that this novel presbyterian government was a contrivance of Fr. Persons to hold the reins through the medium of the Archpriest Blackwell, whom he maintained was professedly a creature of the Jesuits.

*Dodd, Ch. Hist. ; Tierney's Dodd.*

1. **A Just Defence of the slandered Priestess, wherein the reasons of their bearing off to receive Maister Blackwell to their Superior before the arrivall of his Holines Breve are layed downe, and the imputation of disobedience, ambition, contention, and scandall, &c., is by able arguments and authorities removed, the objection of the Adverse Party sufficiently answered, and the Pope's Sentence in the Controversie truly related. By John Colleton.** (Lond. ?) 1602, 4to. ; title 1 leaf ; preface 4 leaves ; Table of Principall Pointes, 2 pp., pp. 303.

This important work in the Archpriest controversy was elicited by Fr. Persons' "Briefe Apologie, or Defence of the Catholike Ecclesiasticall Hierarchie and Subordination," instituted by Clement VIII., and impugned by "certain Libells printed and published of late" (St. Omers, 1601), which to further his own views was attributed in the title-page to the "priests united in due subordination to the Archpriest." The Pope's breve confirming the appointment of the Archpriest was signed Aug. 17, 1601, and immediately transmitted to Blackwell, but it also condemned his irritating conduct : it suppressed Lister's "Treatise of Schism," and all other publications connected with the controversy ; and, while it refused on grounds of prudence to admit the appeal of the clergy, it seriously admonished the Archpriest on the intemperance of his proceedings, and affectionately exhorted all parties to live henceforth in a constant interchange of every brotherly office, and particularly forbad all future publications on the subject of the late controversy. Blackwell strangely suppressed this breve until the end of the following January. The reason assigned is that Persons was at that very moment engaged in writing his "Apology," and Colleton, in his "Just Defence," Dr. Ely, in his "Brief Notes," and others assert, that he instructed Blackwell to withhold the breve, until such time as the "Apology" should have

appeared. The latter was published, with Blackwell's permission, at the beginning of the new year, and on the 26th January the breve was issued. Colleton immediately replied to the "Apology" by his "Just Defence," and Persons, on the ground that Colleton had violated the prohibition of the breve, forthwith denounced both the writer and his work to the Pope (*vide* Tierney's Dodd, vol. iii. pp. 54 and clv.). For further particulars of the Arch-priest controversy *vide* C. Bagshawe, W. Bishop, G. Blackwell, J. Bennet, A. Champney, W. Clark, Lister, Mush, Rivers, Persons, Watson, &c.

2. **A Letter to Paul V.**

3. **A Supplication to his Majesty for a Toleration.**

**Collier, Laurence, O.S.F.**, confessor of the faith, one of the old Franciscan Province, conveyed to his nephew, George Ilsley, some small property which he enjoyed. This coming to the ears of the pursuivants, Topliff and Thornes seized the property, removed all his goods, and committed the man to prison under the pretence that he would not tell where his uncle resided, and though Ilsley was not himself a Catholic he was kept in prison for two years.

At length the old man was taken and committed to prison, where he soon died through the sufferings endured.

After this event, his nephew obtained his release, but not the property, though the case was brought before the Council, and a certificate of his conformity to the Established Church, signed by the county justices, was produced.

Fr. Collier's death probably occurred in the prison at Stafford, about 1590.

*Morris, Troubles, Third Series; Parkinson, Coll. Anglo-Min., p. 259.*

**Collingridge, Peter Bernardine, O.S.F.**, Bishop, was born in Oxfordshire, March 10, 1757. He took the habit in the Franciscan Convent of St. Bonaventura, Douay, in 1770, and after filling several offices was made Guardian of that Convent in 1788. At the expiration of his three years of office as Guardian, he was nominated President of the Franciscan Academy in Warwickshire. This school was originally derived from that established by the Franciscans at Osmotherley, in Yorkshire, about 1672. It is evident that for some reason or other it was discontinued for a time, for on Oct. 10, 1702, its restoration was declared expedient, and Fr. Bonaventure Parry, D.D., the Provincial, arranged with Mrs Jennison to manage the school. She continued in this position until Aug. 1714,



when she was brought before the justices of the peace and ordered, under threats of the utmost penalties, to discontinue keeping a Popish school and to disperse her establishment before Michaelmas-day. Fr. Ambrose Ogle then resided at the school, and he was very much persecuted at this time, more than twenty informations being laid against him within five weeks. Much of this was due to a peevish and bigoted neighbouring justice. Fr. Ogle was assisted in the teaching of the school by Fr. Ambrose Jenkinson, and it was designed to be a nursery for the Franciscan novitiate, but was attended with little success in that respect.

The residence was also used as a retreat for some of the superannuated members of the province, and in 1723 the Commissioners for Forfeited Estates attempted to deprive them of this asylum.

Soon after this date the school was recommenced at Edgbaston, near Birmingham, and Fr. James Laurence Hawley, O.S.F., and Bishop Milner learned their rudiments here about 1764. Fr. Hawley became the assistant of Fr. J. Pacificus Nutt, who was the pastor of the congregation and head of the school at Edgbaston in 1786. Fr. Nutt soon after built St. Peter's chapel in Birmingham, to which he removed with his congregation.

In 1791, Fr. Ingham appears to have been President of the school, and in the following year removed the establishment to Baddesley Green, Knowle, and remained its President until Fr. Collingridge took the charge in 1794.

Fr. Collingridge subsequently exchanged places with Fr. William Pilling, chaplain at the Portuguese Chapel, London, in 1798, who retained the position until a few months before his death at Lower Hall, Samlesbury, in Lancashire, Dec. 4, 1801.

Baddesley Green Academy was then conducted under the presidency of the following Franciscan Fathers :—C. M'Donnell, 1801; Howse, 1807; James Sumner, 1811; Charles M'Donnell again, 1820; J. W. Hendren, 1824; Patrick O'Farrell, 1827; and William Benson, 1836 to about 1839, when the school appears to have been discontinued.

Fr. Collingridge remained but a short time at the Portuguese Chapel, being appointed assistant to the Rev. John Griffiths, of St. George's Fields. In 1806 he was elected Provincial of the Franciscans, and in the same year, at the instance of Bishop Sharrock supported by the other Vicars-Apostolic, he was appointed his coadjutor in the Western district, to which he succeeded on

the resignation of the Bishop in the following month, Jan. 1807. In the ensuing October he was consecrated to the See of Thespiæ *in partibus* at St. Edmund's College, Old Hall Green.

Bishop Collingridge suffered from very poor health, and on more than one occasion entreated the Holy See to grant him a coadjutor, which was eventually done, in Jan. 1823, in the person of Dr. Peter Augustine Baines, O.S.B.

For a time this learned and saintly Bishop successively resided at Chepstow, Taunton, Clifton, Trenchard Street Chapel-house, Bristol, and finally at Cannington, where he died suddenly, March 3, 1829, aged 72, during the absence of his coadjutor, Dr. Baines, at Rome. A more zealous, disinterested, and unostentatious prelate could hardly exist.

*Oliver, Collections ; Brady, Episc. Succession ; Gillow, Hist. Cath. Schools in Eng. since the Reformation, MS.*

#### 1. Pastorals.

**Collingwood, George**, a lieutenant in the Royal army, was killed at the battle of Newbury during the Civil War. He belonged to the ancient Catholic family seated at Eslingdon, in Northumberland, which gave several Jesuits and secular priests to the Church.

*Castlemain, Cath. Apology.*

**Collingwood, George, Esq.**, of Eslingdon, co. Northumberland, where he had a valuable estate of £1,200 a year, joined the Chevalier de St. George in 1715, and was taken prisoner at Preston. He was ordered up to London to take his trial, but on the journey, at Wigan, he was seized with the gout, and was therefore sent to Liverpool, where he was tried and found guilty of rebellion and high treason, for which he was hanged, Feb. 25, 1716.

"Mr. Collingwood," says Patten, "was a very pious gentleman, and was much beloved in his own county."

His widow, Catherine, daughter of Lord Montagu, retired to Longbirch, near Wolverhampton, and resided with Bishop Hornyold and Mrs. Giffard, the widow of the last of the Chillington branch of the Giffards, until her lamented death, Dec. 28, 1776, aged 91. Her daughter was the wife of Sir Robert Throckmorton, Bart.

*Patten, Hist. of the Rebellion ; Kirk, Biog. Collections, MSS.*

**Collins, Edward Francis**, journalist, born in the north of Ireland, in 1807, was destined by his parents for one of the learned professions. He came to London in 1832, and became private secretary to Joseph Hume, with whom he remained until he became sub-editor of the *Sun*.

In 1842 Mr. Collins became editor of the *Hull Advertiser*, a position which he held for twenty-four years, until his removal to London in 1866. On his leaving Hull a testimonial, consisting of a cheque for £400, was presented to him by his friends.

While in London he very frequently contributed to the Catholic press, and, indeed, for a short time was sub-editor to the *Tablet* when Bishop Vaughan first became its proprietor in 1868.

He died at his residence at Upper Clapton, Jan. 3, 1872, aged 64.

He was a sincere and devout Catholic, and had a singular devotion to Our Lady. He was, indeed, in the act of saying his rosary, walking up and down his room, when he dropped down dead.

*Tablet*, Jan. 13, 1872.

1. **A Form of Reciting the Most Holy Rosary**, compiled for the Nuns of the Convent of Our Lady of Mercy, at Hull, and approved for the use of the Children in their Schools, by the Venerable the Bishop of Beverley. Hull, 1859, 12mo., pp. 29. Published anonymously.

**Collins, John**, bookseller, martyr, was apprehended for selling Catholic books, and, after a long imprisonment, was executed at Tyburn in 1601.

*Challoner, Memoirs*.

**Collins, Nicholas**, priest, was arraigned at Westminster, Dec. 3, 1539, for denying the spiritual supremacy of Henry VIII. Some annalists have stated that he was implicated in the Marquis of Exeter's plot; but if this were true his name would not have appeared in the catalogues of martyrs.

He suffered at Tyburn shortly after his condemnation.

*Dodd, Ch. Hist.*; *Catal. Martyr.*; *Stow, Chronicles*.

**Collins, William**, Friar, O.P., S. Th. Mag., was born in 1622, in Ireland, of English parents. Professed for the Irish



Province, some time before 1649, he became Sub-Prior of the Irish College at Louvain. In 1658 he assisted Fr. Thomas Howard in founding the Dominican Convent of Holy Cross at Bornhem, of which he was the first Sub-Prior, Procurator, and, in 1660, Lector of Philosophy. Three years later he was appointed chaplain to the nuns at Vilvorde, and in the following year, 1664, was sent to the English mission. He was elected Prior of the Irish Dominicans, at Louvain, early in 1666, but resigned in the next year, and served the chapel of the French ambassador at London. In 1674 he returned to Bornhem, and subsequently was chaplain to the Spanish ambassador at London.

During the persecution raised by the infamous Oates and his abettors, Fr. Collins was arrested and consigned by order of the House of Lords, Nov. 16, 1678, to the Gatehouse Prison.

After a lengthened imprisonment he obtained his release, went to Belgium, and was instituted Prior of Bornhem, Aug. 23, 1685. On the expiration of his priorship he once more returned to England, where he was affiliated to the English Province, Nov. 10, 1691, and was appointed Vicar-General, Nov. 11, 1694.

Retiring in his old age to Belgium, he died in the Convent at Bruges, Nov. 17, 1699, aged 77.

*Palmer, Obit. Notices, O.S.D.*

1. **Missa Triumphans**; or, **The Triumph of the Mass**. Wherein all the Sophisticall and Wily Arguments of Mr. de Rodon against that thrice Venerable Sacrifice, in his funestuous Tract, by him called "**The Funeral of the Mass**," are fully, formally, and clearly Answered. Together with an Appendix, by way of Answer to the Translator's Preface, by F. P. M., O.P., Hib. Louvain, 1675, 12mo.; ded. to the Queen by W. C., 8 pages; preface 4 pages, pp. 464; Appendix (by F. P. M.), pp. 48. Some copies have an Epistle dedicatory to the Duchess of York, instead of the one to the Queen and a preface, otherwise the same. The translation of M. David de Rodon's work appeared under the following title: "**The Funeral of the Mass**; or, the Masse Dead and Buried without Hope of Resurrection. Translated from the French," Lond. 1673, sm. 8vo. Another reply to this book was written by N. N., entitled "**An Answer to Monsieur de Rodon's Funeral of the Mass**," Douay, 1681, 12mo., pp. 138, besides preface; ded. to Sir John Seton, son to Lord George, late Earl of Winton.

**Comberford, Henry**, priest and confessor of the faith, apparently one of the Marian clergy, was apprehended and

committed, in 1568, to the prison at York, called the Ouse-bridge Kidcote, where so many Catholics were confined on account of their religion, and there he remained six years.

He was thence transferred to Hull Block-house, another great prison for those who were true to their consciences, where he died, probably in 1584, after about ten years' close confinement.

*Morris, Troubles, Third Series.*

**Compton, Thomas, Father S.J.,** *alias* Carleton, a native of Cambridgeshire, born about 1591-2, entered the Society in 1617, and was ordained at Douay in 1622. Three years later he was sent to the English mission, and about 1639 became Prefect of Studies at Liège. It appears that he had previously been Professor of Philosophy, Theology, and Holy Scripture. He died there, March 24, 1666, aged 75.

Deservedly admired for his classic taste, and his skill in philosophical and theological science, he was still more conspicuous for his spirit of perfect obedience and tender piety.

*Oliver, Collectanea S.J.; Foley, Records S.J., Collectanea.*

1. *Philosophia Universa Serenissimo Principi Maximiliano Com. Pal. Rheni, utriusque Bav. Duci S.R.I. Archidapifero Electori dicata. Auctore R. P. Thoma Comptono Carleton Cantabrigiensi Societ. Jesu in Coll. Ang. Leod. Sac. Theol. Professore. Antverpiæ, apud Jacobum Meurseum. 1649, fol., engr. title Abr. a Diepenbecke delineavit, Wenceslaus Hollar Bohemus fecit, representing full-length portrait of Maximilian, Count Palatine of the Rhine and Duke of Bavaria, seated on his throne in state, 13 ff., pp. 621; Antwerp, 1677, fol.; Antwerp, 1664, fol.*

2. *Prometheus Christianus, seu liber Moraliū in quo Philosophiæ finis aperitur. Simulque media quibus in homine formando in hominem utitur declarantur ex antiquorum Philosophorum monumentis deducta. Antverpiæ, 1652, 8vo., pp. 269.*

2nd edit., with many corrections, revised by the author himself. Leodii, 1653, 8vo., 18 ff., pp. 420; Index, 19 ff.

3. *Cursus Theologici Tomus prior ea brevitate conscriptus, quam tot, tantarumque rerum amplitudo et varietas patitur, quas prima pars et prima secundæ Divi Thomæ complectuntur. Quæstiones insuper ad mores, et praxim spectantes quæ peculiarem cum scholasticis habent connexionem declarantur. Leodii, 1658, fol., pp. 571; frontispiece by Flemael, sc. Natalis; ded. Ferd., Duke of Bavaria.*

4. *Tomus posterior . . . patitur quas secunda secundæ et tertia pars Divi Thomæ complectitur. Quæstiones insuper ad*

**mores et praxim spectantes maxime circa Sacramenta accurate declarantur.** 1664, pp. 628; ded. Lewis, Duke of Lenox and Aubigny.

Other editions of the "Cursus Theologici," Leodii, 1659-64, 2 vols. fol.; Antv., 1624, 1634, 1684, 1710, 2 vols. fol.

5. **Disputationes Physicæ, ubi etiam de Generatione et Corruptione.** Salmanticæ, 1676, 4to. Founded on the works of Aristotle on Physics, and on Generation and Corruption.

6. **Disputationes in universam Aristotelis Logicam.** Salmanticæ, 1716, 4to. The date in the colophon is 1717.

**Conyers, Cuthbert**, a colonel in the Royal army, was killed at Malpas, in Cheshire, in Aug. 1644. He was a member of the ancient Yorkshire family of that name.

*Castlemain, Cath. Apology.*

**Constable, Charles Stanley, Esq.**, was the third son of William Haggerston, second son of Sir Carnaby Haggerston, of Haggerston Castle, co. Northumberland, Bart., by Elizabeth, daughter and heiress of Peter Middelton, of Stockeld, co. York.

His father, William Haggerston, succeeded through his grandmother to the estates of her father, Sir Philip Constable, of Everingham, Bart., and assuming the name of Constable, married, in 1758, Lady Winifred Maxwell, only surviving daughter and heiress of William, Lord Maxwell, and granddaughter of the last Earl of Nithsdale, and thereupon assumed the additional name of Maxwell. The issue of this marriage was three sons, of whom the eldest, Marmaduke William, seised to the Constable and Maxwell estates, and assumed the name of Maxwell, his son subsequently succeeding to the Barony of Herries; William, the second son, succeeded to the Middelton estates, and took the name of Middelton; and Charles, the third son, the subject of this notice, was born in 1764.

Charles Haggerston Constable married, in 1793, Elizabeth, the sister and heiress of Sir William Stanley, of Hooton, co. Chester, Bart., and thereupon assumed by royal licence the additional surname of Stanley.

This lady dying without issue, Mr. Charles Stanley Constable married secondly, in 1800, Mary, daughter of Thomas Macdonald (of the Clan Keppoch), of Edinburgh, Esq., and dying in 1844, in his 80th year, left issue a son, Thomas Constable, of the Manor House, Otley, co. York, Esq., and a



daughter, Catherine, Abbess of the Benedictine Abbey at Teignmouth.

*Burke, Landed Gentry; Thos. Constable, Esq., Letter to the Compiler.*

1. **A Review of the Question of Catholic Emancipation;** briefly enumerating the Advantages that would accrue to the Nation at large from the immediate concession of that Measure. With an Appendix. By Charles Stanley Constable. Newcastle, 1808. 8vo.

2. **Brief Statement of the Grievances under which the Catholics of these Realms still labour.** Newcastle, 1816. 8vo.

**Constable, Cuthbert, Esq., M.D.,** of Burton Constable, near Hull, in the East Riding of Yorkshire, son of Francis Tunstall, of Wycliffe Hall and Scargill Castle, Esq., by Cicely, daughter of John Constable, second Viscount Dunbar, was educated at Douay College, which he entered in 1700. He subsequently studied physic, and took his degree of M.D. at Montpellier.

In 1718 he inherited from his uncle, the last Viscount Dunbar, the estate of Burton Constable, and in consequence assumed the name of Constable.

He was twice married; first, to Amy, daughter of Hugh, third Lord Clifford, by whom he had a son, William Constable, and daughters, Cicely and Winefred; and, secondly, to Ely, daughter of George Heneage, of Hainton Hall, Lincolnshire, Esq., by whom he had a son, Marmaduke, who resumed the name of Tunstall on succeeding his uncle, Marmaduke Tunstall, to the estates of Scargill Castle, Hutton Villers, and Wycliffe Hall, in 1760.

Cuthbert Constable rendered very great assistance to Dr. Challoner in the compilation of his "Memoirs of Missionary Priests," which is acknowledged in the preface to the second volume. He was also one of those gentlemen who patronized Hugh Tootell, *alias* Charles Dodd, and contributed to the cost of the publication of his "History of the Church."

He collected at Burton Constable an extensive and well-chosen library, enriched with valuable MSS., and, indeed, he was the Catholic Mæcenas of his age.

His death occurred March 27, 1746. Mr. Constable, says Mr. Nicholson, was well versed in languages, ancient and modern, knowledge of books and antiquity, and he corre-

sponded with the most eminent literati of the kingdom, both Catholic and Protestant, particularly with that learned antiquary, Thomas Hearne.

Burton Constable passed to his son William, who also succeeded to Wycliffe on the death of his half-brother, Marmaduke, in 1790. Dying without issue, William Constable devised both estates to his nephews, Edward and Francis Sheldon, sons of Edward Sheldon and Cecily Constable, with remainder, failing issue, to Sir Thomas Clifford, Bart., who eventually succeeded to the property, and assumed the name of Constable.

*Cath. Miscellany*, 1830, p. 134 ; *Kirk, Biog. Collections, MSS.*; *Douay Diaries*.

1. **Correspondence with Mr. Nicholson, formerly of University College, Oxford, to Mr. Cuth. Constable.** MSS. vol. at Burton Constable.

These letters relate to Abraham Woodhead, for whose memory and works Mr. Constable had a great respect. In 1732 he erected a monument inscribed with a Latin epitaph over Woodhead's grave. Mr. Woodhead's MSS. were left by his executor, Obadiah Walker, to Mr. Deane, Mr. Nicholson and Mr. Perkins. Part of them were lost when Mr. Deane's house was burned at the Revolution of 1688, and the rest were conveyed to Lisbon by Nicholson. Mr. Constable applied to the latter for the MSS., with a promise that he would publish them. They were accordingly sent over in Jan. 1728, and with them a sketch of Woodhead's life, and they remained at Burton Constable.

2. **Correspondence with Mr. Hearne, Librarian of the Bodleian.** MSS. vol. at Burton Constable, covering several years, 1730-4, &c.

3. **The Third Part of Abraham Woodhead's Brief Account of Church Government. To which is prefixed the Life of the Author, by Cuthbert Constable, M.D.** Lond. 1736. The Life is principally taken from that of Mr. Nicholson, with such additions as Mr. Constable was able to collect, and includes a much more complete catalogue of Woodhead's works than is found elsewhere.

4. **Original Letters from 1567 to 1625 to and from Eminent Men.** Thick vol. MSS. at Burton Constable.

5. **Abraham Woodhead's Church Government, Parts 2, 3, and 4,** with approb. of Fr. Gage, D.D., of Sorbonne, 1662, 3 vols. MSS. at Burton Constable.

6. **An Historical Discourse on the Eucharist, in 4 parts,** pp. 1283. MS. at Burton Constable.

7. **A Translation of the Bible,** pp. 1123, beginning and end wanting ; at Burton Constable.

8. **Translation in Verse of all the Psalms.** MS. folio., at Burton Constable.

9. **Fr. Parsons, Author of the Book of Titles.** MS. at Burton Constable.

10. **The Itinerant Missioner**, tome vi. and last. MS., curious and controversial, at Burton Constable.

11. **Sufferings of Catholics**, commencing with Thomas Woodhouse, 1573, in the reign of Elizabeth, to William Southworth, in 1654, with **General Histories of the Reigns.** By the Rev. John Knaresborough. MSS. 8vo. 5 vols. Both Dodd and Challoner extensively used these MSS. at Burton Constable, and Dodd added some marginal notes. It was probably the latter who carried one or more of the vols. to Fernyhalgh, near Preston, where, in the early part of this century, they were in the custody of the Very Rev. Richard Dean Gillow, but are not now to be found in the library.

12. **A Journal of my Travels since the Revolution, and an Account of the War in Ireland.** MS. by Captain John Stevens, a Catholic, and the continuator of Dugdale's "*Monasticon Anglicanum*;" at Burton Constable.

13. **Abraham Woodhead's Letters to Dr. Wilby, with his Life and List of his Works.** MS. at Burton Constable.

14. Many other MSS., and pedigrees of most of the Yorkshire families.

**Constable, David Benedict, O.S.B.**, confessor of the faith, a native of Yorkshire, was professed at the Benedictine Abbey at Lambspring in 1669. After he was ordained priest he was sent upon the English mission in the Benedictine North Province, where he was seized on arrival and cast into prison in Durham, and there died Dec. 11, 1683.

*Challoner, Memoirs ; Snow, Bened. Necrology.*

**Constable, Henry**, poet, said to have been of the Yorkshire family of that name, born about 1555, was for some time at Oxford, but took his B.A. degree, in 1579, at St. John's College, Cambridge. His staunch adherence to the ancient faith made him an object of suspicion, and he was accused, in 1595, of being a party to certain disloyal proceedings against the Government of Queen Elizabeth by opening a treasonable correspondence with France, and he was obliged to avoid the consequences of ulterior proceedings by leaving the country.

Having visited France, Poland, Italy, and the Low Countries, he returned to England in 1601 or the following year, but being discovered was committed to the Tower, from which he did not obtain his release till about the close of the year 1604.

He then returned to the Continent, and died in exile in 1614.



Bolton, in his "Hypercritica," pays him a high tribute for the purity, tranquillity, and sublimity of his poetry, and specially draws attention to the sonnet before his Majesty's Lepanto.

Ben Jonson, Warton, and others, have also given him great praise. Malone was of opinion that "The Shepherd's Song of Venus and Adonis" was the most striking of his productions.

*Rose, Biog. Dict.; Allibone, Crit. Dict.; Cooper, Biog. Dict.*

1. **Diana; or, the Excellent Conceitful Sonnets of H. C. Augmented with divers Quatorzains of honorable and lerned Personages. Devided into vii. Decads.** Lond., James Roberts, 1584 (a misprint for 1594), 12mo.; reprinted in fac-simile 1818, 50 copies; Lond., J. C., for Rd. Smith, 1592, 4to.; 1594, 1597, 1604; Lond. 1818, reprinted for the members of the Roxburgh Club, by Edw. Littledale, 4to.

2. **Spiritual Sonnettes to the Honour of God and Hys Sayntes.** By H. C. Printed from a MS. in the Harleian Collection, No. 7,553, by T. Park, F.S.A., in the second vol. of the "Heliconia," 1815, 4to.

3. **Sonnets, written by Henry Constable; circa 1590.** MS., printed in "The Harleian Miscellany," vol. ix., 4to.

4. The most complete edition of his Sonnets and other poetical pieces appeared in 1859—"Diana; the Sonnets and other Poems of Henry Constable, B.A., of St. John's College, Cambridge; now first collected and edited, with some account of the author, by Wm. Carew Hazlitt, of the Inner Temple, Esq. To which are added a few notes and illustrations by the late Thos. Park." Lond. 1859. 8vo.

**Constable, Henry**, Viscount Dunbar, son of Sir Henry Constable, of Burton Constable, was created Viscount Dunbar by James I., and, appearing in arms for Charles I., displayed great bravery at the siege of Scarborough, in Yorkshire, where he lost his life, and two of his sons were dangerously wounded.

William, the fourth and last Viscount Dunbar, died in 1718, when the estate of Burton Constable passed to his nephew, Cuthbert Tunstall, who assumed the name of Constable.

*Dodd, Ch. Hist.*

**Constable, John**, poet, the son of Roger Constable, was born in London, and educated under the celebrated William Lilye. He was then sent to Byham Hall, opposite Merton College, Oxford, where, in 1515, he took the degree of M.A.,

and was accounted at that time an excellent poet and rhetorician. The date of his death is not recorded.

*Wood, Athenæ Oxonienses.*

1. **Querela Veritatis & Epigrammata.** Lond. 1520. 4to.

**Constable, John, Esq.,** confessor of the faith, of the ancient Yorkshire family, was confined in York gaol on account of his religion.

Here he devoted himself and his means to relieving and comforting the poor Catholics imprisoned on account of their religion.

The crowded state and impurities of the prisons in which Catholics were confined at this period was a notorious scandal, and caused them to die off, sometimes in scores. Mr. Constable was at length seized with a grievous sickness, of which he died in York gaol in 1581, leaving £40 to be distributed among the Catholic prisoners for their relief.

If he had been allowed, he would have left some land in perpetuity for the same object.

*Foley, Records S.J.,* vol. iii.

**Constable, John, Father S.J.,** born in Lincolnshire, Nov. 10, 1676 or 1678, entered as a scholar at St. Omer's College about 1689, under the assumed name of Lacey, perhaps his mother's maiden name, and was admitted into the Society at Watten, in 1695. He appears to have spent most, if not all, of his missionary career at Swynnerton Park, Staffordshire, the seat of the Fitzherberts, where he died, April 7, 1743, N.S.

Dr. Oliver observes that he is entitled to rank among the ablest and best informed men of the English Province.

*Foley, Records S.J.,* vol. iii., and *Collectanea*; *Oliver, Collectanea S.J.; Kirk, Biog. Collections, MSS., Westm. Archiepiscopal Archives.*

1. **Remarks upon F. le Courayer's Book in Defence of the English Ordinations,** wherein all his arguments are answered, and the invalidity of the English Ordinations is fully proved. s.l. et an., 8vo., pp. 384.

In 1723 Père le Courayer published at Nancy, but with the imprint of Brussels, "Les Dissertation sur la Validité des Ordinations des Anglais, sur la succession des Evêques de l'Eglise Anglicane," 2 vols. 8vo. Fr.

Constable answered this work. When he had written the first part of his answer he sent it to Fr. Coxon, the Provincial S.J., for his perusal, and the approbation of the revisers. In his letter he much lamented the want of books in his retired situation, and said that if some careful persons could obtain admittance to the Lambeth Register, and the Cotton MSS., many important observations might be made. Before he published his answer, a correspondence took place between him and Père le Courayer. Fr. Constable asked him to obtain from England permission for a person to accept the challenge that had been given to answer his work. In his reply, Courayer expressed his surprise and astonishment that he should have been applied to for the mediation of a stranger for such a purpose, and that in England, where every one had such liberty to write what he pleased for or against religion; yet he professed his readiness to do his best to satisfy the request, at the same time he advised him, as he had already waited three years, to wait three months longer, when he should publish an answer to all that had been written against his Dissertation. To this Fr. Constable very properly answered, that Ariens, Socinians, &c., had a liberty which Catholics had not in England, of writing their sentiments on religion; that a Catholic printer had been but recently prosecuted for publishing a book, taken chiefly from Protestant authors (Manning's "England's Conversion and Reformation Compared"); that he wanted no other connivance, and impunity honourably assured, than what Courayer himself enjoyed in France after he had owned his work; that if he had waited three years, it was because he had only seen the Dissertation about eighteen months previously; that the answer only waited for the above honourable assurance, which he might, with his credit, so easily obtain, and the English could not refuse, after adopting his challenge; and finally, that no one, in his opinion, in England, will answer it so fairly and so well as himself. When further pressed by Fr. Constable to obtain this assurance, Courayer pretended to have discovered, from the very first, that the whole was but a snare laid for his sincerity, and therefore refused to apply for it, as being in itself ridiculous and unnecessary, and might be abused.

Fr. Constable reminded him that so far from suspecting a snare, he had, in his first letter, said that he was edified at the motive which induced him to write, and even promised to see what could be done to obtain his request, after his second work should appear, which he would hardly have done had it been ridiculous. And to prevent any apprehension of the desired assurance being abused, he solemnly engaged that persons of eminent credit should be security to the French ambassador, or any one else he should name, that the desired favour should be used with the moderation mentioned in his last letter. Finally, Fr. Constable requested in a note that Courayer should insert in *The Evening Post* that "Mr. B. may depend, &c." But he was met with a refusal, and here the correspondence closed. It is preserved at Aston, near Stone. Fr. Constable, however, published his answer, which displays considerable research, and was much admired by the Rev. Robert Manning, an excellent judge in such matters. An eminent divine, to whom Fr. Coxon had submitted the MS., passed the following general character of the work: "As the subject of this book is of great consequence, so is the performance most excellent. I do not know that anything has appeared



these fifty years in this kingdom of greater advantage to the Church, and credit to us."

On the other hand Dodd, in his "Apology," states that some of the Society did not attach much value to Fr. Constable's production, and others regarded it still less favourably, but it must be remembered that Dodd and Constable were bitter opponents.

2. **The Stratagem Discovered, or an Essay of an Apology for F. le Courayer's late work in four vols., entitled "Defense de la Dissertation," &c.; wherein strong instances are produced to show that he writes "Booty," and is only a sham defender of these ordinations, while he very much confirms the judgment of their invalidity. And at the same time all that might seem seriously urged by him in their defence is fairly answered. By Clerophilus Alethes.** 1727, 8vo.

Courayer's "Defense" was published, Brux. 1726, 8vo. Both his works were translated into English, the "Dissertations," Lond. 1725, 8vo., reprinted 1844, Dublin, 1728, 8vo., and the "Defence," 1728, 8vo.

3. **The Convocation Controvertist advised against pursuing wrong methods in his endeavours to Reduce Dissenters and Convince Catholicks. To which is annexed, A Letter in the name of the Church of England to Mr. Trapp upon his strange Libel, entitled "Popery Stated." By Clerophilus Alethes.** 1729, 8vo. The MS. of this work was formerly at Aston. It was in reply to the Rev. Joseph Trapp, D.D., who had also written a "Defence of the Church of England against (Manning's) England's Conversion and Reformation Compared," Lond. 1727, 8vo.

4. **De Styli ratione accurata.** MS. written in English under the title of Eudoxius.

5. **Epistolæ Eudoxianæ, Eruditionis variæ argumentis, miscellanis.** MS.

These letters are written with great elegance, and contain his judgment of the writings of Bongarsius, Postellus, Lord Bacon, Lipsius, &c.

6. **De Novi Testamenti autoritate.** MS.

7. **The Doctrine of Antiquity concerning the most blessed Eucharist plainly shewed in remarks upon Johnson's "Unbloody Sacrifice." By Clerophilus Alethes.** Lond. 1736. 8vo. pp. 153.

This was sent with a letter to Mr. N. N., for whom it was first written, Oct. 15, 1714. The first part of the Rev. John Johnson's work, "The Unbloody Sacrifice and Altar Unveiled," appeared Lond. 1718, 8vo., and the second part in 1824. Dr. Oliver thought that Fr. Constable's work was published as an answer to it.

8. **A Specimen of Amendments candidly proposed; To the Compiler of a Work, which he calls, The Church History of England, from the year 1500 to the year 1688. By Clerophilus Alethes.** Lond. 1741, 12mo.; title 1 leaf, preface 3 leaves, contents 3 leaves, pp. 244, dated Aug. 19, 1740.

Hugh Tootell, a secular priest, had recently published, under the pseudonym of Charles Dod, the first two volumes, in folio, of his Church History, printed in 1737 and 1739 respectively. This learned historian, who

is always referred to as "Dodd," though he did not spell his *nom de plume* with the double terminal letter, had many years before given great offence to the Jesuits by the publication, under the initials R. C., of his "History of Douay" and "Secret Policy of the English Society of Jesus," the former a tract of 36 pages bearing the date 1713, and the latter a series of eight tracts, all dated 1715, consisting unitedly of 331 pages and a short appendix. Though the latter were nominally separate issues, they were probably all published together, and the two works are often found in one volume. Fr. Thomas Hunter, S.J., replied to the "History of Douay" in 1714, and the troubles ensuing from the Stuart Rising in 1715 put a stop to further controversy, for Tootell was then serving the mission in Lancashire and had to fly the county to avoid apprehension.

The difference between the policy of the Jesuits and that of the Seculars first showed itself in the prison at Wisbeach Castle, where a great number of priests were confined, towards the close of Elizabeth's reign. From that time the Catholic body was divided into two parties, as regards their policy in civil affairs, and also, for a lengthened period, respecting their own internal government.

Tootell, in his "Church History," was the exponent of the Secular views, and hence the animosity of Constable's attack. Tootell replied with "An Apology for the Church History of England, from 1500 to 1688. Printed in the year 1737. Being a Reply to a Quarrelsome Libel, intituled A Specimen of Amendments," &c., 1742, published anonymously. Dr. Oliver, in his "Collectanea S.J.," has termed this an "angry, coarse, and abusive" reply, but allowing for the controversial style of the period, and Mr. Tootell's characteristic use of plain straightforward language, there is little to choose between the two disputants, and the learned Doctor is a little too strong, and must himself have become infected with their style in perusing their productions. Without expressing any opinion as to the matters in dispute, it may be safely stated that they were fairly matched.

9. **Advice to the Author of the Church History of England, in answer to it, and his Apology.** MS. 4to., pp. 241, dated Jan. 1742-3, now at Stonyhurst College.

Fr. Constable in his "Specimen" had only dealt with the first volume of the History. This treats of the second and also includes a reply to the "Apology." It was, however, deemed advisable not to publish it. Dr. Oliver reviews it as "searching, smart, and acute, but not solicitous enough to keep up the unity of the spirit in the bond of peace. One ounce of charity is always better than any amount of satirical wit; our duty is to soften and allay, not to irritate and provoke, prejudice."

10. **Controversial Notes.** MS. formerly in the possession of Dr. Kirk.

**Constable, Joseph**, captain in the King's army, was slain at the first battle of Newbury.

*Castlemain, Cath. Apology.*

**Constable, Marmaduke**, a captain in the King's army, and standard-bearer to the Earl of Lindsey, his Majesty's

General, was killed at the battle of Edgehill during the Civil War.

*Castlemain, Cath. Apology.*

**Constable, Michael**, lieut.-colonel in the Royal army, lost his life at Hopton Heath, in Cheshire, during the Civil War.

*Castlemain, Cath. Apology.*

**Constable, Sir Robert, Knt.**, of Flamborough Castle, in Yorkshire, the representative of a family of great estate and position in the North, had rendered great service to the Crown in the time of Henry VII., especially in opposing James Touchet, Lord Audley, who headed a formidable insurrection of Cornishmen, for which he was knighted in the camp at Blackheath, June 17, 1479. When Henry VIII. commenced the destruction of the monasteries, Constable, with others, took up arms in their defence, and being taken prisoner, was executed at Hull in June, 1537.

*Dodd, Ch. Hist.*

**Constable, Sir Thomas Hugh Clifford, Bart.**, eldest son and heir of the Hon. Thomas Clifford (fourth son of Hugh, third Lord Clifford), by Barbara, youngest daughter and co-heiress of James, fifth Lord Aston, of Tixall, was born Dec. 4, 1762, and was educated at the academy at Liège, opened there by the English ex-Jesuits after their expulsion from Bruges. He married soon after his father's death, June 16, 1787, Miss Chichester, of Arlington, co. Devon, and by her had one son and two daughters.

Sir Thomas was created a Baronet by George IV., Dec. 27, 1814, at the request, it is said, of Louis XVII., and on the death of Mr. Sheldon, without male issue, he inherited Burton-Constable, which had been entailed upon him by William Constable, Esq., whose mother was a daughter of Lord Clifford, of Chudleigh. He then took the additional surname of Constable. He died at Ghent, Feb. 25, 1823.

Sir Thomas was a thorough Catholic, and was greatly respected by all who knew him for his affability, generosity, zeal for religion, and charity to the poor, who always found in him a friend and protector.

*Kirk, Biog. Collections, MSS.*



1. **Meditations for Every Day in Lent:** taken principally from the *Evangile Médité*.

2. **Historical and Topographical Description of the Parish of Tixall.** Paris, 1817, 4to., portraits and plates. Privately printed. Written in collaboration with his brother, Arthur Clifford, Esq.

**Cook, Lawrence**, Prior of Doncaster, was executed with five others at Tyburn, Aug. 4, 1540, for denying the ecclesiastical supremacy of the king.

*Stow, Chron.; Dodd, Ch. Hist.*

**Cooke, Robert, O.M.I.**, was born at Waterford about 1820, and for some time studied medicine with a view to that profession, but becoming acquainted, during a visit to France, with the new Congregation of Oblates of Mary Immaculate, he resolved to join it. In due course he was ordained priest by the founder of the Congregation, Mgr. de Mazenod, Bishop of Marseilles, and immediately afterwards he was sent to the English mission, and laboured at Grace Dieu, Leicestershire, which Mr. Ambrose Lisle March Phillipps de Lisle had made a centre of Catholic propagandism, having founded four or five missions on and about his estates.

Here was a fine field for the young priest's fervent zeal and apostolic labours, and he preached in the open air in the villages of Throngstone, Osgathorpe, Coalville, Castle Donington, and Ashby-de-la-Zouch, with great success, on one occasion notably, to the great confusion of a Protestant rector, who, after challenging the Fathers of Mary Immaculate to a religious discussion, declined the contest.

From Grace Dieu he was sent, in 1847, to Everingham Park, and while there founded the mission at Howden. On the refusal of the authorities to let the Town Hall, Fr. Cooke addressed the people from the steps of the old market-cross in the centre of the town, and so great was the success of his preaching, that a temporary chapel was speedily opened in this ancient town, soon to be followed by the erection of a handsome Gothic church.

The mission of Pocklington also was restored through his zeal.

In 1851 he was sent to Leeds and commenced a new mission in the poorest district of the town, which in a few years resulted in the magnificent church of Mount St. Mary's, on

Richmond Hill, at the opening of which the venerable founder of the Order, Mgr. de Mazenod, attended.

Fr. Cooke then visited Ireland in order to introduce the Oblates into that country, and the result was the establishment of a mission and house at Inchicore.

He next established a house of his Order in London, at Kilburn, where, after many years, a new church was erected in 1879.

His last and crowning missionary labour was in the East-end of London, where he founded the beautiful church of the English Martyrs, Tower Hill.

Here he died, June 18, 1882.

*Tablet*, June 24, 1882.

1. **The Call Followed: Notes of a Sermon (on Canticles iv. 8) preached in Dublin, Oct. 15, 1869.** Lond. 1870. 8vo.
2. **Pictures of Youthful Holiness.** Lond. 1872. 8vo.
3. **M. Hibbert. A Memoir.** Lond. 1874. 16mo.
4. **Catholic Memories of the Tower of London.** Lond. 1875, 8vo. Translated into French, "Les Souvenirs Catholiques de la Tour de Londres." Paris, 1875. 8vo.
5. **Sketches of the Life of Mgr. de Mazenod, Bishop of Marseilles and Founder of the Oblates of Mary Immaculate, and of the Missionary Labours of the French Oblates of Mary Immaculate.** Lond. 1879-82. 2 vols. 8vo.

**Coombes, William Henry, D.D.**, was born at Meadgate, in Camerton parish, co. Somerset, May 8, 1767. His uncle, the Rev. William Coombes, was likewise born here, Aug. 15, 1743, and for many years shone as one of the brightest ornaments of Douay College, which he finally quitted in 1777, and was afterwards, during a long period, the respected Grand-Vicar of the Western district. He mostly resided on his property at Meadgate, with his sister and niece, but he died at Bath, April 18, 1822, aged 79.

The house in which Dr. Coombes was born had formerly possessed a chapel, but for several years it had been converted into an inn.

At the age of twelve he went to Douay College, where he was ordained priest in 1791. He was retained at Douay as Professor of Rhetoric, and when the collegians were being conveyed in waggons to be imprisoned in the citadel of Dourlens, in Picardy, during the French Revolution, he managed to

elude the vigilance of the guards and succeeded in escaping to England towards the close of Oct. 1793.

At this time Dr. Douglass, the V.A. of the London district, was actively engaged in preparing Old Hall Green Academy for an ecclesiastical seminary, and Mr. Coombes' co-operation was secured. After being Prefect of Studies and Professor of Philosophy, he was appointed Professor of Divinity and V.P. of the College, and in 1801 Pius VII. awarded to him the degree of D.D.

In 1810 he accepted the mission of Shepton Mallet, in Somersetshire, and here he remained until his retirement to the Benedictine Monastery at Downside, June 12, 1849, where he died, Nov. 15, 1850, aged 83.

Dr. Coombes was an enlightened spiritualist and a self-denying priest. As a Greek scholar he had few equals, and as a theologian his name is held in honour.

*Oliver, Collections.*

1. Sacred Eloquence; or Discourses selected from the Writings of St. Basil the Great, St. John Chrysostom, with the Letters of St. Eucherius, Bishop of Lyons, to his kinsman Valerian, on the Contempt of the World. To which are prefixed Introductory Accounts of the Lives of these Fathers, from the Original Greek and Latin. Lond. 1798. 8vo., pp. 343.

2. The Escape from France of the Rev. W. H. Coombes. Written by Himself, with his Letter on the generous Behaviour of his Royal Highness the Duke of York to some of the Students of Douay who escaped from Doulens. Also an Account of the English Poor Clares from Aire, who, after being deprived of their property, and often in danger of their lives, arrived, and were kindly received at Dover on the 11th of September. To which is added a continuation of the sufferings of His Holiness Pius VI. and his death at Valence on the 29th of August. With other interesting particulars. Lond. J. P. Coghlan, 1799, sm. 8vo., pp. 37, with medallion portrait of Pius VI.

The narrative of the escape was also printed in "The Laity's Directory" in 1800, pp. 12. His Letter was addressed to Mr. J. P. Coghlan.

3. Translation of C. Brancadoro's Oration at the Funeral of Pius VI., with the Address of the present Pope Pius VII., delivered in the Secret Consistory at Venice, annexed. Lond. 1800. 8vo., pp. 129.

4. The Letter of Pius VI. to the French Bishops residing in England. Lond. 1800. 8vo., pp. 24.

5. Letters on Catholic Affairs, under the signature of "The British Observer," which appeared in Cobbett's Register in the years 1804-5-6.

6. Letters to the Lords and Commons.



7. *The Life of St. Francis of Sales, Bishop and Prince of Geneva, and Founder of the Order of the Visitation.* Translated from the French of Marsollier. Shepton Mallet, 1812. 8vo. 2 vols.

8. *The Spiritual Entertainments of St. Francis de Sales, with an addition of some Sacred Poems.* Taunton, 1814. 12mo., pp. 515. Translated from the French.

9. *The Essence of Religious Controversy; contained in a Series of Observations on "A Protestant Catechism," and in a Letter to a Noble Lord.* 1827, 8vo., pp. 416; Lond. 1839, 8vo.

10. *Letter to the Duke of Wellington on certain Provisions in the Relief Bill.* Lond. 1829. 12mo., pp. 8.

11. *The History of the Life of St. Jane Frances de Chantal, Foundress and First Superioress of the Order of the Visitation, collected from Original Documents and Authentic Records.* Lond. 1830, 8vo. 2 vols.; Lond. 1847, 2nd edit., 2 vols.

The first edition was largely disseminated, being universally admired as an elegant and finished piece of biography, and was rapidly bought up.

**Coop, Peter, M.A.**, priest, after serving the mission of Shefford, co. Beds, for some years, removed in 1846 to Great Marlow, co. Bucks, from whence, in 1853, he went to Burton Park, Petworth, co. Sussex. Seven years later he was at Midhurst, in Sussex, and in 1863 was stationed at St. Patrick's, Manchester, and died, Dec. 27, 1868.

*Catholic Directories.*

1. *The Reply of the Rev. P. Coop, M.A., Catholic Priest of Shefford, Beds, to the Sermon and Appendix by the Rev. G. Maclear, M.A., of Bedford, entitled "Christian Freedom and Popish Bondage."* Lond. 1841. 8vo.

**Cooper, John**, confessor of the faith, was a very promising young man of good family, who acquired considerable learning under Dr. Nicholas Harpsfield, whom he almost constantly attended as amanuensis during the Doctor's imprisonment in the Tower.

When the latter died in 1583, Cooper formed the design to leave England and pursue his studies abroad, for which purpose he gathered together all the money he possessed.

His plans were detected, however, and he was arrested at the port from which he intended to embark, and sent back to London, where he was plundered of all he had, and committed a close prisoner to Becheam Tower.

Here, partly through hunger and cold, and partly through the foul state and stench of his dungeon, he contracted a disease which soon brought on derangement.

The Lieutenant of the Tower being informed of his condition, ordered the bed which some compassionate friend had provided to be removed, that he might lie for the future on the bare stones, an addition to his sufferings which quickly attained its object and brought him to his end.

It is related that when he was stripped before his burial, his flesh stuck to his clothes and parted from his bones.

*Challoner, Memoirs ; Dodd, Ch. Hist.*

**Cope, Alan, D.D.**, was born in London and educated at Magdalen College, Oxford, of which he was admitted a Fellow in 1549. In 1558 he was Proctor of the University, and was much esteemed for his great erudition.

After the death of Queen Mary, he struggled for a time with the change of religion, until despairing of the success of the Catholic cause, he resigned his preferments and retired abroad in 1560. He made some stay in Flanders, and then proceeded to Rome, and applying himself to the study of canon law and divinity, received his Doctor's degree in those faculties. The Pope appointed him to a canonry in St. Peter's, which afforded him an honourable and comfortable subsistence. He died in 1580, and was buried in the church attached to the English College in Rome.

*Dodd, Ch. Hist.*

1. **Carmina Diversa.**

2. **Syntaxis Historiæ Evangelicæ in qua res Domini Nostri Jesu Christi, quo Ordine gestæ fuerant, ipsis quatuor Evangelistarum Verbis partite et distincte collocatis narrantur.** Lovanii, 1572, 4to. ; Douay, 1603, 4to.

A kind of Harmony of the Gospels, or rather a digest of the Life of Christ, in the words of the Evangelists.

3. **Dialogi sex contra Summi Pontificatus, Monasticæ Vitæ, Sanctorum, Sacrarum Imaginum Oppugnatores, et Pseudomartyres ; in quibus explicantur Centurionum etiam Magdeburgensium auctorum Apologiæ Anglicanæ, Pseudomartyrologorum nostri temporis, maxime vero Joannis toxi mendacia deteguntur.** Antverpiæ, 1566, 4to. ; illus. with a plate of the Miraculous Cross, found in an ash-tree at St. Donat's, Glamorganshire, shortly after the accession of Elizabeth.

Though this work appeared under Dr. Cope's name, it was really written by Dr. Nicholas Harpsfield, during his imprisonment in the Tower, who entrusted it to Dr. Cope to publish. The latter, to avoid the multiplication of his friend's hardships, and perhaps death, gave his own name to the book, concealing the name of the author under the letters—A.H.L.N.H.E.V.E.A.C., that is, Auctor hujus libri, Nicolaus Harpesfeldus. Eum vero edidit Alanus

Copus. The work attacks Bishop Jewell, and the Centuriators of Magdeburg, on the subjects of ecclesiastical celibacy, images, the Papal supremacy, &c. L. Humphrey in his *Life of Jewell* replied to it, 1573 and 1585.

**Cope, Sir Anthony, Knt.**, son of William Cope, of Banbury, Esq., some time cofferer to Henry VII., by Joan, sole heiress of John Spencer, of Hodnell, in Warwickshire, was educated at Oxford, and afterwards visited several of the continental Courts, where he was welcomed on account of his gifted accomplishments.

In his European travels he lost no opportunity of improvement by moving in the best society of every city he visited, and was not only an admirer of genius in others, but occasionally gave to the world specimens of his own abilities. He is favourably noticed by the celebrated Italian poet, Baptista Mantuanus, who honoured him with an epigram. Several years were thus spent abroad, and on his return he was equally appreciated in his own country, especially at Court.

He died in the summer of 1551, and was buried in the parish church of Hanwell, near Banbury, in Oxfordshire, leaving behind him a son named Edward.

*Dodd, Ch. Hist.*

1. **The Historie of two the moste noble Captaines of the Worlde, Anniball and Scipio**, gathered and translated into Englishe out of Titus Livius and other authoures, by **Anthonye Cope, Esquier**. Lond. 1544, 4to. B.L.; Lond. 1548, 4to.; 1561, 8vo.; 1590, 8vo.

2. **A Godly Meditacion upon xx select and chosen Psalmes of the Prophet David**, compiled and set furth by **Sir Anthonye Cope**. Lond., John Daye, 1547, 4to. B.L.; ded. to Queen Catherine.

Reprinted with a biographical preface and notes by W. H. Cope, Lond. 1848, 8vo.

3. He is said to have written other works which were published abroad.

**Coppinger, William, O.S.B.**, confessor of the faith, a native of London, was educated at New College, Oxford, where he took the degree of B.L. in 1541. He was taken into the household of Bishop Gardiner, and carried the great seal when that prelate was Lord Chancellor. Upon the death of Gardiner, in 1555, Coppinger joined the restored Benedictines in Westminster Abbey, and refusing to conform on the accession of Queen Elizabeth, was committed to the Tower in the first year of her reign, where he died soon afterwards.

*Dodd, Ch. Hist. ; Fox, Acts and Mon.*



**Coppinger, Mr.**, schoolmaster, a well-qualified teacher, attempted to establish a school at Kingsdown, near Clifton, about the middle of last century. At first his prospects were favourable, but when it was discovered that he was a Papist, every hope of success vanished, and he was compelled to decamp.

*Oliver, Collections*, p. 108.

**Copps, Rev. Dr.**, schoolmaster, opened a boys' school at Soloman House, Clapton, co. Middlesex, towards the close of last century, which he was conducting with assistants in 1792.

*Gillow, Hist. of Cath. Schools in Eng., MS.*

**Corbie, Ambrose, Father S.J.**, one of the sons of Gerard Corbie, of the county of Durham, and his wife, Isabella Richardson, was born Dec. 7-17, 1604-5.

His father, born in 1558, was a severe sufferer on account of his faith, and eventually became a voluntary exile with his family in Belgium. His three sons, Ambrose, Ralph the martyr, and Robert, entered the Society of Jesus; his son Richard died a student at St. Omer's College; and his two daughters, Mary and Catherine, became Benedictine nuns. Gerard Corbie, therefore, agreed with his aged wife to separate and consecrate themselves to God in religion, and accordingly he entered the Society at Watten, in 1628, as a temporal coadjutor, by special leave, aged 70, while she became a professed Benedictine nun in 1633, at Ghent, aged 80, and died a centenarian on Christmas-day, 1652. Gerard became perfectly blind five years before his death, which occurred at Watten, Sept. 17, 1637, aged 80. He had the happiness of converting his own father to the Church at the age of 100.

Fr. Ambrose made his humanities at St. Omer's College, and then proceeded to the English College, Rome, in 1622, and after three years went to his father in Belgium for the benefit of his health, and entered the Society at Watten in 1627.

He taught *belles lettres* at St. Omer for some years, was at Ghent in 1645, and died Confessarius at the English College, Rome, April 11, 1649, aged 45.

He was highly accomplished in Greek and Latin literature, and was distinguished for great modesty, humility, and patience, with charity towards others, and piety towards God.

*Oliver, Collectanea S.J.; Foley, Records S.J., Collectanea.*

1. **Certamen Triplex a tribus Societ. Jesu ex Provincia Anglicanâ sacerdotibus RR. PP. Thoma Hollando, Rodulpho Corbæo, Henrico Morsæo, Intra proximum triennium, Pro Avita Fide, Religione, Sacerdotio, contra Veritatis, Pietatis, Ecclesiæque hostes, susceptum fortiter, decertatum constanter, confectum feliciter.** Londini in Anglia, Antverpiæ, apud Joannum Meursium, 1645, 16mo., pp. 144, with three portraits; Monachij, sumptibus Joannis Wagneri, Bibliopolæ Typis Lucæ Straus, 1646, 16mo., title 1 leaf, præfatio 7 pp., pp. 152, inclusive of the three portraits, approbatio 1 leaf; translated under the following title: "Certamen Triplex; or, the Threefold Conflict by Three Priests of the English Province of the Soc. of Jesus, the Rev. FF. Thomas Holland, Ralph Corbie, and Henry Morse, boldly undertaken and maintained with constancy against the enemies of truth, piety, and the Church, and happily brought to an end at London, within the last three years, for the faith of their ancestors, religion, and the priesthood. Published at Antwerp in 1645." Lond. 1858, sm. 8vo., with three portraits, translated by W. B. Turnbull, and published by the Catholic Publishing and Bookselling Co., with which he was connected.

Copies of the Latin editions are highly prized. This little work is remarkable for its elegance as a biography, and has always been held in no less estimation for the authenticity of its facts.

2. **Life of Bro. Thomas Oglethorpe, *alias* Stillington, S.J.** MS. in Italian, at Stonyhurst.

**Corbie, Ralph, Father S.J.**, martyr, who like his brothers sometimes went by the name of Corbington, was one of the sons of Gerard Corbie, and was born near Dublin, where his father and mother had fled from Durham to escape persecution, March 25, 1598.

At the age of fifteen he was placed at St. Omer's College, where he made his humanity studies for six years, and was then sent to the English College, S.J., in Seville for a year. He subsequently proceeded to Valladolid, where, after four more years, he was ordained priest.

He then returned to Flanders, and entered the Society at Watten in 1624-5, or perhaps in 1626, finishing his theological course at Liège.

After two years spent at Ghent he was sent to the mission in his own county of Durham in 1631, where, after a few years of zealous apostolical labours, he was seized whilst saying Mass, by the Parliamentary rebels at Hampsterley, near Newcastle, July 8-18, 1644.

He was despatched to London and committed to Newgate on July 22, in company with his attached friend and fellow-martyr, John Duckett, a secular priest.

His trial was at the Old Bailey Sessions, in the following September, on the Feast of the Exaltation of the Holy Cross, and he suffered at Tyburn, according to his sentence, Sept. 7-17, 1644, aged 46.

*Foley, Records S.J.*, vols. iii. and vii. ; *Challoner, Memoirs*.

1. A very ample Life is published in the "Certamen Triplex," written by his brother, Ambrose Corbie, S.J., and a full and interesting memoir, with copies of some of his letters, is given in Bro. Foley's "Records S.J.," vol. iii.

2. Portrait, P. Rodolphus Corbie Societatis Jesu. Ab hæreticis pro Fide suspensus et dissectus Londini vii. Sept., an. 1644. First published at Antwerp, 16mo., in the "Certamen Triplex," 1645.

**Cordell, Charles**, priest, son of Mr. Charles Cordell, of the diocese of London, and his wife Hannah Darell, of the ancient family of Darell of Scotney Castle, Sussex, and Calehill, Kent, was born Oct. 5, 1720. He received the rudiments of his education at Dame Alice's school at Fernyhalgh, Lancashire, and was then sent to Douay, where he was ordained priest, and left the College, June 10, 1748, to become chaplain at Arundell Castle, the seat of the Duke of Norfolk. Here he remained until April, 1755. He then appears to have assisted the Catholics at Rounday, in Yorkshire, and afterwards in the Isle of Man.

When Mr. Thomas Gibson, uncle to Bishop Gibson, died at Newcastle-on-Tyne, Jan. 26, 1764, and Mr. Jones quitted after two years' residence, Mr. Cordell succeeded him at the chapel in Newgate Street, June 10, 1765, and continued there until his death, Jan. 26, 1791, aged 70.

His literary attainments were considerable, and he was particularly admired for his method of preaching, which was easy, pleasing, and instructive.

In 1778, when Mr. Wilkinson wished to resign the government of St. Omer's College, and Mr. Arthur Storey refused to accept of it, the appointment was offered to Mr. Cordell, but he declined the honour.

In politics Mr. Cordell was attached to the exiled Stuart family, and was called a Jacobite.

On the suppression of the Society of Jesus he deemed it his duty to step forward in defence of the action of Clement XIV., against an attack made upon the Holy See in the Newcastle papers by Fr. Warrilow, of the Jesuit chapel there, who asserted



that the Pope had assigned no reasons for the suppression of the Society.

In this and some other skirmishes with the same gentleman, Mr. Cordell is acknowledged, says the Rev. James Worswick, of Newcastle, to have shown his superiority as a controversialist.

He was a corresponding member of the R.S.S.A. in 1786.

His valuable library was sold, after his decease, by John Bell, an eminent bookseller in Newcastle.

*Kirk, Biog. Collections, MSS.; Cath. Miscellany, 1826.*

1. **The Divine Office for the Use of the Laity.** 1763 (Sheffield), 4 vols. 16mo. Declaration of the author, dated April 17, 1763, signed C.C.C.A-D.A.; second edition, 1780 (Newcastle-on-Tyne), 2 vols. 8vo.; declaration with the same initials (Car. Cordell Coll. Angl. Duac. Alumn.), dated Nov. 25, 1780. It is a translation of the Roman Missal, with the Vespers and Holy Week, Tenebræ, Office for the Dead, &c.

2. **Deism Self-refuted, by Mons. Bergier, being an Answer to Rousseau's Eimlien.** Translated from the French. Newcastle, 1775. 12mo.

3. **The Life of Pope Clement XIV. (Ganganelli).** Translated from the French of Mons. Caraccioli. Lond. 1776. 8vo.

This Life was published by the Marquis de Caraccioli, Paris, 1775, 12mo., and is replete with anecdotes illustrative of the Pope's amiable character and liberal sentiments. In the same year (1775) it was published in Italian, Firenze, 12mo., with portrait.

4. **Interesting Letters of Pope Clement XIV. (Ganganelli).** To which are prefixed Anecdotes of his Life. Translated from the French Edition published at Paris by Lottin, Jun. In two vols. Lond. 1777. sm. 8vo.

A third volume of Letters, in two parts, "Likewise an Original Letter in Answer to M. Voltaire's objections to the Authenticity of Ganganelli's Letters." Lond. 1777, sm. 8vo., with medal. portr.; reprint, Dublin, 1777, 4 vols. 12mo.; Newcastle, 1779, 2 vols. 8vo.; Lond. 1809, 12mo., 4 vols.

The French translation of these Letters, edited by Caraccioli, appeared at Paris, 1776, 2 vols. 12mo.; the third vol. was published in 1777, as well as the Italian edit. 2 vols. 12mo. The reply to Voltaire is dated April 15, 1777, in which the Marquis defends himself very ably. He incidentally mentions that Ganganelli was at one time private secretary to the Chevalier de St. George, and was therefore very likely to be acquainted with the English language and literature. Since Voltaire's impugnement, the Letters have been generally assumed to be apocryphal, although it is acknowledged that the writer has traced pretty faithfully the character, and many of the sentiments, of that distinguished Pontiff. The Abbé Picot, in his "*Mémoires pour servir à l'Histoire Ecclesiastique pendant le 18me Siècle*," strongly expresses himself against the authenticity of the Letters.

5. **The Travels of Reason.** By Caraccioli. Translated from the French. Newcastle, 1781. 8vo.

6. **A Letter to the Author of a Book called "A Candid and Impartial Sketch of the Life and Government of Pope Clement XIV."** 1785.

Some indiscreet members of the Society of Jesus, carried away by irritation, got themselves into trouble at the time of the suppression by the publication of a book called "*De Simoniaca Electione*," a gross libel on the election of his Holiness Clement XIV. (Gordon's "*Cath. Ch. in Scotland*"). Fr. John Thorpe, an English ex-Jesuit, was in Rome at the time, and fell under the influence of this party. The "*Candid and Impartial Sketch*" consists of letters written by him from Rome, and is a collection of stories about Ganganelli circulated there by his enemies. The writer pursues him from the village to the throne, through every monastery in which he lived. The letters were sent by Fr. Thorpe to Fr. Charles Plowden, who was then tutor to Mr. Weld's sons at Lulworth Castle. It is generally believed that Fr. Plowden imprudently arranged them for the press, and forwarded them to Fr. Philip Jones, at London, by whom they were published, with the assistance, it has been thought, of Fr. Thomas Talbot (Kirk, "*Biog. Collections*," MSS.). Dr. Milner wrote observations on it, in 1785, for which he was thanked by Mr. Weld and Lord Arundell, and the Rev. Thomas Bellamy also wrote against it. Mr. Cordell, in his pamphlet, says that the contents of this libellous sketch tend to render the late Head of the Church odious and contemptible in the eyes of the Christian world. "It is in vain to deny that this is your design. . . . It is evident that, as things now stand, you cannot thereby benefit the late Society, and it is equally plain that you afford subject of scandal to the children of the Church, and of triumph to her enemies. . . . Admitting then for a moment Clement XIV. to have been as bad a man as you seem to suppose, is it for you, sir, to propagate his infamy?"

The work was deemed so scandalous, said Dr. Milner, that Mr. Weld insisted on its suppression, and it was accordingly withdrawn from circulation. Though bearing the imprint of Dublin, it was printed in London. Dr. Kirk, who himself was the bearer of one packet of the MS. from Fr. Thorpe to Fr. Chas. Plowden, when he left the English College, Rome, in 1785, was sure of the writer and editor, and had heard both of them relate, a year or two previously, some of the anecdotes respecting Ganganelli. The result was that Fr. Thorpe, then residing in a private lodging at Rome, was prohibited from going beyond the walls of the city for three months.

7. **The Manners of the Christians.** Translated from the French of Claude Fleury, by C. Cordell. Newcastle, P. Keating, 1786. 12mo.

8. **The Manners of the Israelites, wherein is seen the Model of a plain and honest Policy for the Government of States, and a Reformation of Manners.** Translated by C. Cordell from the French of C. Fleury. Newcastle, 1786, 12mo.; Lond. 1847, 16mo.

9. **A Larger Historical Catechism, containing an abridgement of Sacred History and of the Christian Doctrine.** Taken from the French of the Abbé Fleury. Newcastle, 12mo.

10. **Short Historical Catechism**, containing an abridgement of Sacred History and of the Christian Doctrine, &c. Newcastle (printed), Lond. 1786. 12mo.

Both of these Catechisms were originally translated by the Rev. Wm. Crathorne.

**Corker, James Maurus, O.S.B.**, a native of Yorkshire, born in 1636, was a convert. He obtained admittance to the English Benedictine Abbey at Lambspring, in Germany, where he was professed in 1656, and after teaching for some years, was at length sent to the mission in the South Province, in 1665.

For twelve years he was chaplain to a widow lady of distinction, until, alarmed by the publication of Oates' narrative, in which he was mentioned as one concerned in that pretended plot, he concealed himself for several months.

At length, however, he was apprehended and committed to Newgate, and on July 18, 1679, he was brought to trial at the Old Bailey with Sir George Wakeman, William Marshall, and William Rumley; Scroggs, the Lord Chief Justice, sitting on the bench. He was indicted for endeavouring to raise a rebellion, subvert the Government, introduce Popery, and for conspiring to murder the king with the assistance of Grove, Pickering, and four Irish ruffians. Dugdale, Prance, and Jennison were the first witnesses brought against him, and even they only swore to the plot in general. Then Oates was called, who deposed that he had seen a patent from Rome, nominating Fr. Corker Bishop of London; that he was privy to the conspiracy to murder the king; and, that being President of the Benedictine monks, and his consent necessary for the raising of six thousand pounds to carry on the cause, he had actually given it. Bedloe was next put in the witness-box, and swore that he had frequently heard the prisoner discourse on the design, the carrying on of the cause, the raising an army, &c. In opposition to these two witnesses, it was proved that Fr. Corker had never been President of the English Benedictine Congregation, but that Fr. Stapleton enjoyed that dignity at the time referred to. As to Bedloe's evidence, it was so general in its character, absolutely ignoring particulars, that it could not affect the prisoner. In conclusion, the jury found the prisoner not guilty.

However, he was detained in custody on account of his



religious profession, and he was indicted a second time for receiving orders under the authority of the See of Rome.

He was accordingly again tried, Jan. 17, 1679-80. His defence was that he had been already acquitted at his previous trial, but he was told that this plea would be of no service, his present indictment being for an offence of another character. Oates, Bedloe, and Prance were again produced. Oates deposed that he heard him say Mass at the Savoy, and that he had received the Sacrament from his hands. Bedloe swore that he heard him say Mass at Somerset House, and Prance stated that he had heard him say Mass at Mr. Paston's, in Duke Street. Fr. Corker assured the court that he had never said Mass in the two last places, but the infamous witnesses maintained what they had sworn, and the jury brought in a verdict of guilty, and he was sentenced to death. Subsequently he was reprieved, but detained in Newgate until 1685, when he was released by James II.

He afterwards resided many years in London, where he was greatly esteemed for his great charity to the poor. While prisoner in Newgate, he formed an intimate friendship with the saintly martyr, Oliver Plunket, Archbishop of Armagh. Fr. Corker was not only his spiritual adviser, but was able to procure the charitable assistance of his friends towards his maintenance during his confinement. The morning before the Archbishop's execution, he made Fr. Corker a present of his body, who willingly accepted the gift, and, when the times permitted, was enabled to direct its disposal.

In 1680-1, he was installed, whilst still a prisoner in Newgate, President-General of the English Benedictines, and in the latter year received the titular dignity of Cathedral Prior of Canterbury. Weldon states that whilst immured in Newgate he gained over one thousand souls to God.

On his release, in 1685, he was received by his Majesty at Court as resident ambassador of the Elector of Cologne, Ferdinand of Bavaria, who also possessed the bishoprics of Liége, Munster, and Hildesheim.

This appointment enabled him to erect a very pretty convent at Clerkenwell, which had, however, but a brief existence. It was the first object of attack when the news reached London of the landing of William, Prince of Orange.

Forced to seek refuge on the Continent, Fr. Corker was

elected Abbot of Lamspring in 1690, whither he caused the quarters of his friend, the martyred Archbishop of Armagh, to be transferred, and honourably entombed. The head seems to have come into the possession of the Dominican nuns at Drogheda through the first prioress, Catherine Plunket.

In 1695 the worthy Abbot resigned his dignity, and returned to England, where he closed a life full of days and merits, at Paddington, near London, Dec. 22, 1715, aged 79. He was interred at St. Pancras, the resting-place of most of the London Catholics.

He was a man of strict morality and edifying life, and his affable manners and engaging conversation gained him the esteem and admiration of all with whom he came in contact.

*Dodd, Ch. Hist.; Oliver, Collections*, pp. 495 and 509; *Snow, Bened. Necrology*.

1. **Stafford's Memoires; or, A Brief and Impartial Account of the Birth and Quality, Imprisonment, Tryal, Principles, Declaration, Comportment, Devotion, Last Speech, and Final End of William, late Lord Viscount Stafford.** Beheaded on Tower Hill, Wednesday, Dec. 29, 1680. Whereunto is annexed a short Appendix concerning some Passages in Stephen Colledge's Tryal. The whole now again set forth, for the more ample Illustration of that so wonderfully Zealous Pamphlet, entituled, **The Papist's Bloody After-Game; writ in Answer to the said Memoirs, and published by Langley Curtis, 1682.** Lond. 1682, 12mo., title 1 leaf; Publisher to Reader, 2 ff.; Introduction 2 ff., pp. 216. The first edition of Stafford's Memoirs was published in 1681, and was attacked by a pamphlet, entitled "The Papist's Bloody After-Game," composed by a zealous Protestant Dissenter.

2. **Roman Catholick Principles in reference to God and the King,** was printed in Stafford's Memoirs in 1681, and has been very frequently reprinted. It occupies pp. 129-151 in the 2nd edit. of Stafford's Memoirs, 1682.

This work was attributed to Fr. Corker, and was referred to by Lord Stafford on his trial in vindication of his faith. Charles Butler ("Memoirs," 1822, iii. p. 493), who reprints it with a long note in answer to Dr. Milner, says that it is a clear and accurate exposition of the Catholic Creed, on some of its most important principles, and has all the authority that such a document can receive from time and universal assent.

In perusing the work, Dr. Leland, the historian, is said to have declared that, if such were the principles of Catholics, no Government had any right to quarrel with them. Dr. Oliver calls it a concise but luminous treatise. Bishop Milner, in his "Supplementary Memoirs," takes exception to the views regarding it as expressed by Berington, Butler, and Kirk. He would have preferred the adoption of a more authoritative formula, such as the Creed of Pius IV.

Owing to some exceptions taken against the accuracy of the "Propositions" which form the heading of "The Faith of Catholics," by the Rev. Joseph Berington and Dr. Kirk, the latter reprinted Fr. Corker's work under the title "Roman Catholic Principles in Reference to God and the King. First published in the year 1680. To which is prefixed an Inquiry respecting the Editions and the Author of that valuable Tract." Lond. 1815, 8vo.

This pamphlet evinces great industry of research, and felicitously proves, from circumstantial evidence, that the "Principles" were drawn up by Fr. Corker.

3. **A Remonstrance of Piety and Innocence; containing the last Devotions and Protestations of several Roman Catholicicks, condemned and executed on account of the Plot. Faithfully taken from their own mouths as they spoke them, or from the originals written and left under their own hands. To which are annexed certain Lessons, Psalms, and Prayers, selected out of Holy Service, Church Office, and Roman Missal, proper for the present exigence of the times. Hereunto is also added a Summary of Roman Catholick Principles, in reference to God and the King, explained in a short Treatise formerly writ and published upon that Subject.** Lond. 1683, 12mo., title and preface, 2 ff., pp. 190. It is a collection of prayers, the concluding one being signed J. C.

4. **A Sermon on the Blessed Eucharist.** Lond. 1695. 12mo.

5. **Correspondence with Oliver Plunket, Archbishop of Armagh.** MSS. in the possession of Dodd, the historian, who states that they are full of the highest ideas of the Divine Goodness, and of brotherly charity towards the miserable wretches who occasioned the spilling of so much innocent blood. One of these letters is preserved at Downside, endorsed, "A copy of certain Letters writ by Bishop Plunket and Mr. Corker during their imprisonment; and one of Mr. Corker's to a Lady of their acquaintance concerning ye Martyrdom of ye said Venerable Bishop." The last is the only letter now in the hands of the Benedictines.

6. **A Brief Account of the Proceedings against the six Popish Priests condemned for high treason, the 17th day of this instant January 1679-80, viz., Lionel Anderson alias Munson, W. Russel, G. Parry, H. Starkey, J. Corker, and W. Marshall, with whom was likewise tryed A. Lumsdell.** (Lond. 1680), fol.

"The Tryals and Condemnation of Lionel Anderson *alias* Munson, W. Russel *alias* Napper, C. Parris *alias* Parry, H. Starkey, J. Corker, and W. Marshal, for High Treason, as Romish Priests. Together with the Tryal of A. Lumsden, a Scotchman, and the arraignment of D. J. Kemish for the same offence, at the Old Bailey, Jan. 17, 1679." Lond. 1680, fol. Also "The Tryals of Sir George Wakeman, W. Marshall, W. Rumley, and J. Corker for High Treason, for conspiring the Death of the King." Lond. 1678, fol.

7. *Vide* Additions and Corrections.

**Corless, George J. A., D.D.**, a native of the Fylde, Lancashire, descended from an ancient Catholic yeomanry family, was educated and ordained priest at Ushaw College,



and for some time served the mission of Crathorne, co. York. He was subsequently at Thropton, from whence he succeeded, in 1852, the Rev. John Dixon to the ancient mission of Cottam, in the Fylde, which, previous to the beginning of last century, had been maintained by the Haydocks of Cottam Hall from the reign of Queen Mary.

Here Dr. Corless passed the remainder of his days, and died of the dropsy, Nov. 1, 1865, in the 74th year of his age.

*Gillow, Lanc. Recusants, MS.*

1. Reply to a Review of a Pamphlet, entitled "Declaration of the Catholic Bishops, the Vicars-Apostolic, and their Coadjutors in Great Britain," paragraph by paragraph, by the Rev. George Townsend, Prebendary of Durham, and Vicar of Northallerton, By the Rev. George Corless. Lond. 1827. 8vo.

2. The Catholic Doctrine of Transubstantiation proved from the Early Fathers; in Answer to a Recent Pamphlet by the Rev. J. S. Faber, Rector of Longnewton, Durham, Author of the Difficulties of Romanism. Lond. 1827. 8vo.

**Cornforth, Thomas**, priest, born May 7-17, 1679, was educated and ordained priest at Douay College, where he assumed the *alias* of Roydon. He was chaplain to the Scroops, at Danby Castle, for some time, but eventually settled at Stour Provost, co. Dorset, where he long resided, and was very instrumental in creating a fund for his successors in that mission, which usually passes by the name of Marnhull. There he died, Aug. 5, 1748, aged 69.

He had the character of being "an honest, worthy, and zealous labourer," and was a member of the Chapter, being chosen Archdeacon, July 14, 1739.

*Oliver, Collections; Kirk, Biog. Collections, MSS.; Douay Diaries.*

1. An Eye-Catechism represented in two sheets of Royal Paper, curiously engraved on Copper Plates, very proper for the Instruction of Children and Young People, advertised by T. Meighan, Drury Lane, 1752, is perhaps the work alluded to by Mr. Thomas Berington, Dean of the Chapter, who in speaking of Mr. Cornforth says, "He was an author, and that in folio too, but his whole piece consists of one sheet, proper to be hung in a frame."

**Cornelius, John, Father S.J.**, martyr, was born at Bodmin, in Cornwall, in 1557.

His father was an Irishman, and, though living in the humblest station, is said to have sprung from the illustrious family of the O'Mahons, or O'Magans.

His patron, Sir John Arundell, of Lanherne, Knt., on whose estate his father lived, sent him to Oxford, where he studied for several years, until conceiving a strong distaste for the new religion, he went to the English College at Rheims, and after some stay there proceeded to the English College, Rome, for his theology, and was admitted, April 1, 1580.

Here he was ordained priest, and left for England in 1583. After labouring on the mission with great fruit for a few years, he was seized at Chideock Castle, Dorset, where he was chaplain to Lady Arundell, the widow of his former patron, on Sunday, April 14, 1594.

Fr. Cornelius was carried to London, where he was examined, and remanded back to Dorchester for trial, and having been condemned to death for the priesthood, was admitted into the Society of Jesus in prison.

His execution took place at Dorchester, July 4, 1594, aged 37, together with his three fellow-captives, Thomas Bosgrave, Esq., a relative of the Arundells, John Carey, and Patrick Salmon, servants at Chideock.

*Foley, Records S.J.*, vols. iii. and vii.

1. A lengthy Memoir is given by Bro. Foley in his "Records S.J.," vol. iii., with extracts from various records.

2. **The Acts of Father Cornelius.** MS., written by Dorothy, the daughter of Lady Arundell, preserved in the Archives at Rome.

3. **Portrait, Jo. Cornelius Soc. Jesu Novitius, Doreest, Cat. Fide Suspensus et Sectus, 1594**, sketched by Charles Weld, Esq., of Chideock House, Dorset, from the original portrait at the Gesu, Rome, photographs of which are published in vols. iii. and vii. of "Records S.J."

**Cort, Thomas, O.S.F.**, said to have belonged to a noble family, was so forward in his zeal against the proceedings of Henry VIII., that he publicly censured his Majesty's conduct, both as regards the divorce and his arrogant assumption of the title of supreme head of the Church in England.

In consequence, he was cast into a filthy prison, where, partly through the foul state of his cell, and partly through excessive hunger, he at length ended his days, July 27, 1537.

It was reported that at the moment of his death the whole prison was illumined with an extraordinary light, which was currently believed to be miraculous; the king therefore commanded that he should be buried with respect.

*Parkinson, Coll. Anglo-Min.*, p. 239.

**Cosens, Thomas**, and his wife, confessors of the faith, were imprisoned in the Clink, London, on account of their religion, where they both died in 1589.

*Morris, Troubles, Third Series.*

**Cotesmore, Thomas**, priest and confessor of the faith, a native of the diocese of Lichfield, was ordained at the English College at Rheims, in 1580, and two years later came on the English mission. Here he was apprehended and thrown into prison, where he died in 1584.

*Challoner, Memoirs ; Douay Diaries.*

**Cottam, Thomas, Father S.J.**, martyr, was the son of Lawrence Cottam, of Dilworth and Tarnaker, gent., and his wife Ann, daughter of Mr. Brewer, or Brewerth, of Brindle, co. Lancaster, who after her husband's death married William Ambrose, of Ambrose Hall, in Woodplumpton, gent.

This ancient family had been seated at Dilworth for many generations, and returned a pedigree at St. George's Visitation of Lancashire in 1613. The martyr's brother, John Cottam, succeeded to the estates, and resided at Tarnaker. Both he and his wife Catherine, daughter of Mr. Dove, of Birtwood, in Essex, frequently appear in the Recusant Rolls with their only child, Priscilla. The latter married Thomas Walton, of Walton-in-le-Dale, co. Lancaster, gent., and was the mother of James Walton, who was ordained priest at the English College, Rome, in 1633, and used the *alias* of Thomas Cottam.

Though other members of the family appear in the Recusant Rolls, Fr. Cottam's parents were Protestants, and, being people of substance, could well afford to give their son a liberal education. Having made his rudimental studies, he was entered at Brasenose College, Oxford, where he passed B.A., March 23, 1568.

After the completion of his studies he was appointed to the mastership of a noted free grammar-school in London. Here he formed an intimate friendship with Thomas Pounce, Esq., of Belmont, and was soon converted by that noble confessor of the faith, who suffered an imprisonment of about thirty years' duration, and was admitted to the Society of Jesus in prison, but was then at liberty.

Accordingly he resigned his mastership and left England for



Douay College, where he repeated his philosophy and studied theology for some years.

His ardent desire was for the East Indian missions, and with this view he left Douay for Rome, where he obtained admission to the Society of Jesus at St. Andrew's, as a preparatory step, on April 8, 1579. In the sixth month of his noviceship he was attacked with a consuming and lingering illness, and he was sent by his superiors to Lyons to try if a change of air would restore him to health. But the sickness increasing, he appeared unfit for the Society, and therefore he was dismissed the novitiate.

Mr. Cottam, as soon as he was able, returned to Douay College, which in the meantime had been translated to Rheims, and there he was ordained priest, in 1580, and forthwith was sent to the English mission. He arrived at Dover in June of that year, and was immediately arrested. To avoid expense, the Mayor of Dover requested a merchant, named Havard, travelling to London, to carry him a prisoner to Lord Cobham. Havard, who in reality was Dr. Ely, Professor of Canon and Civil Law in the University of Douay, did not, of course, intend to deliver him up, but Mr. Cottam's scruples and other circumstances resulted in his surrendering himself to Lord Cobham's deputy. He was carried to the court at Nonsuch, or Oaklands, and, after five days' conference with various Protestant ministers, who laboured in vain to convert him, he was committed to the Marshalsea for religion, and not on the more ordinary charge of treason.

In the Marshalsea he was brutally tortured, and then removed, Dec. 25, 1580, to the Tower to be racked and undergo the torture of the "Scavenger's Daughter," &c. This was not done under the usual pretence of extracting secret treason, but purely on account of refusal to conform and confess his private sins to his tormentors, as he boldly affirmed to their faces at his arraignment.

After a long confinement he was arraigned at Westminster Hall, Nov. 14, 1581, with Fr. Campion and others, and was condemned to death for his priestly character. His execution was deferred for State purposes until May 13, 1582, when he was dragged on a hurdle from Newgate to Tyburn, with three other priests, William Filbie, Luke Kirby, and Lawrence Richardson, and was there hanged, drawn, and quartered, aged 33.

Challoner, and most authorities, do not treat him as a Jesuit, but Dr. Oliver and Bro. Foley have included him in the "Collectanea S.J.," quoting some authorities for the assertion that the martyr was readmitted into the Society in prison.

*Challoner, Memoirs; Foley, Records S.J.*, vols. ii. and vii.; *Gillow, Lanc. Recusants, MS.*

**I. Portrait, P. Thomas Cottamus Anglus Londini pro Catholico Fide suspensus Gladioque sectus ix. Jul. 1582.** Taken from a sheet containing twenty-four Jesuits. The date of his execution has frequently been incorrectly stated.

**Cottington, Francis**, Lord, statesman, was the fourth son of Philip Cottington, Esq., of Godmarston, in Somersetshire. He had the advantage of serving under Sir Robert Cecil, principal Secretary of State, who recommended him to Sir Charles Cornwallis, when he was sent on his embassy to Spain.

In the 11 James I., Mr. Cottington was made one of the clerks of the Council, and afterwards succeeded Sir John Digby as ambassador to Spain. On his return, after four years, he was created a Baronet, 20 James I. In 5 Charles I., he was made Under-Treasurer and Chancellor of the Exchequer, and shortly afterwards was again despatched to Spain. Two years later, 7 Charles I., he was created a Baron, with the title of Lord Cottington of Hanworth, in the county of Middlesex. He was one of the Commissioners of the Treasury during the king's progress through Scotland, in the 9 Charles I., and in the beginning of the Civil War, while the king was resident at Oxford, Lord Cottington became Lord Treasurer.

On the defeat of the Royal cause, he accompanied Prince Charles into exile; and in conjunction with Sir Edward Hyde was deputed to the Court of Spain to solicit assistance. While still on this mission, he died at Valladolid in 1653, aged 77, in communion with the Catholic Church, of which it is thought he had been a member from the beginning of the reign of Charles I.

Lord Clarendon describes him as prudent, sedate, and an able statesman, and though no great master of academical learning, so accomplished in French, Spanish, and Italian, as to speak those languages with the greatest ease and elegance.

He was not without his rivals and enemies. Both Cottington and Sir Francis Windebank suffered from unpopular actions; the former, as Master of the Court of Wards, is said to have raised the fees to the disgust of many of the nobility and gentry; the latter was suspected of holding a correspondence with Panzani, the Pope's agent, then resident in London. They were both of them also accused of favouring the Catholic interest, so that shortly before the breaking out of the Civil War, Parliament instituted an inquiry into their conduct. Cottington stood his ground with much firmness, but Sir Francis was obliged to retire to France.

Lord Cottington had amassed a considerable fortune, but his generous nature, his high style of living, and the unavoidable expense entailed by his embassies, very much impaired his estate. He married Anne, daughter of Sir William Meredith, by whom he had no issue, and was consequently succeeded in his estate by Francis, son of Maurice Cottington, Esq.

*Dodd, Ch. Hist.*

1. **A Refutation of a False and Impious Aspersions cast on the late Lord Cottington by the Writer (H. Care) of the Popish Currant.** (Lond.? 1681?), fol. Published with a "Pacquet of Advice from Rome."

2. **Memorials of Affairs of State in the Reigns of Q. Elizabeth and K. James I. . . . comprehending likewise the Negotiations of . . . Mr. Cottington and others, at the Courts of France and Spain, and in Holland, Venice, &c.** Lond. 1725, fol. It includes despatches.

**Couche, William**, scholastic, eldest son of William Couche, of Tolfrey, near Fowey, co. Cornwall, Esq., by Anne, daughter of Peter Hoskins, of Ibberton, co. Dorset, was born Feb. 5, 1732. He made his humanity studies at St. Omer's College, and entered the Society of Jesus in 1749, but was prematurely carried off by the small-pox at Liège, Feb. 23, 1753.

He was a promising member of the Society, and died in the odour of sanctity.

*Oliver, Collections; Foley, Records S.J., Collectanea.*

1. **De Vita Virtutibusque Gulielmi Couche.** MS. at Stonyhurst, written by his cousin Fr. Ralph Hoskins, S.J., a well-written and very edifying memoir.

**Cowling, or Collins, Ralph**, confessor of the faith, a cordwainer in the city of York, who had held office in the



Corporation, fled from home on account of the persecution, but was apprehended for recusancy and brought back to York.

It so happened that at this time the citizens of York, instigated by the Council, were celebrating their triumph at the death of poor Mary Queen of Scots (Feb. 8, 1587), by illuminating the streets with bonfires, and, as Mr. Cowling was brought in a prisoner, he became the object of their abuse.

Some cast filth over him, while others wished to draw him through the fires, with another who was taken with him on account of religion. The officers had great trouble to get them safe to the Council, who committed Mr. Cowling to Dearman's house, the pursuivant. His fellow-prisoner, Nicholas Brown, was sent to the Castle, where Mr. Cowling was finally removed. Here he died, Aug. 1, 1587, and was buried under the wall.

His sons, Richard and William Cowling, retired abroad, and became priests at the English College, Rome. The former joined the Society, but both are generally known under the name of Collins.

*Morris, Troubles, Third Series; Foley, Records S.J., Roman Diary.*

**Cowper, Peter**, confessor of the faith, is referred to in a pamphlet secretly printed and distributed about London in 1583, for the purpose of exposing the Council's publication purporting to be the declaration of Fr. Bosgrave and his fellow-sufferer, Mr. Orton.

Peter Cowper in this pamphlet is said to have died in a dreary dungeon in the Tower, either through cold and darkness or the stench of the place, but it seems probable that there is here some confusion, and that he is identical with John Cooper who died in the Tower about this time.

*Foley, Records S.J., vol. iii. p. 293.*

**Cox, Edward, D.D.**, President of St. Edmund's College, was the son of Mr. Edward Cox, who died Dec. 27, 1849, aged 73.

His father sent him to Old Hall, near Ware, in Hertfordshire, where he was educated and ordained priest, and for a short time was retained in the College as a professor.

While yet comparatively a young man he distinguished himself by his able translations from the German, and was rewarded with the degree of D.D.

Having served as assistant priest at Chelsea for some time, he was appointed to succeed the Rev. John Rolfe as President of the College at Old Hall Green, in Aug. 1840, and after eleven years spent in this position, he retired into the diocese of Southwark, in Aug. 1851, and was given the charge of the mission at Southampton.

He was soon a member of the Southwark Chapter, and Bishop Grant chose him as his Vicar-General, but death put an end to his further promotion, Nov. 9, 1856, aged 54.

*Cath. Directories.*

1. **The Blessed Nicholas vonder Flue, and the Deputies of the Diet of Stantz.** Translated from the German of G. Goerres. Lond. 1838. 12mo.

2. **Words of the Enemies of Christ during His Sacred Passion.** Translated from the German of Dr. J. Emanuel Veith, Preacher-in-Ordinary in the Cathedral of Vienna. Lond. 1838, 12mo.; 1855, 8vo.

3. **The History of the Church.** Translated from the German of the Rev. J. J. Ig. von Dollinger, D.D., Prof. of Theol. in the Royal Univ. of Munich. Lond., Dolman, 1840-2, 4 vols. 8vo., a work which is now in great request, and is regarded as an excellent translation.

4. **The Seven Words Spoken by Our Lord Jesus Christ on the Cross.** Translated from the German of Dr. J. Emanuel Veith. Lond. 1846, 16mo.; 1847; 1855.

5. **A Treatise on the Church.** Translated from the German of the Rev. H. Klee. Lond. 1847, 8vo., pp. 204.

6. **Considerations and Instructions on the Jubilee and Indulgences. With an Appendix.** Translated from the German of Dr. J. E. Veith. Lond. 1847. 16mo.

7. **The Our Father; or Illustrations of the Lord's Prayer.** From the German of Dr. J. E. Veith. Lond. 1849. 16mo.

**Cox, George Duncombe, M.D.,** second son of Samuel Cox, Esq., M.D., of Eaton Bishop, co. Hereford, was born at Durham, Nov. 19, 1807.

His father having subsequently gone to reside in France, he was educated at the College of Boulogne-sur-Mer, then conducted by Abbé Hafranque. When his studies were completed he resolved to embrace the medical profession, and accordingly entered at the University of Edinburgh, where he received his degree of Doctor in 1835.

During his subsequent residence in Edinburgh he employed much of his leisure time in visiting the sick poor, and struck with the many spiritual disadvantages from which poor Catholics in the general hospitals too often suffered, he conceived the idea of founding a hospital where the Catholic sick might receive medical attendance without the danger of their faith being tampered with, or of suffering the many annoyances to which they might be exposed from Protestant attendants.

To this hospital, which was to have been dedicated to St. Cancellus, he purposed to devote his time and abilities. But all his efforts, by lecturing and otherwise, to collect the necessary funds, and to enlist sympathy, proved unavailing, and the project had to be abandoned.

He next directed his energies to the establishment of a Catholic newspaper, in which Catholic views might be advocated and Catholic claims urged, for at that particular time no such organ existed in Britain. The want had indeed long been felt, but it was reserved to Dr. Cox to supply it. Having received the promise of assistance from Mr. Wilkie, a then recent convert of considerable abilities, he entered upon the hazardous undertaking, and the necessary preparations having been made, *The Phoenix* appeared in the month of January, 1840.

The new paper met with considerable support, and soon had what was in those days considered a very fair circulation, though its being published in Edinburgh doubtless deprived it of some advantages; while it was regarded as an able and fearless advocate of the Catholic cause.

About this time, however, the same object was being pursued by other zealous Catholics, and not many months after the first appearance of *The Phoenix*, *The Tablet* was established. This paper, supported by more powerful patronage and more ample funds, had besides the advantage of being a London paper.

Dr. Cox was convinced, as was then indeed the case, that the Catholic body could not support both papers, and as he had no personal motive in establishing *The Phoenix*, and his desire to amalgamate with the new journal was not responded to, he was content to let the work for which he had so assiduously laboured pass into more fortunate hands.

But the anxiety and unassisted labour, for Mr. Wilkie had



early retired from the editorial staff, together with other urgent business requiring his frequent absence from Edinburgh, had told severely on his never very robust health, and soon after his return to Eaton Bishop he was seized with a severe illness, under which he rapidly sank and died, Oct. 31, 1840, aged 33.

*Gillow, Early Catholic Periodicals, Tablet*, Jan. 29 to March 19, 1881; *Col. Cox, Letter to the Author*.

1. **The Opening of the Sixth Seal.** A Poem.

2. **1829; A Poem.** 12mo.

3. **Poems.** Edinburgh, 1834, 8vo. Besides this volume, Dr. Cox was also the author of many unpublished pieces of much beauty, and evincing the most tender piety.

4. **The Phoenix, Political, Literary, and Scientific Journal**, a weekly published at Edinburgh, price 6d., 8vo., first issued Feb. 6, 1840, continued to July 30, 1840; perhaps a little longer.

**Cox, Richard, Esq.**, second son of Sir Richard Cox, of Kingsberry, co. Hereford, and the lineal descendant of Sir Edward Cox, of Broxwood, one of the heroes of Poitiers, became heir to his cousin, Richard Cox, of Herefordshire, and served as High Sheriff, 13 Jac. I.

This ancient family has been seated at Broxwood, co. Hereford, from the earliest period, and claims to be descended from Clement Cox, whose son was raised to the dignity of an Earl by Edward the Confessor.

At the outbreak of the Civil War, Richard Cox sided with the king, and after much service in the Royal cause, died from the effects of a wound received at Naseby.

On his monument is a Latin inscription which styles him "twenty-fourth titular Earl Cox."

He married Mary, daughter of John Brent, Esq., of Gloucestershire, and his son, Sir John Cox, was killed at the battle of Solebay, May 27, 1672, being then in command of the Duke of York's flagship *Prince*. Sir John's son, Gabriel Cox, of Farningham, was also a sufferer for his loyalty, and accompanied James II. to St. Germain, where he died soon after 1693.

An interesting episode in the history of the Gordon Riots relates to Mr. Robert Kilby Cox, the son of the above Gabriel, and is the more appreciable as the incident of the "wooden gods" is told by Dickens in "Barnaby Rudge."

Robert Kilby Cox was born at Highgate about the year

1745. His father being a younger son, Mr. Cox was destined for mercantile pursuits, which he followed until he succeeded his uncle, Samuel Cox, in the family estates in the year 1781. He married the daughter of John Linnell, Esq., by whom he had two sons and two daughters, none of whom, however, left descendants.

In the memorable year 1780, Mr. Cox was living in Great Queen Street, Lincoln's-Inn-Fields, and being well known as a zealous Catholic, was marked out by the fanatical mob excited by Lord George Gordon.

It was on the 6th of June that the mob, flushed with their success in the burning of Newgate and the destruction of Lord Mansfield's house, arrived before Mr. Cox's residence, and that so suddenly that he with difficulty escaped out of a window at the back of the house, carrying his little son upon his back.

The rioters having thus failed in their attempt at personal violence, vented their fury upon the house and furniture, which they completely wrecked, throwing the portable furniture into the street, where a fire had been kindled for its more effectual destruction. Some small figures which had adorned the drawing-room especially excited the fury of the rabble, who hurled them into the fire amid exulting shouts of "There go his wooden gods," "There go his little Jesuses." Neither did the cellars escape; a pipe of wine laid down a few days before being emptied by the plunderers. One of these was subsequently convicted and sentenced to capital punishment, but relieved on account of his previous good character.

Mr. Cox's mother and sister, who were then residing at Highgate, being much alarmed lest the threats of burning their house should be carried out, hastily packed up some valuables, and sought shelter among their Protestant friends, but it was only with difficulty that they at last found one willing to incur the danger of harbouring them. Their fears, however, were not realized, as the mob came no further than Caen Wood, the destruction of Lord Mansfield's residence having apparently satisfied them.

The family is now represented by Mr. Cox's grand-nephew, Colonel Richard Snead Cox, of Broxwood Court and Eaton Bishop.

*Burke, Landed Gentry; Letters and MSS. in possession of Col. Cox.*

**Cox, Robert Benedict, O.S.B.**, confessor of the faith, was professed in St. Lawrence's Monastery at Dieulward in 1612. Sent to the English mission, he was at length apprehended, tried, and sentenced to death for being a priest, which for some reason or other was not carried out. He, however, endured a long and tedious martyrdom in prison, where he died in the Clink, May 23, 1648.

In 1643 the Archbishop of Cambray was directed by Urban VIII. to nominate and empower certain priests in England to make diligent inquiry into the cause and manner of death of the priests recently executed under the penal statutes, and to transmit the reports to Rome. A copy of the Pope's breve, with a letter of authorization from the Archbishop, fell into the hands of the Government, and hence every endeavour was made to secure the persons of those named in the commission. These were—for London and the counties south of the Trent, George Gage, D.D., protonotary-apostolical, Fr. Thomas Dade, Provincial, O.S.D., Fr. Bennet Cox, O.S.B., and Fr. Fris. Bell, Definitor, O.S.F. ; and for York and the northern counties, Mr. Phillips, confessor to the Queen, Mr. George Catherick, Fr. Robert Haydock, Provincial, O.S.B., and Fr. William Anderton, O.S.F.

They were instructed to personally visit the places where evidence was likely to be found, to call before them persons of credit and integrity, who had been acquainted with the martyrs, and the particulars of their trials and behaviour at their execution ; to take the depositions in writing upon oath, with the names of the deponents ; and to certify the same in due form to the Archbishop.

It is needless to say that the Government were anxious to prevent the execution of this commission, and, indeed, several of the deputies fell into their hands and were hardly dealt with.

From this it is probable that Fr. Cox suffered from three to four years' imprisonment.

*Challoner, Memoirs ; Snow, Bened. Necrology.*

1. "The Pope's Brief: or, Rome's Inquiry after the Death of their Catholiques here in England during these Times of Warre: Discovered by two Commissions; The one sent from the Pope that now is: The other from the Bishop and Duke of Cambray to severall Commissioners in England: Whereby the Death of such Catholiques may be returned to the See of Rome to be determined of (as may be fit for the Glory of God).



Together with a Catalogue of the Vicars Generall, and Archdeacons under the Bishop of Calcedon, for the setting of the Popish Hierarchy in England. With divers Letters concerning the same," &c. Ordered by the Commons in Parliament. Lond. 1643, Dec. 7, 4to., title 1 f., pp. 37.

**Crashaw, Richard**, poet and divine, son of William Crashaw, B.D., a preacher at the Temple, London, is supposed to have been born in 1615. He was educated first at the Charterhouse, and subsequently became a scholar at Pembroke Hall, Cambridge. In 1637 he obtained a fellowship at Peterhouse, and in the following year took his degree of M.A. Four years previous to this, in 1634, he published a volume of Latin poems, in one of which occurs the well-known line—sometimes ascribed to Dryden—referring to the miracle of the conversion of water into wine :—

"Nympha pudica Deum vidit et crubuit."  
(The modest water saw its God, and blushed.)

On entering into Orders he became a popular preacher, and was held in great admiration in the University, until he was ejected by the rebels, in 1644, for refusing to subscribe to the Covenant. Shortly afterwards he renounced all future hopes of preferment by making his submission to the Catholic Church. He went over to France, and was reduced to the most abject poverty, in which state his friend, Abraham Cowley, discovered him in Paris, in 1646. Cowley shared with him his slender means, and after some time he was introduced to Dr. Gough and Mr. Carr, who secured him the influence of Henrietta Maria. Her benevolence enabled him to proceed to Italy, and procured him, by her commendatory letters, the post of secretary to one of the Cardinals. He subsequently became a Canon of the Cathedral of Loretto, and died there in 1650.

Crashaw has been much neglected, notwithstanding the encomiums on him pronounced by Pope, and reiterated in later times by Coleridge. Aubrey de Vere thinks that his religion was one cause of this neglect, and that another may be found in the occasional quaintness and conceits which he shared with Herbert, and which were increased by his admiration for the writings of the Italian poet Marini.

His luxuriance of imagination and exquisite facility in the expression of his poetical visions have seldom been surpassed. In spite, however, of a redundant fancy, and the *dulcia vitia* into which it betrayed him, there is a charming beauty, rich-

ness, and tenderness in the poetry of Crashaw, as well as a noble devotional fervour, and an occasional sublimity. He was a passionate admirer of the writings of St. Teresa, and addressed to her memory some of his finest verses. As he advanced in years the mystical element in his life became more predominant.

In his translations from "Sospetto di Herode," a peculiar vigour, as well as exuberance of language, is displayed, in which he anticipates a modern poet of a very different school—the unhappy Shelley.

Crashaw was skilled in music and drawing, as well as in poetry, and as a linguist he was master of Latin, Greek, Hebrew, French, Italian, and Spanish. The high estimate in which he was held by the more discerning of his contemporaries may be inferred from the lines on his death by Cowley:—

"Poet and Saint ! to thee alone are given,  
The two most sacred names of earth and heaven.

\*       \*       \*       \*       \*

How well (blest Swan) did fate contrive thy death,  
And made thee render up thy tuneful breath  
In thy great mistress' arms? Thou most divine  
And richest offering of Loretto's shrine."

*Dodd, Ch. Hist.; Aubrey de Vere, Specimens of the Poets; Allibone, Dict. Eng. Liter.*

1. **Epigrammatum Sacrorum liber.** Ex Academiæ typographeo, Cantabrigiæ, 1634, 8vo.; second edition, *Poemata et Epigrammata*, Cantab. 1670, 8vo. Written whilst an alumnus of Pembroke Hall; the first edition being excessively rare.

2. **Steps to the Temple; Sacred Poems with the Delights of the Muses.** 2 pts., Lond., printed by T. W. for Humphry Moseley, 1646, 12mo.

This work is said to have been published by a friend during the author's absence in France. A second edition appeared, Lond. 1648, 8vo., "wherein are added divers pieces not before extant." Another edition "and *Carmen Deo Nostro*," in the Savoy (Lond.) 1670, 8vo.

3. **Carmen Deo Nostro, Te decet Hymnus: Sacred Poems, collected, corrected, augmented, by R. C.** Paris, 1652, 8vo. In English.

4. **A Letter from Mr. Crashaw to the Countess of Denbigh, against irresolution and delay in Matters of Religion.** Lond. (Sept. 23, 1653), 4to. In verse.

5. **The Suspicion of Herod: being the First Book of the Murder of the Innocents.** Trans. from the Italian poet, Giovanni Battista Marini. An edition was published Lond. 1834, 8vo.

6. **Poetry, with some Account of the Author and Introductory Address, by Peregrine Phillips.** Lond. 1758, 12mo.; Lond. 1785, 8vo.

7. **Poetical Works. To which is prefixed the Life of the Author.** By R. Anderson, M.D. ("Complete Edition of the Poets of Great Brit.," vol. iv. 1793, &c. 8vo.)

"Life and Poems." By A. Chambers ("Works of the Eng. Poets," vol. vi. 1810, 8vo.)

"Life and Select Poems." By E. Sanford ("Works of the Brit. Poets," vol. v., 1819, &c. 12mo.)

"The Complete Works of Richard Crashaw." By Wm. T. Turnbull ("Library of Old Authors"), Lond. 1858. 8vo.

"The Poetical Works of Richard Crashaw and Quarles' Emblems. With Memoirs and Critical Dissertations." By Rev. G. Gilfillan. Edinburgh, 1857, 8vo.; another edition, the text edited by C. C. Clarke (Cassell's "Lib. Ed. of Brit. Poets"), Lond. (1881), 8vo.

"The Complete Works of Richard Crashaw, &c.," by A. B. Grosart (Fuller, "Worthies' Lib.," &c., 1868, &c., 8vo.); new and carefully edited edit. 1872.

8. **Dies Iræ. Translated into English verse by Richard Crashaw.** ("The Seven Great Hymns," &c., 1865, 8vo.)

9. Among his best known pieces are—Hymn to the Name of Jesus; Lines on a Prayer-Book; Music's Duel; the translation from Moschus, Catullus, and of a portion of Marini's "Sospetto di Herode."

Some of his hymns have been introduced into prayer-books, &c., and have often been reprinted.

**Crathorne, Thomas**, the elder, a gentleman volunteer in the Royal cause, was slain at Uphaven during the Civil Wars. He was probably the son of Thomas Crathorne of Crathorne, co. York, Esq., by Catherine, daughter and co-heiress of Edmund Richart, of Swington, co. Norfolk.

This very ancient family constantly figures in the Recusant Rolls, and suffered one generation after another with the greatest fortitude.

*Castlemain, Cath. Apology; Peacock, Yorkshire Papists*, 1604; *Visit. Ebor.* 145.

**Crathorne, William**, divine, born in Oct. 1670, was descended from the ancient family of Crathorne of Crathorne, in Yorkshire, which suffered severely for its recusancy in the hottest days of persecution. He was educated and ordained priest at Douay College, when he assumed the name of Yaxley, probably his mother's maiden name.

After he came on the mission he appears to have used the *alias* of Augustin Shepherd. For some years he remained at



Douay as a professor, but left the College on account of his health in Sept. 1707. Hammersmith was the theatre of his missionary labours, where he also undertook the chaplaincy of the convent and school. He resided with Bishop Giffard, who commissioned him to collect and edit all the published and unpublished spiritual works of Mr. Gother.

Mr. Crathorne was a member of the Chapter, and died at Hammersmith, March 11, 1739, O.S., aged 68.

He was a zealous and indefatigable missionary, and was seldom without his pen in hand.

*Kirk, Biog. Collections, MSS.; Douay Diaries.*

1. **The Life of S. Francis de Sales**, written in French by Mons. Marsollier, and done into English from the second edition of the French. Lond., Thos. Meighan, 1737, 8vo., p. 332.

This work was afterwards re-translated by Dr. Coombes in 1812.

2. **The History of the Life of our Lord Jesus Christ**, newly and faithfully translated from the fifth edition of the French. By W. C. Lond., T. Meighan, 1739.

3. **Mr. Gother's Spiritual Works: In Sixteen Tomes**. There are added General Indexes and Tables to each Tome. Faithfully corrected. Lond. (Meighan) 1718, 12mo. Prefixed is a very good account of Gother's life.

4. **The Roman Missal for the Use of the Laity**, containing the Masses appointed to be said throughout the Year. Lond. n.d. 12mo. 2 vols. From the MS. of the Rev. John Gother, who died in 1704. The translation of the Missal Mr. Crathorne did not deem the production of Mr. Gother, and would not allow Mr. Meighan to publish it with his name. This roused the zeal of the Rev. John Vane, the agent of Lisbon College, who in a letter to Mr. Crathorne, dated July 31, 1718, says:—"After Mr. Goter's decease the Superior of Lisbon College sent over to me a MS. of his, writ in his own hand, in order to have it printed for the good of that family and others. This book I brought to Bp. Giffard, who ordered it to be examined and read, which was done, and approved of as a most excellent piece. The book of Epistles and Gospels is in Bp. G.'s own custody, whose hand, as he told me yesterday, is so well known to him, that it is inimitable, as well as the author." This letter satisfied Mr. Crathorne that the work was Mr. Gother's, and the Missal was accordingly published. It has often been reprinted.

5. **An Historical Catechism; containing a Summary of the Sacred History and Christian Doctrine. In two Parts**. By Mons. Fleury, Abbot of Loc Dieu, late Sub-Preceptor to the King of Spain, the Duke of Burgundy, and the Duke of Berry. Newly translated from the French, *Le Catéchisme historique*, containing the Short and the Larger Catechism. Lond. 1726, 12mo. 2 vols (Adv. 1718.)

6. **Lessons for Lent: or Instructions on the two Sacraments of Penance and the blessed Eucharist.**

7. **A Catholick's Resolution**, shewing his Reasons, for not being a Protestant; digested into so plain a method of question and answer, that any Catholick of an ordinary capacity may defend his Religion by it. Pub. about 1718 (not later).

8. **Pastoral Instructions upon the Creed, Commandments, Sacraments, Lord's Prayer, &c.** Collected from the Holy Scriptures, Councils, Fathers, and approved Writers of God's Church. With Prayers conformable thereunto. For the Use of such as want to be instructed in the Principles and Duties of Christian Religion. (Adv. 1718.)

9. **A Practical Catechism on the Sundays, Feasts and Fasts of the Whole Year.** Giving an account of what is necessary and useful to be known concerning them. With Directions how to spend them according to the Spirit of the Church. Lond. Meighan.

The second edition was published by Meighan in 1749, with considerable additions, &c., pp. 252, preface and contents.

10. **The Daily Companion; or, a Little Pocket-Manual:** containing those Devotions which are necessary to be performed every day by all Catholicks who have opportunity and leisure. Collected from Catholick Authors and adorned with copper cutts. Lond. (Meighan); third edit. Lond., Thos. Meighan, 1743, title 1 leaf, preface v.-ix., pp. 87; fourth edit. Lond., Meighan, 1752. This prayer-book became very popular, and has gone through innumerable editions, with additions and alterations.

11. **Cardinal De Noialle's Mandate on account of the Miracle wrought in the Parish of St. Margaret on the Feast of the Blessed Sacrament, the 31st of May, 1725.** Lond. 16mo.

12. **An Account of a Miracle wrought in the Parish of St. Margaret on the Feast of the Blessed Sacrament, May 31, 1725.** Lond. 16mo.

**Crawley, George John Lloyd, O.M.I.,** first came under notice in 1849.

Dr. Pusey had recently founded the church of St. Saviour, Leeds, as a kind of model mission, intended by him to exhibit the genuine action of the Anglican Church upon the masses of the working population in large towns. .

Mr. Minster was at this time vicar of St. Saviour's, and he was most anxious to obtain Mr. Crawley as curate. The vicar of Leeds, Dr. Hook, however, offered very strenuous opposition to Mr. Crawley's being admitted into Leeds, and it was only after a long delay and much explanation that this opposition was allowed to subside, and Mr. Crawley was licensed by the Bishop as curate of St. Saviour's.

The zeal which distinguished the St. Saviour's clergy at that

time is well known, and amongst them all Mr. Crawley was conspicuous, especially during the dreadful epidemic of cholera which visited Leeds in 1849. The devotion with which they visited and tended the sick and dying, during the whole of that terrible time, was admired and applauded even by those—and they were not few—in Leeds who most strongly disliked the whole system of things at St. Saviour's.

In truth, the religious practices carried on at the new church, especially the hearing of confessions, were too close an imitation of Catholic rites to be borne with by the Low-Church party in silence. Murmurs and complaints were soon heard, and were followed up by representations and memorials to the Bishop. He, however, for a time contented himself with requiring the sermons of the clergy of St. Saviour's to be submitted to him for examination previous to delivery. But this mild measure proved inadequate to the emergency, and a formal indictment having been drawn up by a Low-Church clergyman of the neighbourhood, and laid before the Bishop, the latter felt it to be his duty to hold a formal court for the hearing of evidence in the matter. During the inquiry witnesses were examined on both sides, and the result was that the Bishop issued a charge or pastoral, in which he condemned and proscribed all that the clergy and people of St. Saviour's, as contrasted with the surrounding Protestants, had most zealously practised and most devoutly revered.

The spirit in which this episcopal censure was received by Mr. Crawley and his friends was that which characterized the early Tractarians generally, and stands in marked contrast to the dispositions manifested in similar circumstances by the Ritualist party who have succeeded them.

Seven of the clergy and thirty of the laity of St. Saviour's at once addressed themselves to the venerable Father who had led the way before them, now Cardinal Newman, who had the consolation, in March, 1851, of receiving them into the bosom of the Catholic Church.

All this, however, was not accomplished without a struggle. Dr. Pusey hastened from Oxford to Leeds to prevent, if possible, so vast a secession. To this end he exerted himself to the utmost at St. Saviour's, at the same time that the illustrious son of St. Philip remained at St. Anne's Catholic Church, giving instruction and advice to all who wished to approach him.



Once he had entered the Church, Fr. Crawley threw himself heart and soul, as might have been expected, into the spirit of the Church.

It was his desire to join the Missionary Congregation of the Oblates of Mary Immaculate, but reasons of health prevented for some time the execution of his design.

After he was ordained priest he was placed on the mission at St. Mary's, Newcastle, but in 1860 he was enabled to carry out his original intention, and made his religious profession in a House of the Oblates of Mary Immaculate in France.

He died at St. Mary's, Leeds, Nov. 8, 1874, and was buried at Sicklinghall, Wetherby, where the Fathers have a cemetery for the deceased members of the Institute.

*Tablet*, Nov. 21, 1874.

1. **Reasons for Leaving the Church of England. A Letter to a late Parishioner.** Lond. 1852. 8vo.

**Cresswell, Joseph, Father S.J.**, born in London in 1557, was apparently a younger brother of Fr. Arthur Cresswell, S.J. They appear to have belonged to the Yorkshire family of that name, and are frequently mentioned in the Douay Diaries.

Their widowed mother married William Lacy, Esq., of Yorkshire, who after her decease became a priest, and was eventually martyred at York in 1582.

In the year following this act of cruelty, the two Cresswells were admitted into the Society of Jesus in Rome.

On April 12, 1589, Fr. Joseph was appointed Rector of the English College there, but his indiscreet and tyrannical behaviour brought about his removal, Feb. 22, 1592, and he was then sent to Spain, and left at Madrid as Vice-Prefect of the English Jesuits, when Fr. Persons left that country. Here he obtained great influence with Philip II., which he maintained with his successor Philip III. Like Fr. Persons, he corresponded with statesmen and princes, which gave a handle to his enemies to misrepresent his labours. It does not appear that he used his influence otherwise than to promote the cause of the Society and religion.

Sir Charles Cornwallis, the Resident Minister of James I. at the Court of Madrid, held considerable communication with Fr. Cresswell, which ended in open rupture after some arrogant

language asserted by the Resident to have been used by Fr. Cresswell, whom he describes as a vainglorious man.

His name frequently occurs in the State Papers in the Public Record Office, in the infamous and mendacious "advertisements" of the Government spies.

He was recalled to Rome, and in 1614 he was sent to Belgium, and in 1620 was Prefect of the mission at St. Omer. In the following year he was appointed Rector of the small College at Ghent, and here he died, Feb. 19, 1623, aged 65. Another account places his death on March 20, 1622.

That Fr. Cresswell was a man of great abilities and distinguished piety is undeniable, but his friends had occasionally to regret peevishness of temper and tenacity of opinion.

*Foley, Records S.J.*, vols. vi. and vii.; *Oliver, Collectanea S.J.*; *Douay Diaries*, p. xcix.; *Butler, Memoirs, Third Edition*, vol. ii. p. 224.

1. *De Vita Beata*. A Latin treatise.

2. *Exemplar Literarum missarum e Germania ad D. Gul. Cecilum, Baronum de Burla (sive Burleigh) Consiliarum Regium. Per Joh. Pernium*. S.l. 1592, 12mo.; also translated into English.

It was written under the pseudonym of John Perne against the cruel proclamation of Elizabeth, dated Nov. 29, 1591.

3. *Responsio ad edictum Elizabethæ reginæ Angliæ contra Catholicos Romæ, per Aloysium Zanettum*. 1595, 4to. A translation of Fr. Persons' work under the name of Andræa Philopater.

4. *Historia de la Vida y Martyrio que padicio en Inglaterra, este año de 1595, el P. Henrique Valpolo Sacerdote de la Compañia de Jesus que fue embiado die Colegio de los Ingleses de Valladolid y ha sido el primur martyr de los Seminarios de España. Con el martyrio de otros quatro Sacerdotes, los dos de la Misma Compañia, y los otros dos de los Seminarios*. En Madrid, 1596, 12mo., pp. 48; Saragossa, 1596; also in French, entitled, "Histoire de la Vie et ferme constance du Père Henry Valpole Anglois Prestre de la Compagnie de Jesus, Premier des Seminaraires d'Espagne martirize pour la confession de la foy Catholique, en la Ville d'York au Royaume d'Angleterre l'an 1595. Histoire pleine de bons enseignements, et graves discours, ou est contenue la forme de proceder dont ils usent en Angleterre pour faire mourir les Catholiques. Faite François de l'Espagnol du Père Joseph Creswelo Religieux de la Compagnie de Jesus." En Arras, 1597, 12mo., 7 ff. unpag., A. 4 to S. 3, 2 ff. unpag. Dr. Jessopp gives a full description of this little work in his "One Generation of a Norfolk House," but it is not quite so rare as he seems to think.

5. A translation into Spanish of Fr. William Bath's "Preparation for Administering with Profit the Sacraments of Penance and the Eucharist." Milan, 1614. 4to.

6. **Meditations upon the Rosary.** St. Omer, 1620, 12mo. De Backer gives the date 1610, and Oliver 1640.

The Rev. John Fenn had previously published "Instructions how to Meditate the Misteries of the Rosarie of the Virgin Mary," s.l. aut an., being a translation from Jasper Loarte.

7. **Quis Dives Salvus?** St. Omer, 1618, a translation both into English and Spanish of Silvian's book.

8. **An Answer to the Edict against Catholics promulgated in 1620.** St. Omer, 1621, 4to.

9. **Relacion del Estado de Inglaterra en el gobierno de la Reina Isabella.** MS. in the Bib. Nat. de Madrid, x. 14.

**Cressy, Hugh Paulin Serenus, D.D.,** born at Wakefield, about 1605, was the son of Hugh Cressy, a counsellor of Lincoln's Inn, by Margery, daughter of Dr. Thomas d'Oylie, a physician in London, descended from an old family long resident in Oxfordshire.

The family derived its origin from the Cressys of Holme, near Hodsock, in Nottinghamshire

After a preliminary education at the grammar-school in Wakefield, he was sent to Oxford, in 1619, at the age of fourteen, and about four years later proceeded B.A., and subsequently M.A. In 1627 he was admitted Fellow of Merton College, and then, having taken Orders, was appointed chaplain to Thomas, Lord Wentworth. Afterwards he became chaplain to Lucius Cary, Lord Falkland, whom he accompanied to Ireland in 1638, and was appointed Dean of Leighlin. He, however, returned to England with his patron in the following year, and when Viscount Falkland became Secretary of State, he obtained for Mr. Cressy a canonry in the collegiate church at Windsor, which the troubles of the times prevented him from enjoying.

After the death of Falkland, at the battle of Newbury in 1643, Charles Berkeley, afterwards Lord Falmouth, was committed to Mr. Cressy's care to travel through Europe, about the year 1644. This gave him an opportunity to inquire, without prejudice or misrepresentation, into the doctrines and practices of the Catholic religion. The result was that he publicly renounced Protestantism in 1646. This occurred at Rome, but wishing to be more fully instructed he returned to Paris and put himself under Henry Holden, the celebrated Doctor of the Sorbonne. In the following year he published his "Exomologesis," or motives of his conversion. He now began to deliberate upon the future course of his life, and was at first



inclined to join the Carthusians at Nieuport. His spiritual director, however, dissuaded him from this course, principally on account of the little time and opportunity he would have to devote to his pen. In this he acquiesced and made choice of the Benedictine Order, in which he would have more leisure to promote the Catholic cause by his writings. His reduced circumstances being made known to Queen Henrietta Maria, then resident in France, she provided him with means for his journey to Douay.

Here, in the Benedictine Monastery, he entered the novitiate and adopted the name of Serenus on profession in 1649. After seven years spent with great edification in the duties of the cloister, he was sent to the English mission, and on the marriage of Charles II. with the Infanta of Portugal, Fr. Cressy was appointed one of her chaplains, and resided for the most part at Somerset House, where, besides constant application to his missionary duties, he published several learned controversial, historical, and devotional works. Towards the latter end of his days, he retired to East Grinstead, in Sussex, the seat of Richard Caryll, Esq., where he died Aug. 10, 1674, aged 68.

Fr. Cressy was a man of remarkable prudence and learning, and was ever respected by the moderate writers of the Church of England.

When he sent a copy of his "Exomologesis" to Dr. Hammond, the learned Doctor modestly declined being the antagonist of one whom he valued so highly, whom no human consideration could have changed, and he assured him at the same time that if he would come over to England he would endeavour to give him tokens of further friendship, even to obtain him permission to practise his religion, should his influence be sufficient to procure him such a favour.

Dr. Stillingfleet, and other opponents, charged him with credulity and want of judgment in historical facts, but as the honest Oxford historian observes: "Let this be said of him; that, for as he doth mostly quote his authors, and leaves what he says to the judgment of his readers, he is to be excused; and in the meantime to be commended, for his grave and good stile, proper for an ecclesiastical historian."

*Dodd, Ch. Hist.; Wood, Athen. Oxon.*

1. **Exomologesis; or, A Faithful Narrative of the Occasion and Motives of the Conversion unto Catholique Unity of Hugh Paulin de Cressy, lately Deane of Laghlin, &c., in Ireland, and Prebend of Windsore in England.** Paris, 1647, 12mo., pp. xxiv.-655, ded. to the Fathers D.D., Religious of the Holy Order of the Carthusians of the English Convent at Nieuport in Flanders, dated Paris, Oct. 5, 1647; Paris, 1653, 12mo., "now a second time printed, with additions and explanations, by the same author who now calls himself B. Serenus Cressy, O.S.B., in the convent of St. Gregory in Douay," ded. to the Hon. Walter Montague, Esq., 5 pp., ded. as in first edit. 11 pp., preface 3 ff., pp. 568, table 6 ff.

The latter edition contains an answer to J. P., author of the Preface to Lord Falkland's work on Infidelity. The first edition contains a profession of allegiance, which Cressy asserted the general body of English Catholics to be willing to sign, and from which the Irish remonstrance was principally copied. In the second edition this was omitted.

This work was very highly valued by Catholics, who considered it a complete answer to the advocates of Protestantism, and more particularly to the arguments of Chillingworth.

2. **Appendix to the Exomologesis: being an Answer to J. P.'s Preface to Lord Falkland's Discourse of Infallibility.** Paris, 1647, 8vo.; also printed in the 2nd edit. of the "Exomologesis," 1653. In reply to "A Discourse of the Infallibility of the Church of Rome," by Lucius Cary, Lord Falkland, Oxford, 1645, 4to. Lord Falkland was suspected of Socinianism, which it was thought he had caught from Chillingworth, though on this point Fr. Cressy seems disposed to excuse him in his "Apologet.," sect. 7.

Lord Falkland also wrote an answer to some exceptions which had been taken against his work. Henry Hammond, D.D., likewise wrote a reply, "An Appendix or Answer to what was returned by the Apologist," Lond. 1650. 4to.

3. **Arbor Virtutem; or, An exact Model, in the which are represented all manner of Virtues, &c. Collected out of Sal-manticensis, by Br. Serenus Cressy, for the use of Dame Mary Cary, at Cambray, Oct. 7, 1649.** MS., 8vo., pp. 190, preserved at Ugbrooke, Devonshire.

4. **The Scale (or Ladder) of Perfection, written by Walter Hilton, a Carthusian, famous in the reign of Henry VI.** Lond. printed by T. R., 1659, sm. 8vo., pp. xvi.-312. It includes "Another Treatise of the same Author written to a Devout Man of Secular Estate, Teaching him how to Lead a Spiritual Life therein," and it was prepared for the press by Fr. D. A. Baker, O.S.B., and edited after his death by Cressy. It is preceded by a biographical sketch of Hilton taken from Pitts' "De Illus. Angliæ Scriptoribus."

5. **Sancta Sophia: or, Directions for the Prayer of Contemplation, &c., extracted out of more than XL. Treatises writ by the late Ven. Fr. Augustin Baker, O.S.B. And methodically digested by the R. Fr. Serenus Cressy, O.S.B., and printed at the charges of his Convent of S. Gregories in Doway.** Doway, 1657, 8vo., 2 vols. Vol. i., pp. 461, ded. to Fr. Lau. Reyner, Pres. Gen. O.S.B.,

dated St. Gregories, July 21, 1657; vol. ii., pp. 333, ded. to D. Catherine Gascoigne, the Lady Abbess of the Dames O.S.B. in Cambray, dated July 23, 1657. Included are "Certaine Patternes of Devout Exercises of immediate Acts and Affections of the Will," pp. clxviii., called The Exercises, being Fr. Baker's translation of Dame Gertrude More's work—a work, says Charles Butler, highly deserving the attention of all who either study the philosophy or seek to acquire the practice of mystic devotion.

6. **Certain Patterns of Devout Exercises of immediate Acts and Affections of the Will.** Douay, 1657. 8vo.

7. **Roman Catholick Doctrines no Novelties: or, An Answer to Doctor Pierce's Court-Sermon, miscali'd the Primitive Rule of Reformation.** By S. C. 1663, sm. 8vo., ded. to the Queen-Mother (Henrietta Maria), title, &c. 7 ff., pp. 322, index 3 ff.

Dr. Thomas Pierce's work was published at Oxford, 1663, 4to., and he rejoined with A Specimen of Mr. Cressy's Misadventures against his Sermon, intituled "The Primitive Rule," &c., which was printed with Dr. Sherman's Answer to Fr. Johnson, Lond. 1664, 4to. "A Parenesis touching the Sermon, intituld, The Primitive Rule, &c., by Dr. Pierce," was published with a Collection of Sermons, Lond. 1671, 4to. Daniel Whitby wrote, "Roman Doctrines not from the beginning, &c., being a Reply to S. Cressy's Answer to Doctor Pierce's Sermon," Lond. 1664, 4to.

8. **A Non Est Inventus, Return'd to Mr. Edward Bagshaw's Enquiry, and vainly boasted Discovery of the Weakness in the Grounds of the Church's Infallibility.** Also his seditious Invectives against the moderate sincerity of Protestants, and savage cruelty against Roman Catholicks repressed. By a Catholick Gentleman. 1662, 12mo., title 1 f., pp. 115. In reply to "Brief Enquiry and Reasons whereupon the Infallibility of the Pope and Church of Rome is said to be founded," Lond. 1662. 4to.

9. **A Letter written to an English Gentleman, July 16th, 1662, concerning Bishop Morley.** (Lond.) 1662, reprinted with some of Bishop Morley's treatises in 1683.

This elicited from Dr. George Morley "An Answer to Fr. Cressy's Letter," Lond. 1662.

10. **The Church History of Brittany, or England, from the Beginning of Christianity to the Norman Conquest.** (Rouen), 1668, fol.

This volume only brought the history down to about 1350. It was compiled from his own collections of original MSS., the "Annales Ecclesia Britannica" of Michael Alford (*alias* Griffith), Dugdale's "Monasticon," the "Decem Scriptorum Hist. Anglicanæ," and the works of Fr. David Baker. In this work Cressy gives an account of the foundation of the Monasteries during the Saxon Heptarchy, and takes it for granted that they were founded under the Benedictine rule, differing in this respect from many other historians.

Lord Clarendon blamed the author for introducing accounts of so many miracles and monastic stories into his history; but, on the other hand, Wood, in his "Athenæ Oxoniensis," praises the style and qualities necessary for an ecclesiastical historian which the author displays, and he takes exception to



Clarendon's criticism on account of the care with which Cressy quotes his authorities, and the fact that what is related is left to the judgment of his readers.

**11. Second Part of the Church History of Brittany, from the Conquest downwards.** MS. This appears to have been lost for many years, but was discovered at Douay in 1856.

It was never published, on account of some controversies it contained between the See of Rome and some of the English kings, which it was thought at that time might needlessly give offence.

**12. Sixteen Revelations of Divine Love, shewed to a devout Servant of our Lord, call'd Mother Juliana, an anchorete of Norwich; who liv'd in the days of King Edward III.; reviv'd from an ancient copy.** 1670. 8vo. Ded. to Mary, Lady Blount, of Sodington, widow of Sir George Blount.

**13. Fanaticism fanatically imputed to the Catholick Church by Dr. Stillingfleet, and the Imputation refuted and retorted.** 1672. 8vo. Ded. to Sir Marc-Albert D'Ognate, Knt., Counsellour to His Catholick Majesty the King of Spain; title 1 f., ded. 5 ff., preface 5 ff., pp. 188. This was also published in "A Collection of several Treatises in Answer to Dr. Stillingfleet, viz., 1. Fanaticism fanatically imputed by him to the Catholick Church. 2. The Roman Church's Devotions Vindicated. 3. Of Indulgences. 4. His Protestant Principles Considered." 1672. 8vo.

**14. First Question: Why are you a Catholick? The Answer follows. Second Question: But why are you a Protestant? An Answer attempted in vain.** By S. C. Lond. 1672, 4to.; again 1686.

**15. An Answer to part of Dr. Stillingfleet's Book, intitl'd, Idolatry practis'd in the Church of Rome.** 1674. 8vo.

The Earl of Clarendon now came to the rescue of Stillingfleet with "Animadversions on a Book called Fanatism," &c., Lond. 1674, 4to., which was twice printed in that year.

**16. An Epistle Apologetical of S. C. to a Person of Honour, touching his Vindication of Dr. Stillingfleet.** 1674. 8vo.

Clarendon had been an intimate friend of Fr. Cressy at Oxford. He was not fair in his enmity to Catholicity, for in his History of the Rebellion he not only misrepresents the policy of the English Catholics, but loads them with false accusation, and passes over in silence their uncontested merits. He lamented Cressy's conversion, and in a letter to Earle ("State Papers," Oxford, 1773, vol. ii. 322, and Wood's "Athen. Oxon.," by Bliss, iii. 1016), he says, "If we cannot keep him a minister of our Church, I wish he would continue a layman in theirs, which would somewhat lessen the defection, and, it may be, preserve a greater portion of his innocence."

**17. A Letter and Remarks upon the Oaths of Supremacy and Allegiance.** Probably published in London.

**18. An Abridgment of the Book called "The Cloud of Unknowing," written by Maurice Chauncey, a Carthusian Monk.** MS.

**19. An Oration in Praise of Henry Briggs.**

Briggs published "Arithmetica Logarithmica," Lond. 1624, fol.

**Croft, Sir Herbert, Knt.**, son of Edward Croft, Esq., of the ancient family seated at Croft Castle, in Herefordshire, was educated at Christ Church, Oxford, and sat in Parliament in the latter part of the reign of Queen Elizabeth. When James ascended the throne, he waited upon his Majesty at St. Theobalds, who, being informed of his family and personal merits, honoured him with knighthood.

After fifty-two years' profession of Protestantism, he was reconciled to the Catholic Church, and retiring to Douay, took up his residence in the Benedictine Monastery of St. Gregory. Here he became a Confrater O.S.B., and a recluse in 1617, dying five years later, April 10, 1622, a noble example of piety and resolution. He left three children, William, Herbert, and Mary. The first was knighted, and was a colonel during the Civil Wars. Herbert, although brought up a Catholic, forsook his religion, took Orders in the Church of England, and was rewarded with the bishopric of Hereford for the activity he displayed against Catholics.

Sir Herbert possessed all the qualities of a Christian, with the accomplishments of a gentleman and a man of letters, combined with true patriotism.

*Dodd, Ch. Hist.*

1. Letters persuasive to his **Wife and Children in England, to take upon them the Catholick Religion.** Douay, 1619. 12mo.

2. Arguments to shew that the Church in Communion with the See of Rome is the true Church; written against Dr. Field his four Books of the Church. Douay, 1619.

3. Reply to the **Answer of his Daughter, M. C. (Mary Croft),** which she made to a Paper of his, sent to her concerning the **Roman Church.** Douay, 1619. 12mo.

The foregoing works were apparently printed in one vol., pp. 255, and are of extreme rarity, for Wood ("Athen. Oxon.") states that only eight copies were printed.

**Croft, Thomas**, priest, was attainted, Dec. 3, 1539, for denying the ecclesiastical supremacy of Henry VIII., and suffered immediately afterwards at Tyburn with Nicholas Collins, a priest, and Holland, a mariner.

Stow asserts that they were implicated in the Marquis of Exeter's conspiracy, but this is not admitted by contemporaneous writers of undoubted authority, and Croft's name appears in the martyrologies.

*Dodd, Ch. Hist.; Stow, Chronicles.*

**Croke, Richard, D.D.**, born in or about 1489, is said to have been a native of London. He was of an ancient and honourable family, and was probably the son of Richard Croke, *alias* Le Blount, Esq., by Alice his wife, and consequently the younger brother of John Croke, Master in Chancery, who died in 1554.

He was educated first at Eton, and then at King's College, Cambridge, where he was admitted in 1506. Soon afterwards he migrated to Oxford, and next went abroad, and was the first public professor of the Greek language at Cologne, Louvain, Leipsic, and Dresden. In 1517 he proceeded M.A. at Cambridge, and about that time became preceptor to the king in the Greek language. He commenced reading public Greek lectures at Cambridge in 1518, and such was his renown for learning and eloquence that, when the office of Public Orator of the University was instituted in 1522, he was the first person elected to that honourable and dignified position. Shortly afterwards he was elected a Fellow of St. John's College, having also a stipend from Bishop Fisher for reading a Greek lecture in that house.

After being sent to Italy to forward the king's divorce, an undertaking which has not reflected to his credit, though he seems to have been successful in his object with the assistance of money provided by his employer, he was presented to the rectory of Long Buckby, Northamptonshire, and constituted a Canon of King's College (now Christ College), Oxford. Subsequently he resided in Exeter College, in that University.

It appears that he began to decline in the king's favour about this time, and probably felt indisposed to go the whole lengths of his reign. He certainly withdrew in the reign of Edward VI., and published some sharp reflections on Mr. Leland's inconstancy, ascribing his delirious state to that cause. He lived in retirement in Queen Mary's reign, though he was present when Cranmer, Ridley, and Latimer were called upon to dispute on the Sacrament at Oxford in April, 1554; and when Cranmer was tried at Oxford, in September of the following year, Dr. Croke was the first witness examined against the Archbishop.

He died at London, in Aug. 1558, so famed for his profound knowledge of Greek as to be generally termed "The Grecian."

*Cooper, Athen. Cantab.; Dodd, Ch. Hist.*



1. **De Verborum Constructione.** Leipsic, 1516, 4to. Translated from Theodore Gaza.
  2. **Encomium Academiæ Lipsiensis.** In Boehmius's "Opusc. Acad. de Lit. Lips."
  3. **Orationes duæ, altera a cura, qua Utilitatem Laudemque Græcæ Linguae tractat altera a tempore qua hortatus est Cantabrigienses, ne desertores essent ejusdem.** Paris, 1520, 4to.; ded. to Nicholas West, Bishop of Ely.
  4. **Introductiones in Rudimenta Græca.** Cologne, 1520. Ded. to Archbishop Warham.
  5. **Elementa Grammaticæ Græca.**
  6. **Chrysostom in vetus testamentum.** Translated from the Greek.
  7. Translation from **Elysius Calentius.**
  8. **In Ausonium annotationes.**
  9. Verses reproaching John Leland for changing his religion.
  10. Letters relating to the Divorce, written from Italy to Henry VIII.
- MSS. Brit. Museum, Cotton. MSS. Vitel. B. xiii.

**Crockett, Ralph**, priest and martyr, born at Barton-upon-the-Hill, in Cheshire, was educated at the English College, Rheims, where he was ordained priest, and sent upon the English mission, in 1585.

He was speedily apprehended, arraigned and condemned under the Act of 27 Eliz., merely on account of his priestly character and the exercise of his functions.

He was hanged, bowelled, and quartered, at Chichester, Oct. 1, 1588.

*Challoner, Memoirs.*

**Croshaw, Cornelius**, bookseller and printer, in Stonegate, York, published several Catholic prayer-books and other works, and died July 23, 1851, aged 69, his wife, Sarah, following him on the 10th of the next month, aged 67.

*Cath. Directory.*

**Croskell, William**, priest, was the son of Robert Croskell, of Bulk, near Lancaster, by Winifred, daughter of William Ball, of Dolphin Lee, near Lancaster, who was the eldest son of Robert Ball, of Dolphin Lee, and his wife, Winifred Taylor, of the family resident at Aldcliffe.

Both of these ancient yeomanry families had lived on the estate of the Daltons for many generations; their names repeatedly occur in the Recusant Rolls, and they have given many priests to the Church.

At eleven years of age, William Croskell went to Sedgley

Park School, near Wolverhampton, where he arrived May 15, 1779. Subsequently, Dr. Challoner sent him to St. Omer's College as a student for the Church, and Mr. Mumford generously paid the college stipend. From thence he proceeded to Douay College, and was imprisoned with its inmates at Dourlens during the French Revolution.

After their liberation, Feb. 25, 1795, Mr. Croskell came over to England, and being then in deacon's orders, he was ordained priest at York, at the same time with Dr. Lingard, the historian, April 18, in that year.

His first mission was at Linton, and in 1810 he was appointed chaplain to the nuns at the Bar, York. Subsequently he returned to Linton, and afterwards served the mission in Durham, where he died, Feb. 19, 1838, aged 70.

He was Grand-Vicar of the Northern district, and was universally respected.

*Husenbeth, Hist. of Sedgley Park; Mawhood, Diary, MS.; Dr. Gillow, Seizure and Destruction of Douay College, MS.*

1. **Gother's Prayers for Sundays and Festivals, adapted to the Use of Private Families or Congregations.** To which is added an Appendix, containing Prayers before and after Mass, and some Evening Devotions. York, 1810, 12mo., with a preface by the editor.

2. He wrote an interesting account of the imprisonment of the collegians of Douay in the *Catholic Magazine* of 1831.

**Cross, John, alias More, O.S.F., D.D.,** in religion John of the Holy Cross, a native of Norfolk, was probably professed at the Franciscan Convent in Douay, and in 1672 was created D.D. Subsequently, in Aug. 1692, the Congregation resolved that this degree should cease in the English Franciscan Province.

In 1674 he was elected Provincial for three years, and was re-elected April 25, 1686, filling the office during an eventful period, until Sept. 28, 1689, with the highest credit and satisfaction.

During his visitation of the province in 1687, several new residences were presented to him by charitable founders and benefactors. These were the chapels at York, Hexham, The Hill, in Goosnargh, co. Lancaster, Holywell, Leominster, Abergavenny, Birmingham, Warwick, and Monmouth. In the course of the same year he obtained a ten years' lease of

premises near the arches in Lincoln's-Inn-Fields, previously occupied by the Countess of Bath, and there established a community of ten members. All offered a cheering prospect to religion until William, Prince of Orange, landed at Brixham, Nov. 4, 1688. As soon as the intelligence reached London, even the presence of the king did not prevent the populace from attempting to demolish the Catholic chapels. They made a desperate and continued attack on the residence of the Franciscans in Lincoln's-Inn-Fields, for a day and a night, and were only prevented from carrying their design into execution by a guard of cavalry and infantry sent by the king. This discomfiture only served to sharpen the mob's appetite for vengeance, and, learning that on the 17th of November the king was to remove the infant Prince of Wales to Portsmouth, and, if necessary, to convey him to France, as also that his Majesty would proceed on the same day to join the army at Salisbury, the rioters deferred to that day the work of destruction. But James II. consulted the safety of the friars by sending Fr. Cross an order, through Bishop Leyburn, to retire from the residence with the rest of the community. After first removing their goods, the Franciscans withdrew on the 16th of November, by which they suffered a loss of upwards of £3,000.

Fr. Cross did not long survive the Revolution; he followed the king to St. Germain, but died at Douay on Oct. 13, of the following year, 1689, aged 60, in religion 42.

He was a learned man, and much esteemed, and the king had appointed him one of his chaplains.

*Oliver, Collections; Dodd, Ch. Hist.*

1. *Philothea's Pilgrimage to Perfection, described in a Practice of Ten Days' Solitude.* Bruges, 1668. 8vo. Introduction, &c. 14 pp., pp. 256. It was voted for publication by the Chapter in London, Nov. 15, 1666.

2. *A Sermon preached before the King and Queen, at St. James's Palace, on the Feast of the Holy Patriarch St. Benedict, 1686.* Lond. 1686. 4to.

3. *De Juramento Fidelitatis.* A treatise.

4. *De Dialectica.*

5. *Contemplations on the Life and Glory of Holy Mary, the Mother of Jesus, with a Daily Office agreeing to each Mystery thereof.* By J. C., D.D. Paris, 1685, 12mo.; title 1 f., ded. to the Queen Dowager, dated July 12, 1685, Advice to the Reader, &c., pp. 103, contents p. 103, and 3 pages unpaginated; Lond. 1687, 16mo.

6. *An Apology for the Contemplations on the Life and Glory*



of Holy Mary, Mother of Jesus. Shewing the Innocency and Antiquity of the Honor and Veneration given to the Blessed Virgin Mother by the Catholick Church. By J. C. Lond. 1687. 12mo., pp. 143 ; ded. to Queen Mary, Consort of James II.

7. Some Divine Poems, attributed to him by Dodd.

8. A work on Logic, of which three copies were to be given to every Father, by the resolution of the Intermediate Congregation, Oct. 12, 1672.

9. The Life of Fr. John (Joachim) Wall, who suffered death at Worcester, Aug. 22, 1679, aged 59, in religion 28, was voted by the Chapter, Oct. 14, 1684, should be written and published, and Fr. Cross was requested to undertake the task. It does not appear that he ever finished the work.

**Cross, Nicholas, O.S.F.**, a native of Derbyshire, was born about 1615. He was probably ordained priest at the Franciscan Convent in Douay, in 1640, and during his missionary career was three several times thrown into prison. For a time he was chaplain to Anne, Duchess of York, who died March 31, 1671, and afterwards chaplain-in-ordinary to the Queen in the reign of James II.

In his declining years he retired to his Convent in Douay, where he ended his days, March 21, 1698, aged 83, and was buried before the high altar of the old Conventual Church.

He was held in such repute amongst his brethren that he was four times selected for the office of Provincial, 1662, 1671, 1680, and 1689, but from ill-health he could not complete his last triennium, and sent in his resignation on May 12, 1691.

*Oliver, Collections.*

1. **The Cynosura ; or, a Saving Star which leads to Eternity**, discovered amidst the celestial orbs of David's Psalms, by way of Paraphrase on the 50th Psalm, *Miserere mei, Deus, secundum, &c.* Lond. 1670, thin folio. Ded. to Anne, Countess of Shrewsbury. This was erroneously assigned by Dodd, "Ch. Hist.," to Fr. John Cross, O.S.F.

2. **A Sermon (on Psalm lxxxiii. 6) on the Joys of Heaven, preached before Her Majesty the Queen, at Windsor, April 21, 1686.** Lond. 1686. 4to.

3. "A Word to all People, as a Nail in a Sure Place, to fasten their Hearts one to another," Lond. 1661, 4to., was not by the Franciscan, but by his namesake, Nicholas Cross, a Puritan or Nonconformist minister at Orpington, in Kent.

**Crow, Alexander**, priest and martyr, was a native of Yorkshire, and for some time followed a trade in York. Filled with zeal for the faith, he gave up his business, and proceeded to the English College at Rheims, resumed his studies, and in due course, in 1583, was ordained priest.

In the following year he was sent to the English mission, and after labouring for some time, with much edification to all who knew him, he was apprehended at South Duffield, where he had gone to christen a child of Cecily Garnet. He was committed to York Castle, where he was kept in double fetters amongst the felons until the November assizes, held at York, when he was arraigned and condemned for being ordained priest beyond the seas, at Rheims, and remaining in England, contrary to the statute of 27 Elizabeth.

During his imprisonment at York he was treated with great cruelty, and, according to the custom of the times, every endeavour was made to render him odious in the sight of the people by lies and slanders, with railing and mockery. He was hanged, drawn, and quartered at York, late at night on St. Andrew's-day, Nov. 30, 1586, being about the age of 35.

It is related that he was very sick before his arraignment until his martyrdom, and after he had mounted the ladder fell down in a swoon, upon which the onlookers cried out that he had intended to kill himself. They lifted him up, hanged him just a little, and then in a most cruel manner ripped him alive.

*Challoner, Memoirs ; Morris, Troubles, Third Series.*

**Crowe, Thomas**, priest, was educated and ordained at Ushaw College, and from Feb. 1824, to July, 1848, was stationed at the mission of Thurnham, co. Lancaster, also acting as chaplain to the Daltons at Thurnham Hall. He then took charge of the mission at Formby, where he died at an advanced age, Aug. 21, 1862.

His mother, Mrs. Mary Crowe, who resided at Woodside, Thurnham, died Nov. 16, 1845, aged 91, in the 47th year of her widowhood, and his elder brother William died there also, July 27, 1825.

*Cath. Directories ; Gillow, Lanc. Recusants, MS.*

1. **Brief History of the Mission of Thurnham, near Lancaster, Preston, 1861, 8vo.** Privately printed the year in which Miss Dalton, the last of her family, died.

**Crowther, Arthur Anselm, O.S.B.**, *alias* Broughton, born in Montgomeryshire in 1588, was amongst the earliest novices at St. Gregory's Monastery at Douay, where he was professed July 3, 1611. Here he became Sub-Prior and

Professor of Philosophy, and was Definitor in 1621. He was sent to the mission in the South Province, and the titular honours of Cathedral Prior of Rochester and of Canterbury were conferred upon him in 1633 and 1657.

He was appointed Provincial of Canterbury in 1653, and held that office until his death, a prisoner for the faith, in the Old Bailey, London, May 5, 1666, aged 77.

His missionary labours seem to have been principally in or about London, and here, in his remarkable devotion to the Blessed Virgin, he set up a noble confraternity of the Rosary in her honour, which was influentially supported, having Robert, Earl of Cardigan, as prefect of the sodality.

His elder brother, Dom John Mark Crowther, *alias* Broughton, O.S.B., was likewise professed at St. Gregory's, in 1609, and after being at Dieulward for some time, was sent on the mission to the South Province. He also suffered imprisonment in London, and after his release laboured in Gloucestershire, and in his old age retired to Lambspring, where he died March 14, 1658.

Father Anselm was a learned spiritualist, and, in conjunction with Dom Thomas Vincent Faustus Sadler, O.S.B., was the author of several ascetical works, which in their day were highly popular.

*Oliver, Collections ; Snow, Bened. Necrology.*

1. Jesus, Maria, Joseph, or the Devout Pilgrim, of the Ever Blessed Virgin Mary, in his Holy Exercises, Affections, and Elevations. Upon the sacred Mysteries of Jesus, Maria, Joseph. Published for the benefit of the Pious Rosarists, by A. C. and T. V., Religious Monks of the holy Order of S. Bennet. Amsterdam, 1657, 12mo., title 1 leaf, ded. to the Ever Blessed Virgin, 12 leaves, preface or second ded. 7 leaves, Marian Kalendar 16 leaves, pp. 648, contents 10 leaves, with engr. frontispiece.

Gee, in his "Foot out of the Snare," 1624, alludes to a book with this title, and attributes it to Simon, a Carmelite, then in London, and he states that the work had lately issued from a press in London, and that the same author also wrote two other books, called "The Way to find Ease, Rest, and Repose unto the Soul."

Another contracted edition, by A. C. and T. V., appeared—Amsterdam, 1663, 16mo., ded. 4 leaves, Advice, &c., 11 leaves, pp. 301, contents 3 leaves. It is ded. to Queen Catherine, and has an elaborate frontispiece containing a portrait of the Queen, also an engr. title-page. This Prayer-book was a favourite with the Queen.

2. The First Treatise of the Spiritual Conquest: or, a Plain Discovery of the Ambuscades and evil Stratagems of our Enemies



in this our daily Warfare. Enabling the Christian Warrior to presee and avoid them. At Paris, 1651, 12mo., with curious cuts, in five treatises, each having a separate title-page; the second is entitled "The Second Part of the Spiritual Conquest; or, The Use and Practice of those necessary Weapons which are prescribed in the Treatise of the Spiritual Conflict, here methodically managed, and drawn into seven Exercises, Affective Acts, or Aspirations, according to the Dayes of the Week," Paris, 1651; the fifth, "Maxims of Mystical Divinity." A second edition appeared at Paris, 1652, 12mo.; another bears the title, "The Spiritual Conquest in Five Treatises, enabling all Christian Warriors to Conquer themselves and come to a vicinity with God. By Thomas Vincent and Anselm Crowder," Doway, 1685, 12mo., with five separate title-pages. It was edited by Canon Vaughan, O.S.B., Lond. 1874. 12mo.

3. **The Dayley Exercise of the Devout Rosarists, containing several most pithy Practices, &c.** Amsterdam, 1657, 12mo. pp. 671, ded. to the Right Worshipfull Sir Henry Tichbourne, Knight, Baronet, &c., by A. C. and T. V.; later editions bearing this title erroneously attribute it to T. V. only, though reference is made in the work to "Our Spiritual Conquest;" 6th edit. Dubiin, 1743, 8vo.; 8th edit., Cork, Eugene Swiney, 1770. 12mo., copper plates. The second edition bears a variation in the title, and is often taken for another work—"The Dayley Exercise of the Devout Christian. Containing several most pithy Practices of Devotion; in order to Live Holey and Dye Happily. Published by A. C. and T. V., O.S.B. A New Edition with many material Additions," 1662, 12mo. engr. title-page (same as 1663 edit. of "Jesus, Maria, Joseph") 1 leaf, title 1 leaf, ded. to the Hon. Henry Tichbourn, Bart., 3 leaves, Calendar, &c., 36 leaves, pp. 528, table 5 leaves; 3rd edit., by T. V., digested into better order, 1673; 6th edit. by T. V., O.S.B., Dublin, 1743, 12mo.; frequently reprinted. In the dedication reference is made to the Tichborne dole given to all comers on March 25, of which a fine picture has been engraved.

**Crowther, Thomas**, priest, confessor of the faith, a native of Herefordshire, was educated at the English College, Douay, where he distinguished himself by his application and aptitude for study. He took degrees in the University of Douay, and proceeded B.D.

After his ordination, in 1575, he was sent to the English mission, where he gave great edification by the zeal he displayed in his sacred calling. He was seized in 1583, and was thrown into the Marshalsea prison, where he remained until his death, in the year 1585, just three days before he was to have been banished.

*Dodd, Ch. Hist. ; Douay Diaries ; Foley, Records S.J., vol. iii.*

**Cuddon, Ambrose**, bookseller, printer, and journalist, published the *Catholic Miscellany* at the commencement of 1822.

From a notice to correspondents on the cover of March, 1824, it would seem that he had formerly been connected with the firm of Keating & Brown, which he calls "our venerable mother establishment."

In 1823 he established, at 2 Carthusian Street, Charterhouse Square, a Catholic circulating library of some 15,000 volumes, with a view "to facilitate the removal of prejudice and the increase of true religion and useful knowledge," to which he added a reading-room for the use of subscribers in the following year.

Mr. Cuddon's undertakings were not financially successful, and in the middle of 1826 the *Catholic Miscellany* passed into other hands, and shortly afterwards his advertisements as a bookseller and printer finally ceased.

At this period it was very generally considered that Catholic lending libraries were much wanted, and great efforts were made to establish them in connection with the missions throughout the country, in some cases with marked success.

In Lancashire, lending libraries had already been established for some years.

Cuddon's individual enterprise aroused the energies of the most active Catholic gentlemen of the metropolis, who met together, at the close of 1823, and agreed to establish a Catholic literary institution under the title of the London Catholic Library.

The first annual general meeting of the members was on Jan. 24, 1825, and from their published report it appears that the Library was at 19 Prince's Square, St. George's East, under the patronage of the Bishop and his coadjutor, supported by a number of influential names.

The object of the committee was much the same as that advertised by Cuddon, and they flattered themselves in the reflection that they were laying before the public the first account of the transactions of a Catholic literary institution in London since the days of Queen Elizabeth.

They had received donations of 1,200 volumes, and in addition had given away 500 duplicate volumes and pamphlets. Their report and catalogue, with the rules and aims of the institution, consisting of 52 pp. 8vo., is an interesting page in the literary history of the English Catholics.

*Catholic Miscellanies; Report, Laws, and Catalogue of the*

*Lond. Cath. Lib.*, 1825 ; *Gillow, Early Cath. Periodicals, Tablet*, Jan. 29 to March 19, 1881.

1. **The Catholic Miscellany, and Monthly Repository of Information.** Lond., printed and pub. by Ambrose Cuddon, single columns, price 1s. It was commenced Jan. 1, 1822, by W. E. Andrews and Cuddon, under the nominal editorship of the latter, though, as Mr. Andrews himself says, the sole editorship devolved upon him after the second number, and it so continued until June, 1823. Cuddon's first premises were 62 Crown Street, Finsbury Square, but he removed to 2 Carthusian Street, Charterhouse Square, in Nov. 1822. After he had taken over the sole management of the magazine he established himself at 62 Paternoster Row, and here he continued to publish until the close of the fifth vol., June, 1826. The sixth vol., July to Dec. 1826, was published by Sherwood & Co., 20 Paternoster Row. All these vols. were well printed and embellished with plates. The illustrations were then discontinued, and the price raised to 1s. 6d., until April, 1828, vol. ix. Consequent on the failure of the publishers the magazine was advertised to be sold, and after two more numbers, completing vol. ix., a New Series was commenced under the sole management of the Rev. T. M. M'Donnell, of St. Peter's Place, Birmingham, commencing July, pub. by J. Robins & Co., London, vol. i., July to Dec. 1828, illustrated with capital plates ; vol. ii., Jan. to Dec. 1829 ; the third and last vol., Jan. to May, 1830, concluding with an address from the editor, announcing that he has relinquished his task, "having other, and, he is free to add, more profitable occupation, demanding his time." The price had been reduced to 1s. after March, 1829, when the illustrations were omitted.

2. **A New Year's Gift ; or, Cuddon's Universal Pocket-Book.** Published from 1824 to 1827.

3. **A Complete Modern British Martyrology ; commencing with the Reformation.** In two volumes. Including the years from 1557 to 1684. To which are added the Penal Laws passed in the reign of Queen Elizabeth, and other important Documents. Embellished with Engravings drawn on the Wood by W. H. Craig, Esq. Lond., Ambrose Cuddon, 1825, 3 pts., 8vo.

This appears to have been compiled by Cuddon from Challoner's *Memoirs*, with the additions named, and an appendix containing a translation of Rishton's *Diary in the Tower of London*, originally published in Sanders' "De Origine ac progressu Schismatis Anglicani." It was brought out in parts, commencing June 12, 1824. The blocks were subsequently purchased by Keating, Brown & Co., who issued a new edition, Lond. 1836, cr. 8vo., in 3 pts. : I. Comprising *Memoirs of the Clergy and others who suffered during the reign of Henry VIII.*, pp. 112 ; II. and III. as in Challoner, to which are added the Penal Laws passed in the reign of Queen Elizabeth, and other important documents ; 3rd edit. 1838. Jones afterwards used some of the same blocks, and a portion of the matter, in his editions of Challoner in 1842 and 1844. Cuddon was probably indebted for much of the additions to Dr. Oliver.

**Cuffaud, Major**, a member of the ancient family of Cuffaud of Cuffaud, co. Hants, of whom several were Jesuits,



and are constantly referred to in the records of the province, was killed by the Parliamentarians in cold blood, at Basing House, during the Civil Wars.

*Castlemain, Cath. Apology.*

**Culcheth, John**, a lieutenant in the King's army, was killed in a skirmish at Wirrall, Cheshire, in 1647, aged 27.

He was the eldest son of John Culcheth, of Culcheth Hall, co. Lancaster, Esq., by Jane, daughter of John Hawarden, of Farnworth, Esq., and was born Oct. 8, 1620.

A pedigree of this ancient Catholic family, with many interesting historical notes, is given by Bro. Foley, in his sixth volume of "Records S.J." It will be found more complete than anything that has hitherto been published, and traces the descent from the thirteenth to the extinction of the family, in the middle of last century.

*Castlemain, Cath. Apology.*

**Culcheth, John**, gent., was the eldest son of Roger Culcheth, of Abram, co. Lancaster, gent.

The Culbeths of Abram were a younger branch of the family of Culcheth Hall, and they constantly appear in the Recusant Rolls. John was killed at Newbury, fighting for the king during the Civil War, and his brother William, a cornet, also fell in this battle. Their brother Roger lost his life at Wirrall in the same cause. A fourth brother, Thomas, succeeded to the estate at Abram, and by his wife, Mary Taylor, a Warwickshire lady, had sons, Roger and Thomas. The former registered his estate in 1717, and died some few years later, leaving his brother Thomas, then of Weston-sub-Wadeley, co. Warwick, gent., his heir, who sold some of the Abram estate, and in 1744 was living at Wigan, in which year he mortgaged the remainder.

*Gillow, Lanc. Recusants, MS.; Piccope MSS., Chetham Lib.*

**Curr, Joseph**, priest, was born in Sheffield in the last quarter of the eighteenth century. In due time he proceeded to the college established out of the ruins of Douay at Crook Hall, co. Durham, where the animating spirit of zeal for the restoration of England to the Catholic Church soon took possession of him. He was a diligent student and won for him-

self there a distinguished rank as a good classical scholar and a sound theologian.

He accompanied the College in its removal from Crook Hall to Ushaw, in 1808, and having completed his studies and been ordained priest, he was appointed assistant to the Rev. R. Broomhead at the old chapel in Rook Street, Manchester. Here he remained until the opening of the new church of St. Augustine, Granby Row, in 1820, to which he was then transferred. It thus fell to Mr. Curr's lot to deliver the funeral oration of his venerable superior, Mr. Broomhead, who was buried at St. Augustine's in October of this year.

The gratuitous attacks on the Catholic Church by the Protestant Bible Association soon engaged Mr. Curr's pen in controversy, followed by other publications, doctrinal and instructive, for the use of his own people.

The boundaries of the three Manchester missions at this time extended far into the country, which very much increased Mr. Curr's labours, and necessitated his keeping a horse. At length he removed to the easier mission of Ashton-in-the-Willows, and after a short rest retired to the Monastery of La Trappe in France, to devote some time to further study, recollection, and devotion.

On his return to England, he took up his residence at St. Cuthbert's College, Ushaw, as a convictor or boarder. Whilst in this retirement he occupied his time with one or other of his spiritual works, after which he was appointed chaplain to the Claverings at Callaly Castle, Northumberland. Here he was hotly engaged in controversy with the emissaries of the Reformation Society and the parsons of the neighbourhood.

About 1840 he joined Dr. James Sharples at the mission of St. Alban's, Blackburn, but when the latter was consecrated Bishop of Samaria and coadjutor to the R. R. Dr. Brown, V.A., of the recently created Lancashire district, Mr. Curr removed to Whitby. While he was at Blackburn, at the request of the clergy, he held the position of chairman of the Manchester Conference.

He remained at Whitby until 1846, or the following year, when he was appointed to his native town of Sheffield. He had not been long there when the typhus fever epidemic of

1847 broke out. Three priests in Leeds were soon stricken down, and the Catholics of the town were almost left without pastoral care.

Mr. Curr was now advanced in years; yet the same zeal which had ruled him through life, prompted him to offer himself to take the place of the fallen. His offer was accepted; he was appointed to Leeds, and on June 29, 1847, he also fell a victim to the epidemic, a martyr to charity and duty.

*Orthodox Journal*, &c.; *Letter of Very Rev. Canon Toole, D.D.*; *Cath. Directories*.

1. **A Discourse delivered at St. Augustine's Chapel, Manchester, at the Funeral of the Rev. Rowland Broomhead.** Manchester, 1820, 8vo.; 2nd edit., J. A. Robinson, 1820, 8vo.

2. **A Letter to Sir Oswald Mosley, Bart., President of the Manchester and Salford Auxiliary Bible Society.** Manchester, 1821, 8vo., pp. 24. This letter is dated Oct. 26, 1821. Shortly before the erection of St. Augustine's, Granby Row, a large dissenting chapel had been built in the neighbourhood of London Road, at which the Rev. W. Roby was the minister. This chapel is still known as Roby Chapel. These were days when the Bible Society Meetings had become the medium for the spread of Anti-Catholic slander and bigotry, and a meeting was held in Roby Chapel, in which some Protestant ministers, especially the Rev. Melville Horne, of Salford, and the Rev. W. Roby, distinguished themselves by the virulence and violence of their Anti-Catholic or No-Popery language. A public invitation had been placarded on the walls of the town, asking for a numerous attendance. Mr. Curr was amongst the audience, and in a few days produced his "Letter to Sir Oswald Mosley," in reply to the assertions of the speakers.

This brought out from one of the speakers, the Rev. Melville Horne, conjointly with the Rev. Nathaniel Gilbert, "A Letter," which Mr. Curr met with the following rejoinder, entitled:—

3. **Anti-Horne; or, An Address to the Inhabitants of Manchester, in Answer to the Rev. Melville Horne's Warning Voice.** Manchester, 1821, 8vo., pp. 27; dated Nov. 28; to which the Rev. W. Roby replied in a pamphlet entitled "Protestantism," dated Dec. 6, 1821, and Mr. Curr issued his reply as under:—

4. **Catholicism; or, the Old Rule of Faith vindicated from the Attack of W. Roby.** Manchester, 1821, 8vo., dated Dec. 22.

The learning, the controversial skill and literary taste exhibited in these rapidly written papers, won for Mr. Curr a character of distinction. His heavy and pressing duties as a priest, and the tendency of Protestant controversialists to exchange argument for physical force, compelled him to relinquish his pen in the controversy with his reply to Mr. Roby's "Protestantism." The latter, however, published a second tract under the same title, dated Jan. 3, 1822, and a third, on the 22nd of the same month. In reply to the first of these Mr. W. E. Andrews, Editor of the *Orthodox Journal*, issued "A Candid Appeal to the Common Sense of the People of



Manchester," dated Jan. 21, and a Second Appeal, on Feb. 22, 1822, in reply to Mr. Roby's third "Protestantism."

5. **Particulars of the Conversion of Margaret R— N—.** Manchester, 12mo.

6. **Causes of the Disturbed State of Ireland.** Manchester, 12mo.

7. **An Irish Weaver's Answer to a Publication erroneously styled "The Catholic."** Manchester, 1822, 12mo. In reply to a series of tracts issued under the name of "The Catholic" by a local Protestant minister, the Rev. W. Gilbert, a weekly publication commencing Nov. 24, 1821, and continuing to April 6, 1822, each number consisting of 4 pp. 8vo., price one halfpenny. It was followed by another four-page tract which seems to have run a course of five weeks, from April 13 to May 8, 1822, entitled "The Catholic Phoenix; or, the Papal Scourge," price 1d. The publications arising out of the Bible Society controversy were numerous. "An Irish Labourer" elicited "An English Labourer;" "A Catholic Townsman," Jan. 1, 1822; "A Catholic Youth;" a poem entitled "The Marks of the True Church," consisting of 44 stanzas in a very fair imitation of the ballad "Chevy Chase." The Rev. W. J. Schofield, of Christ Church, Hulme, was violent Anti-Catholic, and the Rev. R. Strittles, a Bible Christian Minister, came out violent anti-everybody but himself.

8. **The Instructor's Assistant.** Manchester, 12mo., which for many years held a prominent place in the Sunday-schools in Manchester and the surrounding district.

9. **Sermon in Defence of Revealed Religion.** Manchester, 8vo.

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12. **Familiar Instructions in the Faith and Morality of the Catholic Church; adapted to the Use both of Children and Adults.** Compiled from the Works of the most approved Catholic writers. Manchester, 1827, 12mo.

13. **An Address to all sincere Protestants in Coquetdale and Whittingham Vale, occasioned by the recent Invectives of the Rev. Maurice Farrell, an emissary of the Reformation Society, against the Catholic Faith at Thropton, Longhorsley, and Whittingham.** Newcastle, 1835, 8vo. Dated from Callaly Castle, Jan. 29. At Callaly, Mr. Curr was very attentive to the education of the children of the mission, the school having been established towards the close of the last century by the Rev. Thomas Gillow.

14. In 1835 he delivered some Lectures which appeared in the local newspapers, perhaps also circulated in pamphlet form, to which the Rev. Robert Green, B.A., vicar of Longhorsley, replied with "A Statement of Facts. Observations upon some Lectures delivered by the Rev. Joseph Curr." Newcastle, 1835, 12mo.

15. **Deception Unmasked: being a Review of a Statement of Facts, &c., by the Rev. R. Green.** Newcastle, 1835, 8vo. This elicited a rejoinder from Mr. Green, "More Tracts; being a Reply to a Pamphlet

published by the Rev. Joseph Curr, entitled *Deception Unmasked.*" Newcastle, 1835, 12mo.

16. Mr. Curr answered, followed by—

17. A third Address, which elicited "To the Inhabitants of Whittingham Parish, in reply to Mr. Curr's third Address. By the Rev. J. Law, Vicar of Whittingham." Newcastle, 1835, 12mo.

18. **The Fox and the Goose ; or, a Comico-serio Address to the Good People of Whittingham and all others who have read the Address of the Rev. J. Law, of March 27.** Newcastle, 1835. 12mo.

19. Correspondence in the "*Sheffield Independent*" and "*Yorkshire and Derbyshire Advertiser*" on the disgraceful attempt to proselytize by the two Protestant Surgeons at Sheffield, published in the *Orthodox Journal*, Nov. 3, 1835, dated from Callaly Castle.

20. In 1836, Mr. Curr published another Letter, which elicited from the Rev. Robert Green, vicar of Longhorsley, "A Letter to the Protestant Inhabitants of Longhorsley, Rothbury, and Whittingham, in Reply to a Letter from the Rev. Joseph Curr." Newcastle, 1836. 12mo.

21. In 1840 he wrote two long letters to the *Orthodox Journal*, headed "The Thropton Controversy : to the Rev. Robert Green, Vicar of Longhorsley," which were probably published in pamphlet form with those of Dr. Corless and others.

END OF VOL. I.

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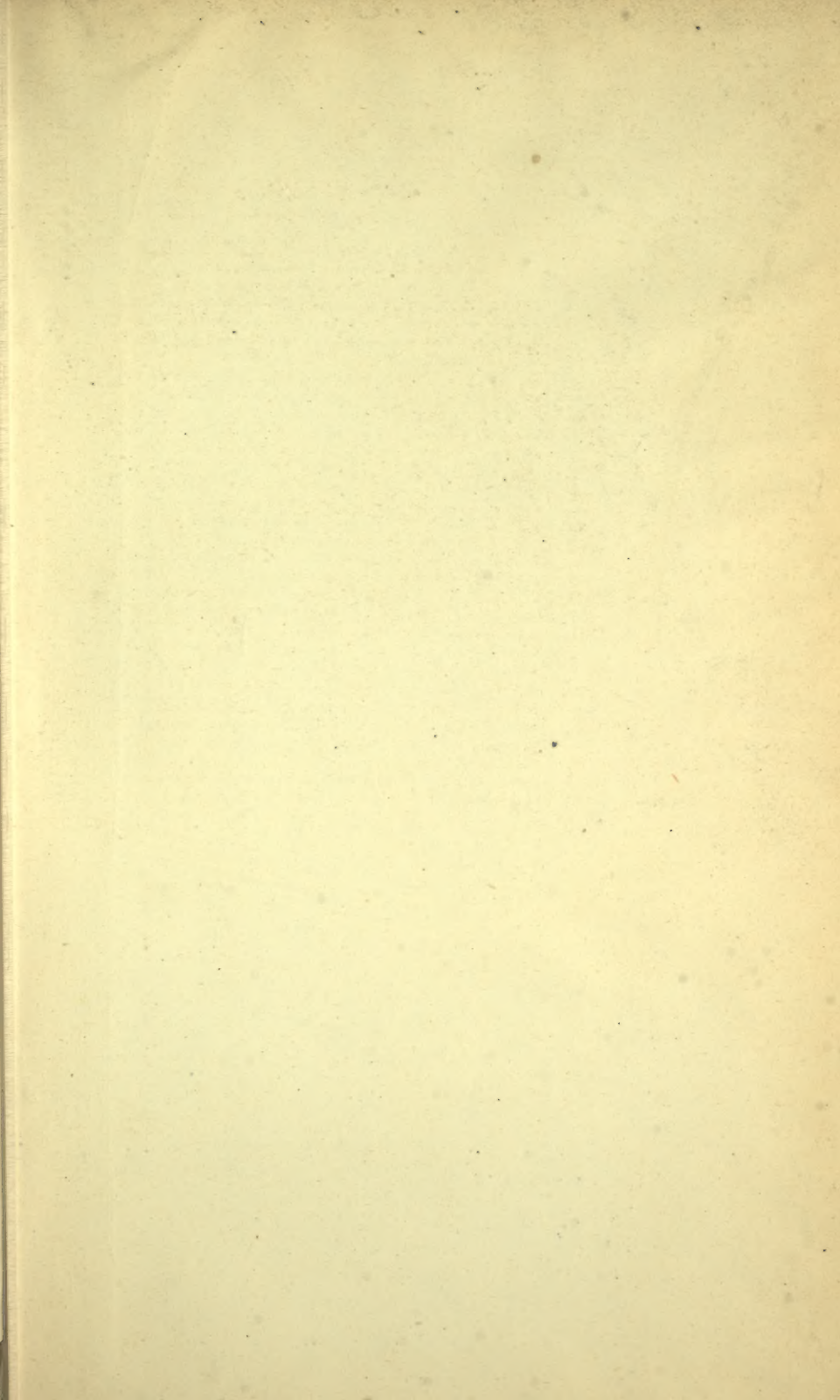
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